



DEDICATED
TO
Mrs. ANNIE BESANT
PRESIDENT, THEOSOPHICAL SOCIETY

INTRODUCTION

This *Upansid* forms part of a *Brahmana* called *Chhândogya Brahmana* or the Ritual of the chanters (*grî*) of the Hymns (*chhan las*) *Rajendra Lala Mitra* was the first discoverer of this *Brahmana* and he describes it thus —

Manuscripts of the work are easily available but as yet we have seen no commentary attached to the *Brahmana* portion of any of them. According to general reception the work embraces ten chapters of which the first two are reckoned to be the *Brâhmana* and the rest is known under the name of *Chhândogya Upansad*. In their arrangement and style the two portions differ greatly and judged by them they appear to be productions of very different ages though both are evidently relics of pretty remote antiquity. Of the two chapters of the *Chhândogya Brahmana* the first includes eight *suktas* (hymns) on the ceremony of marriage and the rites necessary to be observed at the birth of a child. The first *Sukta* is intended to be recited when offering an oblation to *Agni* on the occasion of a marriage and its object is to pray for prosperity in behalf of the married couple. The second prays for long life kind relatives and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell the bridegroom addresses his bride. 'What ever is thy heart the same shall be mine and thus my heart shall be thine.' The fourth and the fifth invoke *Agni*, *Vîsṇu*, *Chandramas*, and *Sôrya* to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy, wealthy and powerful not weak, poor and a mute and to ensure a profusion of wealth and milch cows.

The first *Sukta* of the second chapter is addressed to the Earth, *Agni* and *Indra* with a prayer for wealth, health and prosperity; the second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, *Sôrya* and *Iavari da minoras*. The seventh is a curse upon worms, insects, flies and other nuisances and the last the concluding mantra of the marriage ceremony in which a general blessing is invoked for all concerned.

The *Upansad* consists of the remaining part of the *Brahmana* and has thus eight *Adhyayas* out of the whole ten. The first *Adhyaya* of the

Upanisad or the third Adhyaya of the Brahmana contains thirteen Khanda or sections. The Khanda first opens with the description of the Supreme God called Udgitha the Most High. It then describes the coming out from Him of the great hierarchy of the Seven namely, Rama, Vayu, Vak, Rudra, Soma, Virama and Puthivi presiding respectively over the seven planes of the Universe. Though for purposes of salvation the knowledge of the Most High and love for Him are the essential requisites yet unless one knows this cosmic gradation of the Devas, his idea of God would always be limited and not complete. Vayu plays a most important part in the system of Madhva. He is the great Saviour of humanity nay of gods even. The high conception of this Great Person of the Hindu Trinity (consisting of Udgitha the Most High, Rama and Vayu) will be understood by a close study of this section. The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that while the latter makes all the Three Persons equal Madhva insists on the fact that Rama and Vayu though supremely high are still inferior to the Most High.

Another point which Madhva brings out more clearly is that names like Brahm, &c. are applied not only to spirits of the good, but to those of evils also not only to the Devas but to the Asuras also. The creation of the universe from the primary dyad Vak and Prama is similar to that mentioned in the Prasna Upanisad where Ravi occupies the same position as Vak or Srimati or Rik does in this Upanisad. The word Om is the most secret and holy name of the Lord. Its every letter has a mystic meaning. One must worship the Lord in this Om and through Vayu or Chief Prama. Thus Vayu occupies in Madhva's theology a somewhat analogous position as that of Christ among the Christians. It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine. But to an impartial reader of the Upanisads, it would be clear that the idea of Prama being the first born of God, the great Saviour and Mediator did not originate with Madhva but is fairly deducible from the texts of the Upanisad. One may as well blame the Upanisad of having borrowed from Milton the story of the war in heaven between angels of obedience and of pride as blame Madhva of having borrowed his doctrines of grace and salvation through Vayu from Christianity. The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians. The second Khanda of the Upanisad mentions this war and shows how the Devas were constantly routed from all their strongholds until they took refuge in the Lord and his Beloved Son Vayu. Another point which Madhva

brings out clearly is the kabalistic explanation of various names. The Ancient theory of words is that all words are primarily the names of God and mean God. It is only in their secondary sense that they have come to be the names of Devas and other beings and objects. This theory (which remained merely a theory in the hands of ancient grammarians like Pāṇjali etc.) has been worked fully by Madhva. He shows throughout the book how various names denote the attributes of the Lord when analysed into their constituent parts into letters and syllables. The most striking feature to an occultist and mystic however is the description of Svarūpa Deha as given by Madhva. This highest body of the Jīva is made of Prāṇa. This is the body referred to in the Yoga Sūtras where the author says that in the state of Samādhi one remains in his Svarūpa Deha. This is the body of Christ of the Christian mystic the body that never perishes and which is so poetically described in Mantra 9 of Khanda II of this Adhyaya. One who has fully understood this Prāṇa will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya a disciple of the Lord Buddha. However high this Lord Maitreya may be he cannot be identified with Christ or Prāṇa the Word that was in the beginning and from which the whole world was created. The Prāṇa alone is the Christ of the gnostics and the mystics. It is no limited personality which constitutes Prāṇa but a mysterious entity the Beloved Son of God the Saviour of men and angels.

The sacred syllable Om is also called Udgītha its proper pronunciation is the keynote to the acquisition of all occult powers.

The Third Khanda describes the cosmological aspect of this great Prāṇa and his five forms.

The fourth Khanda is a parable and shows how Durga the destroyer of ignorance forced the Devas by constantly driving them away from every kind of objective worship into the interior realm of subjective worship and thus attaining mukti. Durg in this aspect as the fighter of Devas may not look very amiable but it is her constant hammering on the recalcitrant soul that makes the Jīva turn from outside to inside.

The Khanda fifth shows the meditation on Om either as a single syllable or as consisting of many syllables and their different results.

Khandas 6 and 7 deal with the same meditation on the Lord both in the sun and in the eye cosmological and psychological. Madhva of course is a believer in a Personal God and as such the description of the Golden Person in the sun offers no difficulties to him. Max Muller

makes a slight mistake in translating the word *Pandarika kapyasa* by "blue lotus", it does not mean blue lotus, but 'red lotus.' The word *kapyasa* is not such a bad comparison after all, as has been made out by Śaṅkara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation 'the seat of the monkey.' This Khanda also shows that *Vayu* the Great Prana, is the real *Udgata* the Great Singer. It is his song that has built the worlds and universes gross and subtle.

The 8th and 9th Khandas again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the levels of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term *Ākasa* which stands at the end of the above list not to mean 'ether,' but something totally different, namely, the Supreme Brahman. If the last term of the order means Supreme Brahman, why should the other terms which are also names of physical objects *in genere* with them, not mean *Devas* of different grades?

The 10th and 11th Khandas describe the story of a famine-stricken vagrant, but Seer, called *Usta* and how he discomfited the proud priests of the king.

The 12th Khanda describes the so-called canine *Udgatha* or the *Udgatha* of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of Yama as given in the *Irig Veda* shows this. But the word *Śvan*, which means dog, has been taken here in its etymological sense of breath or the breathing one. I have the authority of Śrīyana for this, where in explaining this word in a Vedic Mantra he interprets it as the name of *Vayu*. If Christ can be called the sheep of God or the lamb of God, there is nothing incongruous in calling *Vayu* the hound of God.

The 13th Chapter deals with the so-called 13 *stobha* syllables, 'sounds used in the musical recitation of the *Sāman* hymns—probably to fill out the intervals in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the *Sāma Veda*, but their exact character and purpose are not quite clear.' The 13 sounds are identified with the 13 names of the Lord and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.

The second Adhyaya of the Chhândogya takes a step forward. It gives an additional attribute of God—God is not only Impartial or sure to all but He is good to all. He is not only Sama but He is Sadhu. Nature is not only Sama or uniform (for no intelligent person can deny the uniformity of Nature) but it is benevolent also—a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upanishad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects called Pradyumnā, Vasudhā, Narayana, Sahasranāma and Aniruddha. These five forms pervade the whole universe, animate and inanimate. The following table will show the five fold pervasion of the Lord—

Pradyumna	Vasudha	Narayana	Aniruddha	Sahasranāma
1 Earth	Fire	Sky	Sun	Heaven
2 Heaven	Sun	Sky	Fire	Earth
3 Wind	Clouds	Raining	Thunder	Cessing to rain
4 Clouds	Rains	River east	River west	Oceans
5 Spring	Summer	Rains	Autumn	Winter
6 Goats	Sheep	Oows	Horses	Man
7 Smell	Speech	Eye	Ear	Mind

Then follows the seven fold meditation—

Pradyumna	Vasudha	Narayana	Aniruddha	Narayana	Sahasranāma	
Hin	Para	A	U	Prati	Upa	Ni
Presunrise	Sunrise	Singave	Mid-day	Postmeridian	Afternoon	Sunset
Animals	Men	Birds	Devas	Germs	Wildbeasts	Patras

Then follow other kinds of meditations based on this idea of seven foldness. In mantra 2 of Khânda 21 occurs the famous formula 'Let him meditate as sarvam asmi'. The words sarvam asmi plainly mean 'I am everything'. But Madhva shows that Sarvam and asmi are both names of the Lord. One must meditate that the Lord is sarvam or Full, and asmi or the 'I AM'. The full discussion on this point will be found at pages 142 to 154. In these pages Madhva advances his reasons for holding that the Chhândogya Upanishad nowhere teaches that the jiva can become God and to any impartial reader not already steeped in the Miyavada of Sankhara, they would be found to be very cogent reasons indeed.

The third Adhyaya teaches that the Lord is not only Sama and Sadhu but He is the Friend of man. As the Logos of the sun He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come

out from His five aspects, already mentioned before. The mystery of colour is also revealed here, in the various colours of the Lord. The orthodox followers of Śaṅkara take this as teaching the worship of the physical sun. Madhva combats this wrong notion. He shows that the worship of no manmade object can give *mukti*. No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190. This *adhyāya* is called *madhu vidyā* or the Lord as sweet. The Lord is not only just (*Sāma*), or good (*Sidhu*), but most sweet or Madhu or beautiful. Justice, goodness and beauty combine in Him. This beauty of the Lord appears in various aspects, to the various kinds of devas and men. Next is taught the *Gāyatrī* meditation on the Lord. He is not only in the sun, but in the soul of man. He is not only the ruler of the cosmos, by dwelling in the sun, but of the microcosmos also, by being in the heart of man. As he is five fold in the sun, so is he five fold in the heart of man also. The five *Nādis*, called by various names, are the seats of the five forms of the Lord. The citadel of the heart has five gate-keepers: *Vyāna*, *Apāna*, *Samāna*, *Udāna*, and *Prāna*.

In *khaṇḍa* fourteenth, we have another famous formula *satam khalu idam brahma*, which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full." This *khaṇḍa* also teaches the meditation on Brahman in the heart.

The rest of the *Adhyāya* is an allegory of the life of man as a sacrifice. In *khaṇḍa* seventeenth we find a reference to one *Kṛṣṇa Devakīputra*, mentioned as the disciple of the *Riṣi Gaura* of the clan of *Aṅgira*. One is strongly tempted to say that this is a reference to the great teacher of the *Bhāgavadgītā*, the *Avatāra* *Śrī Kṛṣṇa*. But Madhva is against this view. According to him, the reference to *Kṛṣṇa Devakīputra* is not a reference to the *Avatāra*, but to a *Riṣi* of that name. His reasons are given at page 242.

The fourth *Adhyāya* commences with the story of a king called *Janaśruti* and of a holy sage, suffering from stiches, called *Rāṣṭva* of the car. The king was very probably of a *Śūdra* caste, and ignorant of the rules of discipleship. He expected to be taught the *Brahmavidyā* by offering gifts to the sage. The *Riṣi* repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or *Pralaya*. Everything enters into the *Vāyu*, when the great dissolution sets in. In verse eighth of the third *khaṇḍa*, we find again a reference to the perfect number ten. The teaching of the *Brahmavidyā* to a *Śūdra* shows that when this *Upaniṣad* was composed, there was not

that illiberality of view which disfigures the modern Hinduism. This is strengthened by the story of Satyakama Jabala also to be found in the *Adhyāya*. He was a foundling brought up by a maid servant called Jabala. Naturally he does not know whether he is a twice-born or a Śūdra. His foster mother Jabala was very likely a Śūdrā woman. This boy was anxious to learn the *Brahmavidyā*. He goes to the Rishi Hārīdrumata of the clan of Gautama and says 'I wish to dwell with you as a Brahmacarin Sir, So I have come to you Sir. The Rishi said to him "Of what family art thou my friend?" He replied "I do not know Sir of what family I am. I asked my mother and she answered 'In my youth when I was free to go about as a maid servant (and was not in seclusion) I found thee. Therefore I do not know of what family thou art. I am Jabala by name thou art Satyakama. I am therefore Satyakama Jabala Sir. He then said to him 'A person undeserving of Brahma knowledge is never capable of such speech. Child! Bring the sacred fuel. I shall initiate thee since thou didst not swerve from truth. This shows that the only test of the fitness of a person to be initiated was not his birth but his fearless speaking of the truth under circumstances where there are temptations to the contrary.

Satyakama is initiated and is taught by the deities themselves. In his turn Satyakama becomes a great teacher and others came to learn from him. One of them was Upakosala Kāmalayana. The method adopted by Satyakama to develop the intuition of his pupil was the same which he had followed under his teacher Hārīdrumata Gautama namely silence. A curious side-light is also thrown on the social customs of Ancient India by this story. Under the Śākya system no one is entitled to *Brahmavidyā* unless he embraces the *Sannāyasa*, *Āśrama* or monasticism nor is any one authorised to teach it unless he is a monk. But Satyakama is a married man and leads a householder's life. While Janakruti is also a householder.

In khanda eleventh occurs another famous formula *so ham asmi at eva aham asmi*. The Advaitins translate it as 'I am he, he verily I am.' But Madhva explains it in its true meaning. *Aham* and *asmi* are well known names of God. The modern Hindus have forgotten these names and great credit is due to Madhva for discovering them. 'I am that I am' is the name of God still among the Parsees and the Jews—*ahmā yad ahmā*—Jehovah.

In khanda fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord. This teaching is a stumbling block

to Virochana, as we shall find later on in Adhyāya eighth. Upakosala, however, does not fall into the same error into which the Asura king Virochana, fell, when Prajāpati taught him this doctrine of the eye

It is in this adhyāya also that we find the famous description of the two paths.—the path of the Gods and the path of the Fathers

In khanda 17 Madhva explains the word *Asva* as applied to God. The word in this connection does not mean "horse" but "wisdom." *Turagānana* or *hayagrīva* or *advānana* would not mean horse-faced or horse-necked, as my friend Dr Schrader in the *Theosophist* would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face. It is from the mouth of this wisdom faced Lord, that all the Vedas, &c., have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced

Note.—The words *Asva* and *Turaga* mean etymologically "fast moving" and are primarily the names of mind or intelligence, and it is secondarily only that they are applied to horse. In fact, the ordinary Dictionary also gives the same meaning to these words. In any other place, than Madhva's commentary, one would have translated *Turagānana* as horse-faced, but with Madhva it is impossible to do so. As I had undertaken to translate Madhva, I could not follow the ordinary course. Hari is an deity called Hayagrīva horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation Swami Dayā Kanda Batawata, was interpreting the Vedas and Upanishads in a strictly monotheistic sense, have tolerated the mythology of the Śāktas who give the following story of how Hari happened to get the head of a horse. The Devas, defeated by the Asuras, went to ask the aid of Hari. They found him resting on his bow and fast asleep, and did not know how to awaken him. When some one suggested that if the bow string was cut, the spring of the bow would awaken the God. Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas. The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance. The Devas were aghast at this mishap, and with the help of the Śakti, they placed the head of a horse on the trunk of Hari and thus Hari came to have a horse face. This story is one pre-eminently of the school of Śakti worshippers, who thus glorify Śakti, at the expense of Hari. Sri Madhva as a devout Vaishnava would hardly have endorsed this view of the Śāktas. It was therefore thought best not to bring in this controversy. As an example how Madhva takes these ordinary names, in an extraordinary sense, I may refer to the word Hanuman. Hanumana the monkey hero of the Rāmāyana story is a well known character in Hindu mythology. There is not a single Hindu who is not acquainted with his name. Literally the word *Hanu* means "high cheek bone, "the chin." Hanumān thus means he whose chin is very prominent. But Madhva has given an extraordinary meaning to this word even. He takes the word *Hanu* to mean wisdom, and Hanumān to mean "wise," he who possesses wisdom. Would it have been proper to translate Hanumān as thick-chinned? Similarly the word *Bhuma* has been taken in a different sense by Madhva. For all these reasons it was not thought proper to translate words like *Turagānana* at all.

The fifth *Adhyāya* of the *Upaniṣad* enters into the discussion of *Prāṇa* and shows that *Vāyu* is the best of all the *Devas* or senses. It starts with the allegory of the quarrel among the senses or rather among the *Devas* of the senses, and shows how the supremacy belongs to *Prāṇa* (the Christ principle in man). This knowledge of *Prāṇa* is so miraculous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick.

In the third *Khanda* of this *Adhyāya* we find the legend of *Svetaketu* going to *Pravāṇa*'s court and his coming away from that place discomfited. The king asked him five questions —

- (1) Knowest thou that path on which the creatures go from this world
- (2) Knowest thou by what path they return
- (3) Knowest thou the cause of the divergence of the two paths
- (4) Knowest thou how that world never becomes full —
- (5) Knowest thou how in the fifth *Utiṣṭha* the water gets the name of man

Svetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death, and the method of reincarnation. Now *Gautama* himself did not know this secret, so he goes to the king and asks him to teach this science. The king says "O *Gautama* this science has never been known to any *Brahmana* before thee" and the king then teaches him the *Panchagni Vidyā*—the five forms of the Lord presiding over the reincarnation cycle of man. This story incidentally shows that the *Brahma Vidyā* at first belonged to the *Kṣatriya* race, and not to the *Brahmanas*. The *Brahmanas* learnt it from the *Kṣatriyas* and were not revelers of it in ancient India. It may also be mentioned that *Gautama*'s knowledge of God was not of a very limited nature. The teaching which he gives to his son in the sixth *Adhyāya* shows that he had a very high conception of the Deity. But that conception was not the highest as is shown by the fact that with all his knowledge as displayed in the sixth *Adhyāya*, he had to go to *Pravāṇa* to learn the mystery of the two fires. From this it may also be inferred that the *Tatparama* of the sixth *Adhyāya* is not the highest revelation of the *Veṅkṭa*. The interpretation of *Māhātmya* therefore, gets more strength from its consideration also. *Gautama* taught his son *Svetaketu* the famous secret of the Self and the *Jivātman* and showed him that the soul of man was different from God and that the highest duty of man was to worship God while recognising this difference. But the method of the soul's reincarnation, and the various worlds to which it sojourns after death are not known to *Gautama*. The fifth *Adhyāya*, therefore, chronologically comes after the sixth though it is placed before

it, in the text. In this *Adhyāya* also we find a story, which again illustrates that this *Brāhmaṇa Vidyā* was not known to the *Brāhmanas* at first, but to the *Kṣatriyas*. Five *Brāhmaṇa* scholars held a discussion as regards who is the Self, who is *Brahman*. They went to *Uddālaka* to have their doubts removed. *Uddālaka* himself did not know the truth. And so they all go to king *Aśvapati*, for being taught. This legend also proves the great heartedness of the *Brāhmaṇas* of ancient India, who did not think it beneath their dignity to learn even from a *Kṣatriya*. The king *Aśvapati* teaches them the mystery of the Lord *Vaiśvānara*. And he teaches them further the five aspects of *Prāṇa*, namely the *Prāṇa*, the *Āpāna*, the *Vyāṇa*, the *Somāna* and the *Udāna*.

The whole of the fifth *adhyāya* may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous *Adhyāyas* taught the God in the world and Christ in the world, so the present *adhyāya* teaches the God in man and the Christ in man. The eight *Adhyāyas* of this *Upaniṣad* may be broadly divided into two parts: the first four teach generally the God and the Christ in the *cosmos*. The remaining four *Adhyāyas* teach the same as in the *microcosmos* or man.

The sixth *Adhyāya* is the famous chapter in which occurs the great formula *Tat tvam asi*. It is a discourse between *Svetaketu* and his father, as already mentioned before. This teaching given by the father, to his son *Svetaketu* precedes in time the teaching given to the father himself by *Pravāhana*. *Svetaketu* on his return from his Teacher (*Guru*), is full of conceit at the learning he has acquired and his father removes this pride by teaching him that the human soul is separate from God and infinitely inferior to Him and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours: red, white and black. *Śrī Viśva* and *Śiva*. *Śrī Madhva* of course, does not take the phrase *Tat tvam asi* but *atitvam asi*. The formula is not 'thou art that' but 'thou art not that'. Grammatically there is nothing incongruous in this. *Sa Ātma Tat tvam asi* may be split up either into *Sa Ātma Tat tvam asi* or *sa Ātma atitvam asi*. Both are valid. *Madhva* takes the second reading and his reasons would be found fully stated at pages 177 to 182.

The seventh *adhyāya* is a discourse between *Nārada* and *Sinatkumara*. This chapter deals with the hierarchy of the *Devās* and in it occurs the well known passage in which *Nārada* enumerates all the sciences known to him. When asked by *Sinatkumara* what has he read *Nārada* replies —

I know, Sir the *Rigveda* the *Yajurveda* the *Samaveda* and the *Atharvaveda* the fourth the *Itihāsa purāṇa* which is a fifth book among the Vedas the science of ancestors the science of numbers the science of Devas the science of treasure finding the undivided original Veda and its twenty four branches the suprahuman Deva science the science of Brahman the science of ghosts the science of politics the science of states the science of serpents and Deva-officials (*Gandharvas*) all this I know

Śaṅkumūṛṭa then teaches him the inter relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe

The hierarchy of Devas begins with *Puṣkari* the lowest and ends with the chief *Vayu* the highest. The words *Nama* *Val*, *Manas* *Saṅkalpa*, *Chitta*, *Dhyānam*, *Vijñāna*, *Bilāsa*, *Anāṁ* *Apah* *Tejas* *Ānanda*, *Smṛta*, *Āsa* and *Prāna* are explained by *Madhva* as the names of the hierarchies. Whether these names are to be taken in their literal sense, or as standing for the names of certain Devas, it is clear that the *Upanisads* do distinctly teach, in unequivocal terms the existence of these hierarchies. Thus in the *Taittiriya Upaniṣad* we find a description of the various grades of Devas and the various degrees of *Ānanda* which they enjoy

Then *Madhva* enters into a discussion as to the rationale of symbol worship. The great danger in symbol worship is that the idol itself is taken to be the God, and instead of worshipping the God, in the idol, the man ends by worshipping the idol as God. The apologists of idol worship say that they take the idol as help to meditation. But *Madhva* says — When one thing is meditated upon as something else, such meditation cannot be productive of salvation. There is not only want of the attainment of salvation, but there is a positive danger in such meditation. Just as there is danger in paying Royal Honors to a mere servant of the king, the person who thinks the servant of the king to be the king and by such thinking pays all Royal Honors to him, incurs the displeasure of the king and is destroyed by him because the servant is under the control of the king. Therefore he who meditates upon *Nāma* and the rest as if they were Brahman = thrown by Brahman along with these Devas namely *Nāma* and the rest into hell, called blind darkness. Therefore let no one meditate upon these as Brahman. Further on he says let no one meditate or worship any insentient object or in an unworthy way or in an untruthful way. For by such worship there is great disaster to the worshipper.

The apologists of idol worship say that inanimate objects and herbs, &c., have some power of doing good to man, for as medicines they are of

great utility. Madhva meets this objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves but upon the spirit in these objects. The strict uncompromising monotheism of Madhva requires that all effects be produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants. He sums it up thus —

“The insentient objects get all their essential attributes, active powers, and various modifications from the sentient beings; the sentient beings get their sentience from the Devas; the Devas get their power from the Supreme Prana (the Christ), while the chief Prana gets his power from the Supreme Vishnu Himself. This is the law and nothing can happen but as directed by them. There is no example of an insentient object, showing any activity, without the direct agency of a sentient being; since we always see all activity emanating from sentient beings in every case, therefore the Unseen things must be judged by the analogy of the Seen. As when we find some grains scattered near an ant-hill we infer that the ants must have thrown them there, and they did not come there of themselves though we do not see the ants. Thus we infer from known examples that the insentient is always under the control or direction of the sentient.”

The eighth Adhyāya sums up the whole teaching of the Upaniṣad. It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe. It gives the story of Indra and Virochana, how both these went to Prajāpati to learn Brahman Vidya. Prajāpati taught them in parables, which tested the intuition of these two. Indra came out successful, Virochana, who was not yet ripe to receive this teaching, misunderstood it. He thought that Prajāpati was teaching the Mayā Vada, namely that Jiva is the highest entity and that human soul is the God. This Mayā Vada doctrine was taught by Virochana to the Asuras, who believe consequently that human soul is identical with God and that there is no other God than man himself. This is a mistake made not only by Virochana, but by the modern Vedāntins also, they have fallen into the same error as Virochana and think that man is identical with God.

But the whole teaching of this Upaniṣad shows that man is different from God; the difference is not conventional, due to time, space, or causality, but inherent in the very nature of things. Even in Mukti, the man is different from God and there can be no greater proof of this than this last chapter of the Upaniṣad. In this Adhyāya we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness. Even Max Müller had to admit the curious nature of this inexplicable fact. He tries to explain it in this way —

These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained. The passage may be interpolated, or put

"Which of the two modes of interpretation represents the true meaning of the Sûtras" And he gives an unequivocal reply to this, namely, that the interpretation of Rāmānuja is more in accordance with what the author of the Sûtras meant. Thus Bādarāyana does not give any evidence in the Sûtras that he held the doctrine of Māya, the principle of illusion, by the association with which the highest Brahman is said to create the universe. The author of the Sûtras not only does not believe in Māya, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage. Bādarāyana in the last book of His Sûtras, describes the state of the individual soul who has attained release, and his idea of Mukta is the same as we find in the last chapter of the Chhândogya Upanisad. On this point the learned doctor refutes the view of Śaṅkara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge. The whole passage is worth quoting —

"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth the distinction of a higher and a lower knowledge of Brahman, that they do not acknowledge the distinction of Brahman and Jivara in Śaṅkara's sense, that they do not hold the doctrine of the unreality of the world, and that they do not proclaim the absolute identity of the individual and highest Self."

Thus the Sûtras of Bādarāyana, which may be taken to be the oldest commentary on the Upanisads, do not teach this doctrine of Advaita. Is it then likely that the Upanisads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them? "The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upanisads." It is, therefore, probable that the Upanisads do not teach the Advaita of Śaṅkara. The explanation of the Chhândogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing. One must approach the study of the Upanisads without any preconceived bias, in favour of any particular theory.

No doubt, Śrī Madhva now and then, gives very forced interpretations of certain Upanisad passages. But what one has to consider is whether Śrī Madhva has given a consistent explanation of the Upanisad as a whole, and not whether his explanation of certain words and passages are forced and unscientific. Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vayu. The Vayu, called also Prana, is the highest being next

to God. He is called "the beloved son of God, the 'servant of God' the mediator between God and man, "the saviour". The functions assigned by Sri Madhva to Vayu correspond very closely to the Christ principle of the Christian theology. I have, therefore, not hesitated in translating Vayu and Prana by Christ. Some may think that Madhva's idea of Vayu is not the same as the Christian idea of Christ. No one can expect exact similarities in such cases, but the approach is still remarkable. But more remarkable than this, is the claim of Madhva that he is an incarnation of Vayu. Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vayu the son of God. Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view. Mrs Besant has declared that Jesus was reborn in India as Ramanya. May it not be that Sri Madhva the greatest Vaishnava reformer, in the direct line of whose disciples we may count Ramananda, Kabir, Nanak, Tulsi Das and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vayu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaishnavas, the worshippers of one True God and Christians or adorers of His beloved Son.

BAREILLY

14th July 1910

S O V



CHHĀNDOGYA UPANISAD

FIRST ADHYĀYA

FIRST KHANDA

Peace chant

ॐ आप्यायन्तु ममाङ्गानि वाक् माचक्षत्सुः श्रोत्रमर्थं चक्षुर्निद्रयापि ॥
सर्वापि सर्वं ब्रह्मोपनिषद् माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म विराकरोदभिराकरणमस्त्व-
निराकरणमस्तु तद्वत्तमनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ Om, On! आप्यायन्तु Apyayantu, let (them) increase, grow or be perfect
मम Mama My अङ्गानि Aṅgāni, limbs, member- वाक् Vak, speech शब्द
Prāṇah, breath, sense of smell चक्षुः Chakṣuḥ eye श्रोत्रं Śrōtram, ear यद्य
Atha, and then, another reading is ब्रह्म Yaśaḥ, fame बलम् Balam, strength,
bodily vigour, the organ that concentrates the ojas or odyic force इन्द्रियाणि
Indriyāṇi, the senses च Cha, and, yea सर्वाणि Sarvaṇi, all सर्वम् Sarvaṁ, all
ब्रह्म Brahma, Brahman, the Sacred learning the Vedas उपनिषदम् Upanisadam,
The Upanisad, secret doctrine मा Ma, not अहम् Aham, I ब्रह्म Brahma, Brahman,
the Vedas निराकुर्याम् Nirākuryām should cut off, मा Ma, me ब्रह्म Brahma
Brahman, the Sacred lore, the Vedas न Nā, not विराकरोत् Nirākarot, cut off,
leave off, अनिराकरणम् Anirākaraṇam, no break in studies, not cutting off, non-
removal अस्तु Astu let there be अनिराकरणम् Anirākaraṇam, no break in
studies, non-removal not cutting off अस्तु Astu let there be इदं Idam,
(in) that आत्मानि Ātmanī in the self निरते Nirate (in me who is) delighted (in)
ये Ye, which उपनिषत्सु Upanisatsu in the Upanisads धर्माः Dharmāḥ virtues
and duties ते Te those मयि Mayi, in me सन्तु Santu, let (those) be ते मयि
सन्तु Te mayi santu, let them be in me ॐ शान्तिः Om Śāntiḥ, peace

Om! May all my bodily organs and senses those of speech smell sight hearing
and vigour grow in perfection May the Vedas and the Upanisads be my all in all May
I not abandon the study of the sacred lore may not the sacred lore abandon me Let
there never be any break in my studies let there never be any break in my studies
Let all the virtues of the Upanisads repose in me repose in me whose sole delight is
That Self — (Paraskara Grihya Sūtra III 16 1 partly.)

MADHYA'S SALUTATION

I meditate upon that Hari, whose bliss is pure, infinite, and unmixed with evil, whose knowledge (Jñāna Śakti) is infinite and great (and all embracing), whose light (Brahme) of thought is steady (not capable of being distracted from its one-pointed concentration), who is Almighty in His Lordly energy and enjoyment, (whose Ichchhā and Kriyā Śaktis are supreme), who is All powerful (whose Balī Śakti is also infinite). Whose Divine Form is higher than that of Brahma and of the rest, and who is the essence (Ātman) of all other forms. He is the Creator, the Preserver and the Destroyer. He is the Ruler of the Internal. He is the Light of knowledge. He is the Liberator from ignorance, darkness and non release (bondage, Samsāra). He is Unborn and Eternal. I worship that Hari alone.

Note—The first line of this sloka has been explained in several different ways by the Commentators. The first verse is a summary of the Uddishā Upanishad taught in the Uhhāndogya Upanishad. The Om meaning 'full of all qualities' is expressed by the first epithet of this sloka, *anādyakṣa vidovā sat sukha*. The word *sat sukha* is explained also in various ways e.g. pure pleasure or best pleasure or unending eternal pleasure. Or *sat* may be a part of *vidovā*, i.e., *vidovā sat* meaning which is free from evil. A pleasure is said to be free from dosa or taint when it is not conditioned by beginning etc., beginningless changeless, endless joy. That knowledge is great which knows everything relating to one's own and other selves. The word *vidovā* of all qualities lordly energy, enjoyment and power. This pleasure or knowledge and thought—= lordly energy and enjoyment—= power (balī)—=

The Goddess Rama praised Rāmāpti (Hari) with the verses (of this Upanishad) that came out of the mouth of Hṛyagrīva (Hari). Hari whose qualities are all extensive (declared in all the Vedas and Upanishads) and who sleeps on the couch formed by the snake (when the world is dissolved at the time of Pralaya).

Note—Thus the Chief Rishi of this Upanishad is Hṛyagrīva the Subordinate Rishi is Rama the Devatā is the deity in the Lord sleeping on the couch of the snake or Pity.

MĀTRĀ 1

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति . तस्योप-
व्याख्यानम् ॥ १ ॥

श्री Om, The Lord designated Om इति Iti, thus एतद् Etad, the अक्षरम् Aksaram this word generally is understood to mean a letter or syllable. It also means indestructible or imperishable, but it has a third meaning when we analyse it as अक्ष+र the dweller in the senses. The अक्ष or eye being typical of all senses and र means sporting or dwelling, that is अक्षेण इन्द्रियेण रमणान् यचाम, therefore, the word अक्षर means the nearest of all. Or akṣa means imperishable, and ra means joy and so akṣara=eternal and blissful उद्गीथम् Udgītham,

the Lord is called Udgitha, because He is उद् Ud, the highest of all, because He is गि Gih, sung of, praised of by all, and थ् Tha, because He is everywhere (सर्वत्र) * The whole word (उद्गीत) Udgitha thus means the highest Lord, praised in all scriptures and who is all pervading उच्यत्वात् उत गीतत्वात् गो सर्वत्रपानत्वात् च Uchyatwat, Utgatatwa*, gitatvat Gih Sarva, Sthānatwat, Sthah, उपसीत Upāsita, let Him meditate, ओम् Om, इति Iti thus, हि Hi, because उद्गायति Udgāyati, sings out, that is, that Udgātri priest sings out by uttering the syllable Om, therefore* the Om is the name of the Lord, तस्य Tasya, of His, that is, of the Lord who is called here by the names of Aksara and Udgitha, उपव्याख्यानम् Upavyākhyānam full explanation *

1 Om is the Lord the newest* (or the eternal joy) the Udgitha, उद्, the Highest, the most Adorable, and the All-pervading He must be meditated upon Him the Udgātri sings out as Om About Him is (this whole book) the explanation -1

MĪDHVA'S COMMENTARY

Om is the name of the Lord and He is called aksara because He is the newest of all (निरद्वयत्वम्) (dwelling in the senses) He is called Udgitha, because He is high or ut because He is sung or Gita and because He is all pervading or Tha The Lord must be meditated upon as such

Thus it is said in the Mṛhāsambhūta —

The Goddess Rāmā praised the Lord Rāmapati with the verses which were first chanted by Hiraṇyā and which commence with the word Om in this Chāṇlogya Upaniṣad) and which are sung by the singers of the Sāma Veda

The meaning of this शब्द is thus given in the Samanvaya —

Let a person meditate upon the Lord as bearing the name Om, fully understanding its meaning and attributes He is called Om, because He pervades all (ओम् because He protects all (वक्त्र) and because the three letters अ, उ म a, u and ma denote supremely excellent (अपि अ) supremely high (उ=उच्य) and supremely wise (मान-म=ज्ञान) because अ means bliss or आनन्द उ means power or शक्ति and म means supporter or protector (वक्त्र)

Note Thus शब्द has a triple significance and denotes the threefold attribute of the Lord First, He is All pervading All protecting and All knowing Secondly He is supremely excellently High and Wise Thirdly He is All bliss All mighty and All supporting

The Inestructible Supreme Person should always be meditated upon as Om because the whole universe is woven (ओम्) or contained in Him and because He is supremely excellent (अति=अ), and because He is supremely high (उच्य-उ) and possessed of infinite attributes (न द्रव्य)

Regarding this Om, the Udgātṛi sings out his hymns of the Sām-veda clearly by uttering Om, because Om is the name of Viṣṇu and the explanation of Om is the highest of all explanations (books)

The letter अ A, denotes supremely excellent, the letter उ U denotes supremely high, and the letter म Ma means explained or expressed in all the Vedas (Thus briefly ओम् Om means the excellent, the high and the revealed. The glory and the greatness of this Om we shall explain further on)

VIATRA

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोपधयो
रस ओषधीनां पुरुषो रसः पुरुषस्य वायसो वाच ऋग्रस ऋचः
साम रसः साम उद्गीथो रसः स एव रसानां रसतमः परमः
पराद्ध्योऽष्टमो यदुद्गीथः ॥ २ ॥

एषाम् Esam of these, of all creatures. भूतानां Bhūtānām, of beings such as R bhu and others when compared with the Earth deity पृथिवी Prithivī, the earth, रसः Rasah essence, उ उ, the higher in all respects and qualities पृथिव्या Prithivyā, than the (deity of the) earth आपः Āpah water, उ उ, Varuṇa the presiding deity of water, (is higher) रसः Rasah essence, अपः अपाम् Apām, than the water (Varuṇa) ओषधयः Osadhyah, plants, उ उ, the deity presiding over the plants, namely Soma रसः Rasah essence, higher ओषधीनाम् Osadhbhūm of the plants उ उ, higher than Soma पुरुषः Puruṣah, the Lord (of humanity) उ उ Rudrah रसः Rasah, essence पुरुषस्य Puruṣasya than Rudra, वाचः the (deity of) speech, उ उ, Sarasvati रसः Rasah, essence वाचः वाचः Vāchah than speech ऋग्ऋक् Rik the (goddess called) Rik रसः Rasah essence, सपः सपः Sāpah of Rik सामरसः Sāmā rasah, the deity of Soma, उ उ, Vāyu presiding over breath, the chief Prana, is essence, or higher सामः Sāmāh of Soma उद्गीथः Udgīthah rasah the Lord Nārāyaṇa Himself, is essence or higher सः Sah, He, the Udgītha एव Esah, this Nārāyaṇa रसानाम् Rasānām among the Great Ones, like the Earth, &c रसतमः Rasatamah the best the highest the quintessence परमः Paramah, the highest पराद्ध्यः Parāddhyah, higher than the highest उ उ, पर highest ऋग्ऋक् attributes namely possessing the highest qualities, उ उ the Udgītha उ उ not only higher than the Sāman but He is higher than Rāmā also. Another meaning of पराद्ध्यः is पर highest and पराद्ध्यः place He who deserves the highest place पराद्ध्यः is the name of श्री Śrī or Rāmā (एतां) एतां एतां is the genitive of एतां एतां एतां would mean higher than एतां or श्री Śrī अष्टमः Aṣṭamah the eighth उ उ, the Udgītha which is the 8th in order beginning with the earth ए who, Madhva's reading is yah, उ उ, in the masculine gender and not यः यः यः Udgīthah, the Udgītha, Lord Nārāyaṇa

2 Higher than all beings (like Riklu, &c.) is the presiding deity of the earth, higher than Earth devatā is Varuṇa, higher than Varuṇa is Soma, higher than Soma is Sarasvatī, higher than Sarasvatī is the goddess called Rik, higher than Rik is the chief-Prāṇa, higher than the Prāṇa is Nārāyaṇa himself. That Udgītha is higher than all the highest, higher than even Rāmā and is the eighth — 2

* Note—Varuṇa whose name is Om has been said in the last verse to be the highest of all. To understand clearly this it became necessary to know the gradation of deities hence this verse.

Note—This part of the verse shows that Varuṇa is not only higher than the Suman but that His greatness is not comparative, like others but absolute and infinite. In fact there is a vast difference between the greatness of God and of any other Being how high soever. In that sense the words paramaḥ parardhyaḥ would mean supremely great infinitely high. But parardhyaḥ has also another meaning which has been given above: i.e. than the goddesses Parīdhyā or Rāmā.

If in the above enumeration the speech (Vāk) and the Rik be taken as identical, then we have the following gradation:—

Earth (Pṛthivī) higher than Bhūtas beings)		1 c	the Earth is rasa or high
Varuṇa (water)	Earth	1 c	Is rasa tama or higher
Soma (plants)	Varuṇa	1 c	Is rasa tama or highest
Rādri (Purusa)	Soma	1 c	Is Rādri-rasa tama higher than highest
Vāk (including Rik)	Rādri	1 c	Para-rasa parardhya-rasa tama above the higher than the highest
Suman	Vāk	1 c	Parama parardhya-rasa tama over above the higher than the highest
Rāmā	Suman	1 c	Parama parardhya-rasa tama even over-above the higher than the highest
Udgītha	Rāmā	1 c	Parama parardhya-rasa tama infinitely high

If however the Vāk and Rik be taken separately then the Rik will be Parama parardhya-rasa tama, the Suman will be Parama parardhya-rasa tama, Rāmā will be Parama parardhya-rasa-tama and Udgītha will be Parama parardhya-rasatama.

MADHYAS COMMENTARY

This mantra shows in detail, how this Udgītha is the highest (parama) by giving the gradation (of the Devatas). (The Lord is not only the last in this series of gradations but infinitely high, and therefore, the word parama is used). * Those who know the gradation of the Devatas, and who understand the supremacy (infinitude) of Viṣṇu, are known as ekāntīnah (monotheists?) and masters of the knowledge of the divine hierarchy. Let those be alone called Ekāntīnah who know God to be one and, the

highest. What is the necessity of knowing the hierarchy of Devatas, and calling such knowers also Ekāntins? To this the commentator replies by giving the definition of the word Ekāntin. Since in the above gradation by stating that "this is higher than that," the Lord Hari stands at the end (anta) of the series, and since He is one (ekā) therefore, the Ekāntins (ekā and anta) are said to be those who know the Lord to be really One alone and as standing at the end of the above series of gradations "this is greater than that?" (Hence the knowledge of the series or gradation is necessary to entitle a person to the name of Ekāntin. The word Ekānta is thus the name of Hari, for He as one stands at the end of the above series. Those who possess the knowledge of this Ekānta are designated as Ekāntins.)

Admitted that in order to be called an Ekāntin, it is necessary to have knowledge of the gradation of the Devatas, but what is the advantage if one becomes an Ekāntin? To this the commentator answers:

Those who know thus the gradation of the Devatas and whose sole refuge is always the Lord Ekānta—the one Lord of the hierarchy—enter (in reverse) into the supreme God Nārāyaṇa the painless.

But the word Ekānta means generally the exclusive worshipper or devotee of one God and who does not worship any other how do you give this meaning to it? To this the commentator says that it is not merely the knowledge of gradation that gives mukti but the worship of the Supreme God after getting such knowledge is the cause of Mukti.

Let the Bhāgavatas thus knowing Hari is the highest and coming at the end worship Hari always and worship also Lakṣmī and others in their due order.

This shows though the word ekāntin means, in some places the worshipper of One to the exclusion of others for strict ekāntin would not worship even Lakṣmī &c., yet an enlightened Bhāgavata would worship minor deities also knowing all the while that the God is one and infinitely higher than any deity. If so what becomes of the command tatki pūjayet na anyā devatāḥ let him not worship any other deity? To this the commentator says:

Let them not offer any sacrifice to any Devatā with the idea that they the Devatās are independent of the Lord or that they deserve any independent worship.

Admitted that the Devatas may be worshipped as subsidiary agents of the Lord but how do you reconcile with the following text:—The Manus and Mānavas are to be worshipped and never the Devatās under the divisions of castes of Brāhmanas Kṣatriyas, Vaisyas and Śūdras. This text would show that Manus and sons of Manu like the Kṣātr, Mārketi &c., divided under different castes of Brāhmanas &c., are to be worshipped and not Devatās. To this the Commentator says:—

The Bhāgavatas worship the Sages called sons of Manu and the Beings called Manu mentioned in the Śruti as possessing various castes

like Brahmans, &c, and they do not worship the others. They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhagavatis. (Compare S. B. H. Mundaka, p. 61)

Note—The castes mentioned in the Śruti refer to Brahma &c. The beings called there Manus are Brahma &c, and the sons of Manu are really sons of Brahma, i.e. the sages like Vairichi &c. The castes refer to them. Thus the above text teaches the worship of Devatis, for it teaches the worship of Manu and Manu—Brahma, and Manus does not mean "men" but sons of Manu i.e. sons of Brahma i.e., Rishis like Vairichi &c. As has been said 'the devas like Brahma and the rest are called Manus because they possess intelligence or Manas in a very high degree, and these Devas are divided into four classes according as they are Brahmanas, Kshatriyas &c. their sons called Vairichi, &c, are called Manus because they are sons of Manu or Brahma.' Even these Rishis are not worshipped as Devas but because they are fathers and teachers of humanity. The lower Devas should never be worshipped.

The degraded non Devas should never be worshipped, though they bear the names of Brahma, &c. They are called Devas, because they are poor and miserable.

The word Devas as applied to them is derived from the root *dev* from which the word *dina* is also derived namely from *De* to be poor (to perish). The word Deva is a generic term and is applied both to *devas* and *huras* while the word *Manu* is confined to Devas only, in the better sense of that word and therefore in the above verse, the word *Manu* is used and not the well known word *Deva*. But what is the specific sphere of these two words, *Devas* is *Suras* and *Devas* are *Asuras*. To this the Commentator replies—

The Vedic Devas (*būjas*) called Brahma and the rest accept oblations then only, when they are offered to them with devout spirit, while the lower Devas take them when they are not so offered.

Since both *Suras* and *Asuras* have got the names of Brahma &c, how is it that an oblation offered with the Mantra *Brahmadibhyah Svāhā* will go to the Deva Brahma and not to the *asura* Brahma? The reaching of the offering to the Deva Brahma takes place then only when the sacrificer offers it in the spirit of a Bhagavata namely when he knows the gradation of the Devas and realises that *Visnu* is the highest of all. If he does not do so the *asura* Brahma and the others take such offering.

An objection is raised it is not proper to say that the means of attaining Moksha are the knowledge of the gradation of the Devas and their mutual differences and *ekantitva* i.e. knowledge of the Lord by realising Him to be the only refuge. Because both the gradation and *ekantitva* may exist in a person and yet the man may be far from Moksha. To this the Commentator says—

By the knowledge of the deva gradation by *ekantitva* and by faultlessness alone the Moksha is insured as a rule the other (two) means are mere vexation or waste of energy.

The other means refer to the knowledge of gradation and *ekantitva*. The only unailing means of insuring moksha is *asahchadrata*—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties. This word appears to be a technical term of the Mādhvas *vidambhā*—vexation or deception means, that they alone are not the means of Moksha. Thus having described one means of getting

Mokṣa namely aśekhahratya (combined with the knowledge of gradation and śāntitva) the Commentator mentions a second means of attaining release —

The highest devotion (bhakti) in Viṣṇu is verily a (specific) cause for the attainment of release

Not only the bhakti to Viṣṇu is the cause of Mokṣa but bhakti to the immediate devotees of Viṣṇu such as Rāma &c. is also a cause

So also devotion to his devotees like Rāma and the rest, in due order, after Viṣṇu, is also a cause of mokṣa

The Commentator now mentions a third means of acquiring mokṣa —

The third cause in the attainment of Mokṣa is Vairāgya (dispassion) also — There is no other (fourth) means of getting Mokṣa —

The word third shows that Vairāgya is not equal to the other two—namely Jñāna (knowledge) and bhakti (devotion) or it may show that Vairāgya is a means of getting the other two. The three means therefore are the Jñāna Bhakti and Vairāgya. If these be the only means of getting mokṣa why do the Sastras enjoin the performance of sacrifices &c.? To this the Commentator replies —

Everything other than these (three namely, things like sacrifices, &c.) is ordained (by the scriptures) verily is a means for the sake of attaining these (three)

If the sacrifices &c. be the means of getting Jñāna Bhakti and Vairāgya and thus a means of getting mokṣa what is the necessity of the other three? The Commentator shows that Jñāna &c. are the causes of mokṣa and not sacrifices unaccompanied by these —

One may even perform all (sacrifices) but if he is devoid of these (three or any of them) verily he goes to the lower darkness (or to the nether world and darkness)

This shows that a performer of mere sacrifices who abandons the other three far from getting mokṣa goes to Lower Regions of Darkness. But a person may not perform sacrifices but if he has any one of the other three he will get Release

But he who is firmly established in this (Jñāna &c.) is verily even a Released Eternal though he may have abandoned the other (sacrifices &c.)

This applies to Jñāna Yogins like Śaṅkara and the rest. He can be one who did perform sacrifices also

Therefore I shall tell the gradation of the Devas (in the order) as mentioned in the Śruti

The force of therefore is, because the knowledge of gradation is a cause of mukti 'therefore &c.

The Earth is always higher, in all attributes than all Elements (bhūta)

The elements refer to the Elemental Devas called Rīṣas &c. Because the Rīṣas merge in the Earth Deva — says a Śruti

The word *rasa* (translated in the above as *vara* or 'higher') is synonymous with *sāra* (essence) and *vara* (better). All three denote the same idea.

Higher than the Earth is Varuna; higher than Varuna is Soma, the Devatā of plants; higher than that, is Man, namely, Rudra, because he is the Devatā of virility (the generative organ); higher than Rudra is Sarasvatī, the goddess of speech; higher than speech, Rik (the goddess of Rik); higher than the goddess of Rik = Vāyu, called also Sāman. He is called Sāman, because he is same in all beings, and because he is the presiding deity of all Sāman Hymns; higher than Vāyu is Viṣṇu. He is higher than the highest, from eternity.

The sentence "Sa eṣa Rāśāśm Rāśāśm paramaḥ parārddhyo' ṣṭamo ya Udgīthah" is divided into three parts, namely, 1. sa eṣa rāśāśm rāśāśm, 2. sa eṣa paramaḥ, 3. sa eṣa parārddhyah.

The Commentator now explains these three. He takes up the first, namely, Rāśāśm Rāśāśm and explains it thus:—

Vāyu, who is higher than the highest (Sarasvatī) is itself inferior to Śrī-tattva, who is called parama; and Viṣṇu is higher than this Śrī herself, He is all-pervading. He is called the parārddhya, because he is accompanied by (or possesses) parārddhi (Śrī). Thus we find in the Śrī-nirṇaya.

The whole of the above is a quotation from the Śrī-nirṇaya.

A doubt is here raised. The combination of para Riddhi will be parārddhi, and not parārddhi; and the secondary derivative from parārddhi, would be parārddhya, and not parārddhya, how is then parārddhya obtained from parārddhi? To this the Commentator answers:—

The force of long Ā in parārddhya is to denote superlative degree or Atisaya. In parārddhya, the meaning of the para is parama or highest. He who has the attribute of having the highest Riddhi is called paramarddhya. It is a bahuvrīhi compound. He who possesses parārddhi is called parārddhya.

He who possesses the quality of paramarddhī in the highest degree is called parama parārddhyah.

The second sentence is Sa eṣa paramaḥ, and it means 'he is the highest'. The word 'Highest' here is not a separate attribute of Viṣṇu but qualifies riddhi. The meaning of parama is 'in the highest degree'.

An objection is raised that in parama parārddhyah the word parama cannot be an attribute of Riddhi, for if it were so, the form would be parama parārddhyah. But the parama has the sign of case-affix after it. To this, it is replied that this is no valid objection, because we have such examples in other places also. Vedāy Bhikṣu then gives two such illustrations.

Or the sentence Sa eṣa, &c., may be taken as one sentence, and not three as above; and in that case, its meaning would be what the Commentator next gives:—

Uttamebhyo'py an-paramottamatamah rāśāśm rāśāśm paramaḥ, parārddhyah.

Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones. This is the meaning of the phrase 'of the essences the best essence the highest, the top most

The meaning of *rasadām* is *uttamobhyah* api 'even among the Best Ones' the meaning of *rasatamah paramah parardhyah* is *ati paramottamottamah* 'the Best of the best among the Very High Ones'

He who is higher (all *paramah*) than the best ones (*uttamobhyah*) is called *uttamobhyo py ati paramah*. He who is higher (*uttama*) than him is called *uttamobhyo py ati paramottama*. He who is higher (*uttama*) than him even is called *uttamobhyo py ati paramottamottamah* (i.e. the Best of the best among the Very High Ones). This Being is called the *rasadām* *rasatamah paramah parardhyah*.

Out of the Best Ones, He is the Best of the best among the Very High Ones.

An objection is raised again. The word *rasadām* is in the genitive plural how do you explain it by *uttamobhyah* a word is the ablative plural. Moreover each of the words, *rasatamah paramah* and *parardhyah* appears to be a separate adjective qualifying one and the same word. Why do you explain them as all *paramottamottamah*— the best among the best among the very high. To this the commentator replies by saying that the word *सकलम्* in the ablative is understood after *सर्वम्* (i.e. Out of the objects of greatness (*rasa*)). (It is thus that the genitive is explained by an ablative) —

The sense is that out of all the best (*rasa*) entities even, He is the supremely High (*Parardhya*) the highest entity. Therefore he is called the Best of the Best among the Very High Ones.

The words *सर्वम् सर्वम् सर्वम्* are not separate adjectives but one namely *सर्वम् सर्वम् सर्वम्* = *अतिपरमोत्तमोत्तमम्*. The Best of the Best among the Very High Ones.)

Another objection is raised again. If the sentence *स एष सान्नाद्* &c. be taken as three sentences as has been done before and if each of these be an attribute of the Lord then the mention of three attributes is superfluous as all of them denote one idea of greatness. One of them would have sufficed. To this the Commentator replies —

The superiority of the Lord is not like (or similar) to the superiority of Pranas &c. over the Elements &c. On the contrary, there is a vast difference. To indicate this (unique superiority of the Lord over every other being) the multitude of epithets like *rasadām*, *rasatamah*, (*Paramah*, *parardhyah*) have been used in the *Śruti*.

Having given the sense meaning of the phrases *paramah parardhya rasatamah* the Commentator now gives their literal meanings.

The Earth deity possesses superiority (*rasatva*) over the Elements, Varuna is higher in superiority to Her (*rasa tara-tvam*), Soma is highest in superiority (*rasa tama tvam*). Rudra has extremely highest superiority (*parama rasa tamatvam*). Vāk has higher than extremely highest superiority (*paramartha rasa tamatvam*). Indra has greater than the higher than the extremely highest superiority *parama parardha rasa tamatvam*.

(If Prana is परमपरार्द्धतम greater than the higher than the extremely highest superior—then the Lord God being above Prana should be called परम परार्द्धतम parama parārdha rasātama. The long पर in parārdha would show this comparative superiority. But He would not be called parama parārdhya rasātama which shows a degree higher still. To this the Commentator replies.)

But this Lord is not (immediately) higher than Prana and therefore He is not called parama parārdhya rasātama. Because higher than Prana is Rāmā who is called param parārdha rasātama. The Lord is higher even than Rāmā who herself is the essence (īśa) of Prana Himself. Therefore the Lord is called Parama parārdhya rasātama.

But how do you show from the words param parārdhya rasātama (which is an epithet of the Lord) that He is higher than Rāmā called param parārdha rasātama. For there is nothing in the above epithet to show a comparison for पर is nowhere a sign of comparison. To this the Commentator says that the letter य in the above is a sign indirectly of the comparative degree.

He who is known through the medium of Parārdha (Śrītatva) is called Parārdhya and therefore Parārdhya is higher than Parārdha, because He is infinitely higher than even this Rāmā who herself has an infinity of attributes.

The अय 'to know' takes the affix क with the force of accusative परार्ध+क=परार्थ 'known through Parārdha'. क therefore is a noun here meaning known. The य of अ is elided anomalously. Let it be so, but how the name Parārdhya is exclusively applied to the Lord alone? It may be applied to Brahms &c. also for they are also known through the Parārdha. To this the answer is that He is infinitely higher than this namely His own Śrī Tatva. This Śrī tatva possessing an infinity of attributes is surpassed even by the Lord. But the quality of being known through this innumerable invisible Parārdha belongs to the multitudes of Jivas also. Why are they not called Parārdhya? To this the answer is that it is applied to the Lord alone who is supreme, higher than Śrī tatva.

An objector says. In counting from the Elements upwards through earth &c. we find that Vak will be parama para rasātama, the Rik will be parama-parārdha rasātama and the Lord known through this Parārdha or īśa will be parama parārdhya rasātama. This would establish no doubt the superiority of the Lord over Prana but not over Rāmā who does not come anywhere in the above gradation. To this the reply is that the above explanation was given by taking Vak and Rik as identical and as not two separate classes. But if Rik (as Sarasvatī) be taken as separate from Vak even then the superiority of the Lord over Rāmā would be established. Therefore the Commentator says—

If Rik (Sarasvatī) be taken as separate from and higher than Vak even then also counting from the elements (bhūta) Prana would be only parama parārdha rasātama and not parama parārdhya rasātama. (In the case when Parārdha is applied to Rāmā we derive it thus) She who is in every way superior (viddham) to the high (pari) is parārdha. In this case the word parārdhya would denote the Lord. For he who is known through the innumerable attributes of this Śrītatva (called

Parārdha) is designated here as Parārdhyam, namely the Lord (In the other case, Prāna is only Param parārdha rasatama and not parama-parārdha rasatama) For she who is higher than Parārdha (Prana) is called Parārdhi (the force of ईश्वर denote superiority, because it denotes lordliness ईश्वर) Thus Parārdhi is the name of Śrī He who is known through the innumerable attributes of this Parārdhi is called Parārdhyam Thus the Lord called Parārdhyam is even higher than Śrī Thus is explained the phrase "rasatām rasatamā paramā parārdhyā"

MANTRA 3

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति
विमृष्टं भवति वागेवर्क प्राणः सामोमित्येतदक्षरमुद्गीथः ॥३॥

कतमा कतमा Katamā Katamā what what (fem), सूक्त Rik, the Rik, कतमम् कतमम् Katamam Katamam, what, what (neut) साम Sāma the Sāman, कतम कतम Katamam Katamam, what (masc), उद्गीथ Udgithah Udgithah इति Iti, thus विमृष्ट भवति Vimṛiṣṭam bhavati, is questioned is specially enquired into or is deliberated upon वाक् Vāk, speech, namely the Goddess Sarasvatī, the presiding deity of all the Vedas The same who has been mentioned as higher than Purusa and Rudra But the Speech here is to be distinguished from the Speech there, in its functions Sarasvatī has many forms one of which is as the presiding deity of all the Vedas where she has no connection with Prāna The other form is the presiding deity of Rik, where she has connection with Prāna All inspirations come from Sarasvatī As a general inspirer of all scriptures she is speech of the lower order, as the special inspirer of Rik, which she does in combination with Prāna, she is speech of the higher order Just as Rāmā has also two aspects first as the Essence of the Vedas second as consort of the Lord Similarly, Vāk as the consort of Prāna has a higher aspect, than the same Vāk who is not acting as the consort of Prāna एव Eva, alone सूक्त Rik, the presiding deity of Rik प्राण Prānah, the chief Prāna साम Sāma, Sāman, because he is same (सम) in all creatures, and because he is the presiding deity of the Sāma Veda ओम् Om the highest इति Iti alone एतत् Etat this अक्षरम् Aksaram, the nearest, the Imperishable and Blissful उद्गीथ Udgitha- Udgitha Nārāyana the loudly sung

3 Who is then Rik? Who is Sāman? Who is Udgitha? This is the subject for consideration The Rik indeed is Speech, the Sāman is Prāna the Udgitha is the Imperishable, Joyful, Highest alone —3

Note —The deities like Riksha Earth Varuna Soma and Rudra are well known as deities of Elements Earth Water plants and animals (men) and no doubt can arise about them, so no question has been put regarding these But the highest three, the Great

Trinity, the Lord, the Speech and the Breath are not so well known. Therefore this question is asked here.

VĀDHVA'S COMMENTARY.

The Prithivī as the deva of the earth, and Soma and Vṛuṇa as the Devas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities ; (and therefore, require no further elucidation. But not so the rest. Therefore) the Rik, &c., alone are here taken into consideration, by asking 'What is Rik, &c.'

* But the Rik and Suman and Udgātha are also well known terms. Why should they be specifically mentioned here ? To this the Commentator says —

Moreover a knowledge of these (Rik, &c.) produces specific fruit (hence they alone are considered here and not the others)

An old objection, however remains unanswered, namely though the knowledge of Prithivī, &c., devas does not conduce to any specific result yet, as the essential nature of these Devas is not well known, it would have been better had the bruti given a detailed description of these Devas of the Earth, water, plants and animals also.

Another objection is, because the knowledge of Rik, &c., produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vāk also produce specific fruit. Why is it not mentioned here ? To this the Commentator answers —

But Vāk being well known as Sarasvatī, (is not mentioned here.)

On this reasoning Rik &c. also should not be considered here, for they are also well-known. To this the Commentator answers —

Vāk and Rik are, moreover, identical so Vāk has not been separately enquired into here.

The identity of Vāk and Rik is mentioned in the bruti Vag eva Rik. Therefore, the consideration of Rik includes the consideration of Vāk also.

The old objection still remains that though Vāk and Rik be identical yet as they are different aspects of the same entity, they ought to have been separately described.

Another objection is raised now. It is not proper to identify Vāk with Rik for it is said in the bruti 'Rik is higher than Vāk'. How can a thing which is higher than another be identical with it ? One cannot be higher than his own self. To which the Commentator answers —

Vāk is called Rik when she is specifically (and highly) united with Prāṇa. (As the consort of Prāṇa Vāk or Sarasvatī gets the designation of Rik.)

This is shown from the etymology of rik. It comes from the $\sqrt{\text{rik}}$ to go. Rik literally means gone motion. combination for motion produces union or combination. Vāk can appropriately unite with Prāṇa only. And as such union of Vāk with Prāṇa gives to Vāk, a higher aspect it is called the specific high union. Thus the root meaning of rik itself shows this combination. Thus the Commentator says

From the explanation of the very word rik derived from the root $\sqrt{\text{rik}}$ 'to go' we find that riktva means 'union (marriage)'. (Hence Vāk when married is called Rik, when single she is Vāk.)

Similarly, the word Sarasvatī also denotes Rik. It is derived from $\sqrt{\text{Sra}}$, to 'move', hence Sarasvatī means possessing sara or motion, or sarga, 'creation' she, who has the abhūmāna (conceit) of creation or the goddess presiding over creation is called Sarasvatī.

Vāk is called Sarasvatī because she presides over creation (sarga). The same Vāk is called Sarasvatī when not in this specific union with Prāna (and thus in her married state as Rik, she is said to be higher than her former single state of Vāk). Thus the same Vāk becomes inferior in her single state, to herself when she is in union with Prāna. Thus one and the same Vāk becomes different and has two aspects, first, as not in union with Prāna, second as united with him.

An objection is raised if Vāk and Rik are identical then it is not proper to say that Rik is higher than Vāk. If they are separate, then it is not proper to say 'that which is Vāk is verily Rik'. This objection is also answered by the above considerations, by which Vāk is shown to have a two-fold aspect, as single and married.

Having explained the unity of Vāk, and the union of Vāk with Prāna the commentator now shows the identity of Prāna and Sāman.

Therefore the Śruti says, 'Vāk is verily Rik and Prāna is verily Sāman'.

The phrase 'Om ity etad aksaram udgīthah' is not to be explained as 'this syllable Om is called Udgītha'. Its proper explanation is what the commentator now gives.

The word aksaram is a compound of two words Akṣa and Ra. Akṣa means imperishable and Ra means bliss, therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness'. Or it may mean, 'He who takes delight in Akṣa or senses, i.e., He who is present in the activity of all senses'. Therefore, it means the nearest Akṣara, therefore, is the name of Lord Viṣṇu.

He is called Om because he is highest (for Om is equal to Uchcha). The word it in the above Śruti has the meaning of excluding all other ideas. Therefore, Om it means 'the only Highest'. Thus he is verily alone the highest. The meaning of the word etad 'this' in the above Śruti means, 'this Lord who always dwells in the heart'. He is called Udgītha because he is always sung as the Highest, He = the Lord, the Puruṣottama.

MANTRA 4

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्क च साम च तदे-
तन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तद् वा, that वे Vā, verily एतद् Etad, this मिथुनम् Mithunam, couple, यद् Vād, what वाक् vāk, vāk च Chā, and प्राण Prāṇah, Prāṇa च Chā and, चर्क Rik, Rik साम Sāma Sāman तद् वा, that एतद् Etad, this मिथुन Mithunam, couple. ओम् Om Om इति Iti, thus एतस्मिन् Etasmin in this अक्षरे Akṣare in the imperishable संसृज्यते Samsṛjyate, become united are supported in the state of Mukta.

4 Now Vāk and Prāṇa form one couple, and Rik and Sāman another. Those couples are joined or become united in the Imperishable Om (when they are in a state of Sāyujya Mukti) —4

VIADHYA'S COMMENTARY

Vāk and Prāṇa even are a couple (and so also Rik and Sāman constitute a couple). They become united in the Lord Janādan in the state of Sāyujya Mukti.

But in the state of Mukti all got united in the Lord what is the peculiarity about this couple? To this the Commentator answers —

But all other (Jivās) get union in the state of Release in the Lord, only through the grace of this couple (Vāk and Prāṇa—the Word and the Life—), after them, (and) through their meditation only, while Prāṇa alone gets direct union with the Lord Hari.

The Sāyujya Mukti obtained by Prāṇa is immediate and direct, without the intervention of any other being, the same obtained by others is indirect and mediate always through the grace of Prāṇa through Vāk.

An objection is raised. The Lord called Udgītha has been described as higher than Sarasvatī and Prāṇa who are named here as Rik and Sāman. How is this? Their greatness is proclaimed in brāhmin, while here they are made to occupy a subordinate position. To this it is replied that this is no valid objection. The Lord is greater even in comparison to them for the Lord is their refuge also though they are Released Ones. Thus Mantra 4 declares that such a high couple as the Word and the Life is supported by the Lord, though they are eternal Mukti.

MANTRA 5

यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य
कामम् । आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षर-
मुद्रीयमुपास्ते ॥ ५ ॥

यदा Yada when वै Vai, verily मिथुनौ Mithunau those two couples, Vāk and Prāṇa समागच्छत Samāgacchatah come together वा, are united in the Udgītha, the Lord आपयतः Āpayataḥ fulfil attain हौ Tau, these two अन्यान्यस्य Anyonyasya, of each other कामम् Kāman desires आपयिता Āpayitā, fulfiller कामानां Kāmānām of desire भवति Bhavati, becomes ॥ Yah, who the adīkārī एतद् Eto, the (couple called Vāk Prāṇa) एतद् Eto, thus (namely, that even in the state of Mukti they are supported by the Lord) विद्वान् Vidvā knowing अक्षरम् Akṣaṁ the Imperishable उद्रीयम् Udgītham, Udgītham ॥ Nārāyaṇa उपास्ते Upāste meditates

5 When verily these couples are united in the Lord, then they fulfil each other's desires. He verily becomes a fulfiller of desires, who knowing thus, meditates on the Imperishable Udgītha, ॥ ५ ॥, Nārāyaṇa as the Most High —5.

MANTRA 6

तद्वा एतदनुज्ञाक्षरं यद्धि किंचानुजानात्योमित्येव तदाहैषा
एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om वै Vai indeed एव् Evā this अनुज्ञा Anujñā, benediction, blessing अक्षरम् Aksaram, word यत् Yat, when हि Hi because किंच Kiñcha, some, any अनुजानाति Anujānāti, gives benediction, ओम् Om, Om⁺ इति Iti, thus एव Eva, only तदा Tadā, then, हा हा verily एव Esah, this, Madhva says (एवो एव) एव Eva, only समृद्धिः Samriddhiḥ, gratification, prosperity यत् Yat, which (here ought to be यद् because it qualifies अनुज्ञा) अनुज्ञा Anujñā, blessing समर्धयिता Samardhayitā gratifier कामानाम् Kamānām, of desires यन्नो Yonno, becomes योऽहं Yaḥ, who इहम् Eha, thus एवम् Evam, thus विद्वान् Vidvān, knowing उद्गीथम् Udgītham, udgitha, &c, नारायणः Nārāyaṇa उपास्ते Upaste, meditates upon

6 That Om, verily, is a word of benediction, when any one blesses another, he says "Om, may Nārāyaṇa do as thou sayest" Now this (Om of blessing) also denotes gratification ("May Lord gratify your desires") He, who knowing this, meditates on the Imperishable Udgitha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified —6

MADHVA'S COMMENTARY

In mantra 6 it is said that Om is a word of benediction and people use it in blessing. That mantra appears abruptly and *prima facie* looks irrelevant. The Commentator shows its relevancy now —

Therefore by uttering "Om" these people always give benediction, (because Om is the name of Hari)

Let Om be a word of benediction why should that be a reason to call it a name of the Lord? To this the Commentator replies —

For it is said that Om use! as a benedictive term means "may the Lord Kṛṣṇa do even so as thou hast said," and the ancients used this word Om with this denotation (of blessing). (Hence Om is a designation of the Lord)

But how is it that the moderns do not use the word Om, with this denotation "may Lord bless you?" To this the Commentator answers —

But the ignorant people use Om to give their own permission (or blessing) and say Om is a term of giving permission

The Commentator now explains the phrase "यद्वा एव समृद्धिः &c" — "this blessing denotes gratification"

This word "Om" means (also) Full, because gratification is verily called Om, i.e., fulfilment.

But how Om comes to denote gratification? Says the Commentator.

Or because "may this thy desire become gratified by Hari" was the form of ancient benediction, when the word Om was uttered, therefore, Om has come to mean God and gratification given by Hari.

Note.—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification, 'prosperity,' How do you make it 'gratification given by Hari?' This the Commentator next explains.

Or (the word Om used as) a benediction may mean "may Hari be the giver of gratification to you."

Note.—This commentary comes just after the commentary on mantra 8, and before that of mantra 1. No satisfactory reason is given by Yodha Bhikṣu for this break in the order, though he mentions it and says: "The order of Śruti text is broken for the sake of facility of considering connected topics together."

Thus Om used as benedictive particle meant either (1) May Lord Kṛṣṇa cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all thy desires.

MANTRA 7

तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति शस्-
त्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन तेनोभौ
कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन I ena, by Him, was, Viṣṇu called Om इव I am, thus त्रयी traya, three-fold, (Rik, Yajus and Saman) विद्या Vidya, science वर्तते Vartate, proceeds, is revealed, promulgated. That is, Om is the concentrated essence of the three Vedas. All the mantras of those Vedas are but explanation or expansion of Om. ओम् Om, Om इति It, this आश्रावयति Āśrāvayati, gives an order, The Adhvaryu priest by uttering Om gives the command to other priests. Or recites the Āśrāva mantras वसति Śaśisati, recites. The Hotri priest reads the Śaśisana mantras उद्गायति Udgāyati, sings. The Udgatā priest, uttering Om, reads the Udgāna mantras एतस्य Etasya, of this, (Lord God) अक्षरस्य Akṣara-sya, Viṣṇu named Om. Imperishable and blissful अपचित्यै Apachityai, for the worship of (God) = glorification महिम्ना Mahimnā, by the greatness, by the Full, रसेन Rasena, by the essence by the supremely excellent तेन I ena, by Him (Om). By the command or direction of this Lord called Om उभौ Ubhau, both, he who knows God and he who does not know God, कुरुत Kurutah, perform, worship यश्च Yaśchit and he who एतद् Etat this nature of the Lord एवम् Evam thus, (as described above) वेद Veda knows यश्च Yaśchit, and he who, न Na, not वेद Veda, knows.

7 Through that Lord Viṣṇu called Om is revealed the three-fold sciences, uttering Om, the Adhvaryu priest recites the Āśrāvāna mantra, uttering Om, the Hotri priest

recites the Samsana mantras uttering Om the Udgâtri priest recites the Udgana mantras all for the glory of that Imperishable ever blissful Beloved, and for the sake of worship of that Vishnu By the command of that Full and Supremely High Lord called Om, perform ye both His worship whether ye understand Him thus or ye do not —7

MAHATVA CONVENTARI

From this Vishnu alone proceeds this three fold knowledge (thus all the meanings of the Vedas are concentrated in Om). By first uttering Om all (Āshtakam &c) mantras are recited as an explanation of Om. All these Mantras of the three Vedas are as if an expansion and explanation of the Highest mantra Om. All mantras indeed from eternity are for the sake of the worship of Vishnu alone named Om (and of no one else). Therefore as commanded by Vishnu Almighty the Supreme (lit Essence) perform both ye wise and ignorant all works whether ye know Him thus or do not know Him so.

SHLOKA 8

नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयो-
पनिपदा तदेव वीर्यवन्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्या-
ख्यानं भवति ।

नाम Vishnu different so contradictory tu is but specifically विद्या Vidyā knowledge ज्ञान Jñāna and अविद्या Avidyā ignorance i.e. कर्म Karṇa that which whatever work एव Eva even alone indeed विद्यया Vidyayā with knowledge with full knowledge कर्माणि Karmaṇi performs श्रद्धया Śraddhāyā with faith श्रद्धयाऽपनिपदाः Śraddhāyāḥ upaniṣadāḥ records हतं Hataṁ ably, appropriately, with propriety secretly by concentration (विष्णु) तन्मन्त्रं Tanmantraṁ that (work) एव Eva alone श्रीमद्वतः Śrīmadvatḥ more perfect (ननु) na nu the attainment of the ascending fruit is Mukti and after Mukti such works increase the bliss (सिद्धये) Siddhaye इति Iti thus खलु Khalu certainly एतस्य Etasya of this (Lord) एव Eva verily अक्षरस्य Akṣarasya Imperishable Blissful Beloved उपव्याख्यानम् Upavyākhyānam explanation of Upaṇiṣad एव Eva and अद्वयम् Advayam On the one (प्रेत) Preta भवति Bhavati =

b But the knowledge and ignorance are different (and opposed to each other). The man who worships the Lord with knowledge faith and propriety (to the utmost of his capacity in secret) verily his worship done is

conducive to endless reward, (not so the worship of the ignorant, whose reward is limited) This is the full explanation of this Ever present Imperishable Om -8

MĀTIRA 8 — (continued)

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्येतरेः
प्राणैरुपव्याख्यानं भवति ॥ ८ ॥

अथमस्य अथम खण्डः ॥ १ ॥

अथ Atha now (after having described the meditation on the Lord named Om, we shall mention the place where He is to be meditated) ह Ha, a mere expletive यत् Yat that एव Eva, alone अयं Ayam this (well known) ह्ययं hyaṃ Mukhya Prāṇa the Chief Prāṇa स I am, there, in Him the Chief Prāṇa, उद्गीथ Udgitham the Lord उपासीत Upasita let one meditate worship तस्य Tasya, of Him (the Chief Prāṇa) इतरे Itare by the others (the lower prāṇas such as the breath in the nose &c उपव्याख्यानम् Upavyakhyanam full explanation भवति Bhavati becomes

8 Let one worship the Lord Udgitha, even in Him who is this Chief Prāṇa, for thus through Him, the other (lower prāṇas) become fully known —8

Note — This portion is not found in ordinary Upaniṣad texts Vedotsa Dikṣu says This is according to the recension of some teachers

MĀDHVA'S COMMENTARY

There is no Release for the ignorant verily it is for the wise alone (the word Upaniṣad means according to one's capacity appropriate to one and Vidyā means) complete knowledge The word akṣat means the Lord Viṣṇu The word upa means that which is in His presence i.e. the word Om The word upavāṇya thus means an explanation of upa or Om (the ever presence of the Lord) Thus the great Śānti declares This is in Tātparī

By taking Vāk as separate from Rik four grades have been mentioned namely 1 Pararddham 2 Pararddham 3 Pararddhi 4 Pararddhyam The meanings of these words not being well known the Commentator explains them —

Pararddham is higher than Parama (highest Pararddham is higher even than Pararddham Pararddhi is higher than Pararddham higher than Pararddhi is Pararddhyam

[The Commentator now quotes an authority for the explanation of these words that he has given]

Says Śānti Nūnaya — Vāya is called Pararddha because it is above that who is higher than Parama (the highest) The Godless Śū is called Pararddhi the Lord Hari is Himself the Pararddhyā

FIRST ADHYĀYA.

SECOND KHANDA.

MANTRA 1

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध वेवा
उद्गीथमाजहुरनेनैनानभिभविष्याम इति ॥ १ ॥

देवासुरा Devāsuraḥ. Devas and Asura- ह Ha वै Vai, once indeed. यत्र Yatra, when. संयेतिरे Sahyētie, struggled together उभये Ubhaye, both प्राजापत्याः Prajā-
patyah, the race of Prajāpati तम् Tat, then ह Ha, verily देवाः Devāḥ, the Devas,
उद्गीथम् Udgītham, Om called Viṣṇu आजहार Ajahāra, took, or आजहुर Ajahruh,
forced (Him); made (Him) fulfil desires. अनेन Anena, with it, i.e., the worship of
Viṣṇu एनम् Enam, these Asuras अभिभविष्याम Abhibhavīṣyāmaḥ, we shall
conquer, we shall defeat

1. When the Devas and Asuras fought together (for
their inheritance, because both were the children of Kāś-
yapa Prajāpati) then the Devas took shelter under Viṣṇu
(Udgītha) thinking they would defeat the Asuras with His
help.—०.

Note.—The Asuras were more numerous than the Devas and Chāṇakya had also given
them the boon of invincibility.

But the Devas did not know the best method of worshipping Viṣṇu. They began to
worship Him in their various organs of senses such as those of smell, hearing, sight, etc.,
till they found by experience and repeated failure, that the best and only true method of
meditating on Viṣṇu was in the Chief Prāṇa.

MANTRA 2

ते ह नासिक्यं प्राणमुद्गीथमुपासांचकिरे तद्देवासुराः
पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च
पाप्मना ह्येव विद्धः ॥ २ ॥

ते te, they i.e., Devas नासिक्यम् Nāsikyam, in the nose, the accusative
case everywhere is to be taken as if it was a locative case प्राणम् Prāṇam,
Prāṇa, breath, i.e., the son of the Chief Prāṇa, who presides over the air in
nose, i.e., the faculty of smelling, or breath उद्गीथम् Udgītham, The Lord Viṣṇu
उपासांचकिरे Upāsānāchakīre, meditated on तम् Tam, ॥ यमुरा Asurāḥ, Asuras,
पाप्मना Pāpmāna, with evil विविधुः Vividhuh, pierced तस्मात् Tasmāt, therefore तेन
Teṇa, by that उभयम् Ubhayaṃ, both, जिघ्रति Jighraṣi, smells, i.e., the five
smells सुरभि Surabhi, good smelling दुर्गन्धि Durgandhi, bad smelling च Cha,

and पाप्मना Pāpmāna, with evil हि Hi because एष I-ah, this breath in the nose विद्ध Viddha, was pierced

2 They meditated on Viṣṇu in the lower Vāyu, the presiding deity of the scent in the nose But the Asuras tainted him with evil Therefore, the Jīva smells, both what is fragrant and what is foetid. For the lower Vāyu was tainted by evil—10

MANTRA 3

अथ ह वाचमुद्गीथमुपासांचक्रिरे ताऽहासुराः पाप्मना
विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा
विद्धा ॥ ३ ॥

अथ Atha, then ह H, verily वाचम् Vācham, in the goddess Agni presiding over the speech उद्गीथ Udgītham, Viṣṇu उपासांचक्रिरे Upāsāmachakrīre meditated on ताऽम् Tam, her असुराः Asurāḥ, the Asuras पाप्मना Pāpmāna, with evil विविधुः Vividhuh, pierced तस्मात् Tasmāt therefore तेन Iena, with that speech उभयम् Ubhayaṁ, both वदति Vaddati speaks सत्यं Satyam truth च Cha, and अनृतम् Anartam, falsehood पाप्मना Pāpmāna with evil हि Hi is एषा Eṣā the goddess Agni विद्धा Viddhā, was pierced

3 Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth But the Asuras tainted her with evil Therefore the Jīva speaks both what is true and what is false Because Agni was tainted with evil—11

MANTRA 4

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्भासुराः पाप्मना विविधु-
स्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्वि-
द्धम् ॥ ४ ॥

अथ Atha, then ॥ H, verily चक्षुः Chakṣuḥ in the god Sārya presiding over the eyes उद्गीथ Udgītham Viṣṇu उपासांचक्रिरे Upāsāmachakrīre, meditated on तद् Tat the eye ॥ H the god Sārya the presiding deity of the eyes ॥ H verily, असुराः Asurāḥ the Asuras पाप्मना Pāpmāna with evil विविधुः Vividhuh, pierced तस्मात् Tasmāt therefore तेन Iena, with that eye उभयम् Ubhayaṁ both पश्यति Paśyati sees ॥ H the Jīva चे दर्शनीयं Darśanīyam beautiful sightly च Cha and चादर्शनीयम् Chādarśanīyam, ugly unsightly पाप्मना Pāpmāna, with the evil हि H, because एषम् Eṣam this, विद्धम् Viddham, was pierced

4. Then they meditated on Viṣṇu in the Sūrya, the presiding deity of the sight in the eye. But the Asuras tainted him with evil. Therefore the Jīva sees both what is beautiful and what is ugly. Because Sūrya was tainted by evil—12.

MANTRA 5

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना विविधुस्तस्मात्तनोभयं शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now ह Hi, verily श्रोत्रम् Śrotram, in the god Soma the presiding deity of the ear, उद्गीथम् Udgītham, Viṣṇu, उपासांचक्रिरे Upasāmachakrīre meditated on हम् tat that, i. e., the god Soma ह Hi, verily वासुरा Asurāḥ, the Asuras पाप्मना Pāpmānā, with evil. विविधु Viśvīdhū, pierced तस्मात् Tasmāt therefore, तेन Teṇa, by that, i. e., by the ear, उभयम् Ubhayaṁ, both. शृणोति Śṛṇoti, hears, i. e., the Jīva hears, श्रवणीयम् Śravaniyam, melodious अपश्रवणीयम् Apravaniyam, discordant च Cha, and, पाप्मना Pāpmānā, with evil हि Hi, because एतत् Etat, this Soma विद्धम् Viddham, was pierced

5. Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear. But the Asuras tainted him with evil. Therefore the Jīva hears both what is melodious and what is discordant. Because Soma was tainted by evil—13.

MANTRA 6

अथ ह मन उद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना विविधुस्तस्मात्तनोभयं संकल्पयते संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now ह Hi, verily, मन Manah, in the mind, i. e., the Rudra, Vessā, and Garuḍā, the presiding deities of the mind उद्गीथम् Udgītham, i. e., Viṣṇu उपासांचक्रिरे Upasāmachakrīre, meditated on हम् tat that, i. e., those Devas ह Hi, verily वासुरा Asurāḥ, the Asuras, पाप्मना Pāpmānā, with the evil विविधु Viśvīdhū, pierced तस्मात् Tasmāt, therefore उभयम् Ubhayaṁ both संकल्पयते Saṅkalpayate, conceives, think- संकल्पनीयम् Saṅkalpaniyam, good thought अवसंकल्पनीयम् Avasāṅkalpaniyam bad thought. च Cha, and, पाप्मना Pāpmānā, with evil हि Hi, because एतत् Etat, this manas, i. e., the presiding deity of the mind विद्धम् Viddham, was pierced

6. Then they meditated on Rudra, Śeṣa and Garuḍa, the presiding deities of the mind in the brain. But the Āsuras tainted them with evil. Therefore the Jīva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14

MANTRA 7

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचकिरे त-
हासुरा ऋत्वा विध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसेतेवम्
॥ ७ ॥

अथ Atha, then ह Ha, verily य Yāh, who एव Eva, indeed मुख्य Mukhyaḥ, Chief प्राण Prāṇa, Vāyu ऋत्वा Tam, in him (Literally it means "him" but here it is construed in the Locative, i.e., in him, in the Chief Prāṇa) उद्गीथ Udgītham, Vison ऋत्वासांचकिरे Uptasāñchakīre, meditated on तम् Tam, him ह Ha, verily आसुरा Āsuraḥ the Āsuras ऋत्वा Ritva, having come, विध्वंसुः Vidhvañsuh, pierced, when they pierced the Chief Prāṇa they were themselves pierced यथा Yathā, like अश्मान Aśmānam, stone आखणम् Ākhaṇam, hard, solid ऋत्वा Ritva, having approached विध्वंसेत Vidhvañsēta, may be destroyed एव Evam, thus.

7. Now the Devas meditated on the Udgītha Viṣṇu, in him the Chief Prāṇa (what is called Sāman). But the Āsuras having approached him, attempted to pierce him with evil. When they did so they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15

MANTRA 8

यथाश्मानमाखणमृत्वा विध्वंसते एव ह वै स विध्वंसते
य एवं विदि पापं कामयते यश्चेनमभिदासति न एपोऽश्मा-
खणः ॥ ८ ॥

यथा Yathā like अश्मानम् Aśmānam, stone आखणम् Ākhaṇam, solid ऋत्वा Ritva, having approached विध्वंसते Vidhvañsate is destroyed एव Evam, thus ह Ha, verily एव Eva certainly स Sah, he. विध्वंसते Vidhvañsate, is destroyed य Yāh, who एवमिदि Evamidi, against the person who knows it पापम् Pāpam, evil कामयते Kāmayate wishes य Yāh, he who च Cha and एनम् Enam, the person knowing (how to perform) meditation on Chief Prāṇa. अभिदासति Abhidāsatī, persecutes, wishes to give (pain). न Nah, he the Chief Breath एव Esah, this अश्माखणम् Aśmākhaṇam, solid stone.

8 Thus, as a pot of clay is broken to pieces when striking against a solid stone, will he be destroyed who wishes evil to one who knows this, or who wishes to give (pain) to him, for the Chief Priest is a solid stone (unhurt round His worshippers) - 16

STUDY AND COMMENTARY

[illegible]

Given alone is the highest symbol (if rational) of Vesnu called *Udgitha*. Therefore, when, with the knowledge, that Vesnu is the highest symbol

Therefore, when, with the knowledge that Vayu is highest of all beings one worships the Lord in the sanctuary of Vayu realising that He, the Lord is superior even to Vayu then the Lord grants the highest fruit (Release). This is shown in the present Khanda by the Reverend of the Shuti (Veda Purush) I am says the Lord Himself (The Sun, the Moon the Brahman, the Cow, the Vasava, the Indram and all living beings are the best symbols to worship an an but the highest is Vayu, worship with the knowledge that Vayu is the highest (Bhagavata Purana ?)

Were Vayu not the highest symbol of Vishnu why would then the knowledge that Vayu is the highest & the best worship of Vishnu? This the Commentator shows by quoting an authority. —

Thinking that Vayu is higher than the entire universe and Vishnu is higher than even such Vayu and that if Vishnu be worshipped in Vayu (as a symbol) then He would be highly pleased thus thinking all the Devas worshipped the Lord Janardana in Prana the Sinless in order to get victory over the Putras. The Anus is pierced (tainted) with sin all the Devas namely the Deva of Breath in the nose, who is the son of Vayu, the Deva of Speech called even Agni, the Deva of Hearing called Soma the Deva of Sight called Surya, the Deva of Emotions and Desire (manas) called Rudra, the Deva of Will (ahunkari) called Sesa and the Deva of Thought (Chitta) called Ganda. Since all of these were tainted with sin by the Asuras so none of them is sinless, and they became sinful. But when the Devas worshipped (or meditated) on Vishnu named as Udgitha in the highest Vayu, within the body and in the sun then the Asuras attacked this Chief Vayu also. But when they attacked the Chief Prana they themselves became scattered. As a ball of clay is broken

into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prāṇa the most beloved (object or) symbol of Viṣṇu.

Therefore, let one worship Viṣṇu the best and the highest of all Devas, as a radiant image, higher than even Vāyu. Let him worship the Lord in the illustrious symbol of Vāyu who is the most powerful and wise among all created beings, and as residing in a sinless body and in the sun.

By worshipping him, the Devas and the Rishis obtained their respective (titles and) names such as Indra (the powerful), Brihaspati (the Lord of Speech), Śambhu (the auspicious), and other names and titles, yes by singing the praises of the Lord, through Prāṇa, they obtained all these names (and titles).

But Indra etc. are the names of these Devas (and Rishis) how do you say they got the names by worshipping God through his beloved son the Prāṇa? To this we reply these are not their original names but they are the names of the Chief Prāṇa and of Viṣṇu and by worshipping Him they have got these names.

These were and are originally words denoting various names of Prāṇa and all mean Prāṇa, and they also denote primarily the name of Viṣṇu. Thus we find in Pradhyaṇa.

An objection is raised that the word *vyakṛāṇ* (I 3 f.) means 'took possession forcibly', and it appears that the Devas took possession of Viṣṇu called Udgitha by violence and forced Him to fulfil their desires. This objection has no force. The Devas did not force Viṣṇu, for a being who is coerced has always his mind unfavourably inclined towards those who use force and it is a well known thing that unless the mind is at peace no good fruit can result or grace shown. Therefore the above word does not mean 'forcible possession' but means 'caused him to give them their desires, to fulfil their wishes, through worship' and therefore the Commentator says:

They made Viṣṇu, the Supreme called Udgitha to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force).

But if Viṣṇu be not worshipped in the sanctuary of Vāyu will He not give reward to His worshipper? To this the Commentator replies —

Still he becomes well pleased when worshipped in the Prāṇa alone. So also it is said — 'As all the Asuras were scattered when they fell upon (the rampart of) Prāṇa so becomes broken and scattered he who plans harm to the worshipper of Prāṇa and wishes to give him pain, &c. Undoubtedly by knowing him (the Chief Prāṇa) alone, one will attain Release from the worldly bondage (Samsāra).

If the knowledge of Prāṇa leads to Mukti it contradicts the saying 'the knowledge of God alone is the cause of Mukti'. To this the Commentator answers —

The knower of Prāṇa (inevitably) comes to know at last the Lord Viṣṇu, as a matter of course.

The sense of the whole passage is that first the Chief Prāṇa should be known, and at the end Viṣṇu also must be known for salvation depends upon the combined knowledge of God and His Beloved Son Prāṇa. The commentator next explains the phrase *Viśvānāśaśāntatā* of mantra 7.

The syllable *vi* denotes Vi-ṣṇu, because he is the most excellent (*viśvā*) of all in every respect. The knower of Prāṇa knows Him even afterwards (*śānta*), after the knowledge of Prāṇa, through his grace.

It is an invariable rule that the knower of Prāṇa should also know Viṣṇu. Is it not conceivable that one may know the Wife and not know the God—know the Son and not the Father? To this the commentator answers that there must be some confusion of ideas as to what is meant by knowing Prāṇa. He therefore describes that knowledge.

Only those are said to know Prāṇa who know that Lord Viṣṇu is higher than Prāṇa and that all the Jīvas are even lower than Prāṇa. They only know Prāṇa and none else who-so-ever. (In short, the knowledge of Prāṇa presupposes a knowledge of Vi-ṣṇu, for it means, to realise that Prāṇa is lower than God and higher than all creatures.) Such a knowledge inevitably leads to the knowledge of God.

The word *ṣ* 'him' in verse 7 is in the accusative case and literally it would mean 'He who worships him the Chief Prāṇa as Udgītha' (a meaning by the by given to it by Śaṅkara and others). But such a meaning would be evidently wrong for Prāṇa is not Udgītha. He is two degrees lower than Udgītha. This word *ṣ* therefore must be construed in the locative i.e. 'in Him' *सस्मिन्* 'He who worships the Udgītha in Him, the Chief Prāṇa.' Therefore the commentator says—

The word *ṣ* 'him' in the accusative case has been explained (by us) in the locative (in our above explanation when the Devīs mediated on the Lord in the Chief Prāṇa). It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words *Prāṇa* in *Prāṇa Udgīthah*, &c, and *nāma* in *nāma Brahma*, &c, which are in the nominative case, have been elsewhere explained as words in the locative case. Therefore, in the sentence *prāṇam udgītham*, &c, the word *prāṇam* though in the accusative case has been construed as if in the locative.

MANTRA 9

नैवेतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येव तेन
यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतमु एवान्ततोवि-
स्योत्क्रामति व्याददात्येवान्तत इति ॥ ६ ॥

n Na, not *एव* Eva certainly एतेन Etena by this Chief Prāṇa सुरभि Surabhi (fragrant, good smelling) दुर्गन्धि Durgandhi, fetid, bad smelling विजानाति Vijānāti knows, distinguishes अपहतपाप्मा Aphatāpāma, free from

evil हि Hi, because एष Esah, he तेन Jena, therefore यत् Yat, which, खाति Aśuāti, eats यत् Yat, which पिबति Pibati, drinks. तेन Jena, through that इतान् Itarān, others प्राणान् Prāṇān, devas presiding over the organs अवति Avati, supports एतम् Etam, this (Chief Prāṇa) उ U even=api, also, moreover. एव Eva, certainly, अन्त आन्ताह, next, at the end, after the knowledge of Prāṇa विद्या Vidyā, knowing उत्क्रामति Utkramati, becomes free from the world, व्याददाति Vyadadati, fully knows विष्णु Vi—the highest, therefore, विष्णु, adadati=know, understand, एव Eva, certainly, अन्त आन्ताह, at the end, finally इति Iti, thus

9. Verily through this (Svarūpa deha made of Prāṇa) one smells neither the good nor the bad smells (but only fragrant smells), because this (Prāṇa) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prāṇas. Moreover knowing this (Prāṇa, one) finally comes to know Viṣṇu also, and then he crosses over (the ocean of Saṃsāra), for finally he understands the Most High undoubtedly—17

Note—This verse shows the difference between the Mūkhyā Prāṇa and Mānvyā Prāṇa—the Chief Prāṇa and the vital breath. Or it shows the effect of Mūkhyā Prāṇa as being free from sin. Because this Chief Prāṇa is untouched by sin, therefore, through Him alone, through the best final vehicle called the Svarūpa deha (sacred egg) of which this Chief Prāṇa is the providing duty one does not smell good scent nor bad scent, that is to say, that the Prāṇic body of which Svarūpa deha is made scents only the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarūpa deha one is incapable of telling a falsehood. Thus the Mūkhyā Prāṇa is the chief and best of all the Devas.

Another reason of its being the seat of all the Devas is that impelled by this Chief Prāṇa, whatever the Deva eats or drinks all that goes to nourish the other inferior Prāṇas, the Devas of the senses.

The third reason for the superiority of this Chief Prāṇa is that on knowing this Mūkhyā Prāṇa one gets certainly release from the bondage of Saṃsāra. All scriptures say so. There is no conflict in this point and finally, he comes to know the Lord Viṣṇu Himself and realises that He is the most High and thus gets salvation.

MANTRA 10

तद्वाङ्मिरा उद्गीथमुपासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां

यद्रसः ॥ १० ॥

तद् Tam, in him, in the Chief Prāṇa इ Ha, verily अङ्गिरा Angirāḥ, the Rishi named Aṅgīrā उद्गीथम् Udgītham, Viṣṇu उपासांचक्रे Upāsācchakre, meditated on, worshipped एवम् Etam, this Chief Prāṇa, उ U, only. एव Eva, certainly अङ्गिरसम् Aṅgīrasam, Aṅgīrasa मन्यते Manyante, hold it. The wise

hold so अग्राणा Angṛāṇa of organs, senses, members, or subordinates such as Ribhu, &c, up to Sarasvatī यय Yai, because रस Rasi, essence, controller, director, chief तेन Iena therefore

10 In this (Chief Prāṇa) the Rasi Aṅgā worshipped the (Lord Viṣṇu called the) Udgītha This Chief Prāṇa is also verily held (by the wise) to be Aṅgasam, because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy from Ribhu up to Sarasvatī) —18

Note—It has already been said that the Devis also wished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prāṇa Now this verse shows that even the Rasi got their names and titles by worshipping this Chief Prāṇa

The Rasi called Aṅgā worshipped the Lord, in the Chief Prāṇa Therefore, that Rasi got the designation of Aṅgā But Aṅgā is the original and well known name of the Rasi why do you say that the Rasi got this name by worshipping the Lord in the Prāṇa? Aṅgā was not originally the name of the Rasi It etymologically means the Controller (Rasi) of all organs (aṅgas) i.e. Prāṇa on whom depends the activity of all organs Or chief (rasi) of all subordinate (aṅga) entities, from Ribhu up to Sarasvatī Thus the Chief Prāṇa is the real Aṅgasam, the Controller of bodily organs and the Head of the Hierarchy

MANTRA 11

तेन तश्च बृहस्पतिरुद्गीथमुपासांचक एतमु एव बृहस्पतिं
मन्यन्ते वाग्धि बृहती तस्या एव पतिः ॥ ११ ॥

तय Iam, in Him, in the Chief Prāṇa इ Ha, verily. बृहस्पति Brihaspatiḥ, Brihaspati बृगीय Udgītham The Lord Viṣṇu called Udgītha उपासांचक Upāsāṃchakre, meditated on, worshipped एतम् Etam, Him, the Chief Prāṇa इ U, also एव Eva, certainly बृहस्पति Brihaspatim, Brihaspati मन्यन्ते Manyante, hold it The wise think वाक् Vāk the goddess Sarasvatī the presiding deity of speech ति Hi, because बृहती Brihatī, this word is a feminine of बृह् and means 'full' Sarasvatī is called Brihatī because she is full of all feminine qualities तस्य Tasya, of her, of Sarasvatī एव Eva, He, the Chief Prāṇa, पति Pati, Lord

11 In this (Chief Prāṇa) the Deva Brihaspati worshipped the (Lord Viṣṇu called the) Udgītha This (Chief Prāṇa) is also verily held (by the wise) to be Brihaspati, because Vāk is (called) Brihatī, and this Chief Prāṇa is her Lord —19

MANTRA 12

तेन तश्चायास्य उद्गीथमुपासांचक एतमु एवायास्यं
मन्यन्त आस्याद्यदयते ॥ १२ ॥

सम् Tam, in Him, in the Chief Prāṇa; हं Ha, verily अयास्य Ayāsya the Rishi called Ayāsya उद्गीथ Udgitha, the Lord Viṣṇu called Udgitha उपासामके Upāsāmachakre, meditated on, worshipped एतम् Etam, Him उ U, also, एव Eva certainly अयास्यम् Ayāsyaṁ, Ayāsya मयन्ते Manyante, they hold आस्यम् Āsyam, from the mouth, the lung यत् Yat, because अयते Ayate, comes out, goes, i e, entering the mouth, regulates it, comes in and goes out as inspired and expired breath तेन Tena, therefore

12 In this Chief Prāṇa, the Rishi Ayāsya worshipped the Lord Viṣṇu as Udgitha The wise hold him to be also Ayāsya, because by entering the lung, He regulates the respiration, therefore (He is called Ayāsya) —20

MANTRA 13

तेन तद्गृहं वक्रो दालभ्यो विदांचकार ॥ सह नैमिषीयाना-
मुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prāṇa हं Ha verily, because वक्र. Bakaḥ, the Rishi called Vāka दालभ्य Dalbhyah the son of Dalbha विदांचकार Vidadā-
chākara, knew, Another reading स Sah, he हं Ha verily, therefore नैमिषीयानाम् Naimiṣīyānām, of Naimiṣya sacrificers उद्गाता Udgāta, singer बभूव Babbhūva, was, became स Sah he, हं Ha, verily सः Sma, an expletive denoting wonder एभ्यः Ebhyah to those Rishis कामान् Kāmān, desired objects, wishes आगायति Āgāyati, sings to obtain for them

13 Because Baka the son of Dalbha knew Him, therefore he became the Udgītā of the Naimiṣya sacrificers, and lo! he obtains for them all their wishes by (the mere magic of his) singing —21

Note—In every practical magic (jaṇa) the magical Vajra should be invoked as the real Udgītā—but if he cannot so and then one who knows Him must be engaged for such a person alone can make the magical rite successful and procure the wishes of his clients

MANTRA 14

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गी-
थमुपास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Āgata, singer the procurer, the bringer, or by singing can procure हं Ha indeed वै Vai verily कामानां Kāmānām, of desires, or wishes भवति Bhavati, becomes य Yah, who एतद् Etat, this एवम् Evam,

thus विद्वान् Vidvān, knowing. अक्षरम् Akṣaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथम् Udgītham, the Lord. उपासीत Upāste, meditates on, worships इति Iti, thus अक्षरम् Adhṣṭnam, the physiological teaching; the relation of Prāṇa with the body; and meditation in the body.

14. He who knows the Chief Prāṇa thus and meditates on the Imperishable Udgītha i. e., Nārāyaṇa, obtains all wishes by singing. So far the psychological teaching about Prāṇa and Udgītha.—22.

FIRST ADHYAYA

THIRD KHANDA

MANTRA 1

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गायति उद्यश्स्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तप्तो भवति य एवं वेद ॥ १ ॥

अथ Atih, now, &c., after teaching the meditation of Udgitha in Chief Prāṇa अधिदैवतम् Adhidaivatam, the cosmological, the worship of Udgitha in the Chief Vāyu is now being taught य Yah, He एव Eva, certainly असी Asau, that who is in Aditya (आदित्य, or Sūrya is the Chief Prāṇa तपति Tapati, shines तम् Tam in Him उद्गीथम् Udgitham the Udgitha, God Om उपासीत Upa-sita let him meditate उद्यन् Udyan, rising एव Esah this Chief Prāṇa, in the sun प्रजाभ्य Prajābhyaḥ, for the sake of all creatures उद्गायति Udgāyati, sings out उद्यन् Udyan, rising तम् Tamah, darkness &c., ignorance भयम् Bhayam, fear (from darkness, &c., ignorance) अपहन्ति Apahanti destroys अपहन्ता Apahantā destroyer इ Ho indeed वै Vai, verily भयस्य Bhayasya, of fear, तप्तम् Tamasah of (fear produced from) ignorance भवति Bhavati, becomes य Yah who एव Evam thus वेद Veda knows

1 Now the Cosmological Let one meditate upon Udgitha, as in the Chief Prāṇa, in yonder (sun) who shines thus Thus (Prāṇa in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same) He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus —23

MANTRA 2

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इती-
ममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमममुं
चोद्गीथमुपासीत ॥ २ ॥

समान Samānah equal same उ U, indeed एव Eva verily अयम् Ayam, this the (Chief Prāṇa in the body) च Cha, and असी Asau, that the (Chief Prāṇa in the sun) च Cha, and उष्ण Uśah, hot अयम् Ayam, this the Chief

Prāṇa in the body) उष्णः Uṣṇah, hot असी Asau, that (the Chief Prāṇa in the sun) स्वराः Svarah, devoted to Viṣṇu स्व means Viṣṇu. It is a name of the Lord because He is svatantra (self dependent), and ररा means रतं rata, devoted. Svara is the name of the Chief Prāṇa, because he is devoted to Viṣṇu इति Iti, thus इमम् Imam, thus (the chief Prāṇa in the body). आचक्षते Āchakṣate, say (the people) प्रत्यास्वर Pratyasvarah, it is a compound of (प्रत्या+स्वरः) Pratyā+svarah; while pratyā itself is a compound of prati+a (प्रति+आ) Every one seeing the sun, says "the sun is fully (a) in my direction (मं प्रति मां प्रति) " Thus "pratyā" would mean the sun, i.e., the Chief Prāṇa in the sun, and "svara" also has the same meaning as Prāṇa. "Pratyāsvara" means the Chief Prāṇa in the sun. This is an appositional compound अमुम् Amum, that, (the Solar Prāṇa) आचक्षते Āchakṣate, say (the people) तस्मात् Tasmāt, therefore (because the Adhyātma and Adhidaiva Vāyus are identical) वै Vai, indeed एतम् Etam, this (Udgītha or Lord Hari) इमम् Imam, in this (in the Chief Prāṇa in the body) अमुम् Amum, in that (in the Chief Prāṇa in the sun). Here the two accusative cases are used for the locative cases उपासीत Upāṣita, let him meditate, worship

2. This (Chief Prāṇa in the body), and that (Chief Prāṇa in the sun) are indeed equal or same. This (Chief Prāṇa in the body) is hot, and that (Chief Prāṇa in the sun) is also hot. The Chief Prāṇa in the body is called Svara, i.e., the Lord-devoted; and the Chief Prāṇa in the sun is also called the Pratyāsvara or devoted to the Lord in the sun. Therefore (the Chief Vāyu in the body and the Chief Vāyu in the sun being the same) let one worship this (Udgītha, Lord) both in this (bodily) and in that (the solar Prāṇa)—24.

Note—This shows that there is no difference in the Adhyātma and the Adhidaiva aspects of the Chief Prāṇa. The Lord must be worshipped in both these forms

MANTRA 3

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो
यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो
यो व्यानः सा वाक् तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥३॥

अथ Atha खलु Khalu, Or (in the alternative) indeed, व्यानं Vyānam, in the principle Prāṇa, in His aspect of Vyāna. The Vyāna is also an external symbol of the Lord, एव Eva, alone उद्गीथम् Udgītham, on Viṣṇu called Udgītha उपासीत Upāṣita, let one meditate. In order to prove the specific greatness of Vyāna as a vehicle of the Lord, the Śruti describes the other two aspects of the

Chief Prāna, i e, Prāna and Apāna यत् Yat, who प्राणिति Prāṇiti, carries upwards functions in the upper part of the body, or presiding over the sensory organs ■ Sah be प्राण Prāṇah, is prāna-aspect of the Chief Prāna ■ This ■ the name of Śeṣa यत् Yat, who अपाणिति Apāṇiti, carries downwards presides over the lower functions of the body, i e, excretory functions, is Apāna, the deity called Vindra अथ Atha, now य Yah, who प्राणपानयोः Prāṇapānayoh, of Prāna and Apāna सन्धि Sandhi, union, the maker of union who brings about the union स Sah, he, व्यान Vyānah, is called Vyāna य Yah, who व्यान Vyānah, Vyāna (or principle Prāṇa aspect called Vyāna) सा Sā, she वाक् Vāk, speech, he is inside speech named Vāk and producer of speech In fact, Viṣṇu dwelling in Vyāna is the producer of speech Vyāna is dwelt by Viṣṇu is the real promoter of speech The Śruti next shows how Vyāna is producer of speech, तस्मात् Tasmāt, therefore अप्राणन् Aprāṇan, without functioning of Prāna, without the help of Śeṣa, when Śeṣa does not function or ■ not active अनपानन् Anapāṇan, when Vindra is not active or without the help of Vindra वाच Vācham, speech अभिव्याहरति Abhivyāharati, one utters Thus neither Prāna or Apāna is the maker of speech but Vyāna alone

3 Or let him indeed meditate on the Lord as dwelling in the Vyāna (aspect of Prāṇa) He who presides over the sensory organs is Prāṇa or Śeṣa, He who presides over the excretory functions is Apāṇa He who brings about the union of Prāṇa and Apāṇa is Vyāna That which ■ Vyāna is also speech therefore, when Prāṇa and Apāṇa cease to function, then one utters speech —25

MANTRA 4

या वाक्स्तर्कस्मादप्राणन्नपानवृचमभिव्याहरति यर्कस्त्साम
तस्मादप्राणन्नपानन्त्साम गायति यत्साम स उद्गीथस्तस्मादप्रा-
णन्नपानन्नुद्गायति ॥ ४ ॥

या Yā, who वाक् Vāk speech, वा Vyāna as inciter or promoter of speech and called speech, and is inside Vāk सा Sā she वाक् Rik, is Rik, वा Vyāna is the promoter of Rik dwelling in Rik, and called Rik Here also Viṣṇu must be taken as the real worker inside the Vyāna ■ तस्मात् Tasmāt, therefore अप्राणन् Aprāṇan without functioning of Prāna अनपानन् Anapāṇan, without functioning of Apāna वृचम् Rucham the Rik अभिव्याहरति Abhivyāharati, one utters ■ Yah who वाक् Rik Rik तत् Tat, that साम Sāma is Sāman, तस्मात् Tasmāt, therefore अप्राणन् Aprāṇan, without the functioning or help of Śeṣa, without functioning of Prāṇa अनपानन् Anapāṇan, without the functioning or help of Vindra साम Sāma, the Sāman गायति Gāyati, one sings यत् Yat, who साम Sāma is Sāman, वा Viṣṇu who through Vyāna is the promoter of Sāman, and

therefore, called Sāman सध्मः Sah, He, Viṣṇu उद्गीय Udgīthah It is a sub-division of Sāman, a kind of Sāman तस्मात् Tasmāt, therefore अप्रणान् Aprāṇan, without functioning of Prāṇa अनपानम् Anapāṇan, without functioning of Apāṇa उद्गीयति Udgīyati, sings out

4 He who is (the promoter of) speech is also (the promoter of) Rik Therefore, when Prāṇa and Apāṇa cease to function, then one utters Rik He who is the promoter of Rik is also the promoter of Sāman Therefore, when Prāṇa and Apāṇa cease to function, then one sings out the Sāman He who is the promoter of Sāman, is also the promoter of Udgītha Therefore, when Prāṇa and Apāṇa cease to function, then one sings out Udgītha —26

Note—Though in the former part Vāk Rik Sama and Udgītha were said to be typical of lower barisatī higher Śrautas Prāṇa and the Supremo-bell, yet that meaning not being appropriate here Vāk means here the Vedas in general Rik means the Rik Veda, Sama means the Sama Veda and Udgītha means that portion of the Sama Veda which is called Udgītha Veda or special portion of these Vedas

MANTRAS

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः

सरणं दृढस्य धनुष अयमनमप्राणान्ननपानस्तानि करोत्येतस्य
हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

अथ Ath from the above mentioned works of speaking, &c यानि Yāni, which अन्यानि Anyāni, other. वीर्यवन्ति Vīryavanti, requiring strength कर्माणि Karmāṇi, works यथा Yathā, as अग्ने Agneḥ, of fire मन्थनम् Manthanam, production by rubbing अजे Ajeh, of the race of the goat, of the battle सरणम् Saranam, running going or marching दृढस्य Dṛḍhasya, of a strong धनुष Dhanuṣah of a bow अयमने Āyamane, stringing, curving, stretching अप्रणान् Aprāṇan, without Prāṇa function अनपानम् Anapāṇan, without Apāṇa function तानि Tāni, them कस्त्ये Kastyē, he does एतस्य Eṭasya, of this हेतोḥ Hetoh, of reason यथावत् Vyathā, in the Vyāna उद्गीथम् Udgītham, Lord Viṣṇu called Udgīthā. उपसीत Uptisita let one meditate upon

5 Other works requiring strength, than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyāna, when Prāṇa and Apāṇa cease to function Therefore, let a man meditate on the blessed Lord Viṣṇu in Vyāna —27

MANTRA 6

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन
 हुत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं यमन्ने हीदः
 सर्वं स्थितम् ॥ ६ ॥

अथ खलू Athakhalu, or indeed उद्गीथाक्षराणि Udgithākṣarāṇi, the syllables of the word Udgitha the forms of the Lord dwelling in the Devatās denoted by the various syllables of the Udgitha उपासीत Upāsita, let one meditate उद्गीथ Udgithah the Ud, the Gi the Tha इति Iti thus प्राण Prāṇah, the Chief Prāṇa एव Eva, even उद् Ut, is ut, & the syllable 'ut' denotes the Chief Prāṇa प्राणेन Prāṇena, through Prāṇa हि Hi, because उत्तिष्ठति Uttiṣṭhati, arises, this world originates from Prāṇa वाक् Vāk the goddess Sarasvatī गी Gīh, is Gi the syllable 'gi' denotes Sarasvatī वाच Vāchah, words speeches हि Hi, because गिर Girah are called gi इति Iti, thus वाचक्षते Āchakṣate, say (the learned or wise) अन्नम् Annam food, यः, the four faced Brahmā presiding over food यम् Thām, the syllable tha यन्ने Anne, in food, & in Brahmā हि Hi, because हीदम् Idam this सर्वम् Sarvam, all स्थितम् sthitam subsists

6 Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgitha, & c., ut ga-tha Prāṇa verily is "ut" because this world originates (uttiṣṭhati) from Prāṇa Sarasvatī is "gi," because the learned call speech gur Brahmā, the presiding deity of food, is "tha" because in Brahmā, this whole universe subsists (sthitā) —28

MANTRA 7

यौरेवोदन्तरिक्षं गीः पृथिवी यमादित्य एवोद्रायुर्गिरास्स्थिः
 सामवेद एवोद्यजुर्वेदो गीः ऋग्वेदस्य दुग्धेऽस्मै वाग्दोहं यो
 वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्ष-
 राण्युपास्त उद्गीथ इति ॥ ७ ॥

यौ Dyaub the heaven The Deva loka एव Eva, verily उद् Ut, is ut अन्तरिक्षम् Antarikṣam, the sky, the firmament, the Pitr loka गी Gīh गी पृथिवी Prithivī, the earth the Physical plane यम् Thām, tha आदित्य Ādityah, the sun, एव Eva, verily उद् Ut, ut वायु Vayuh, the air एव Eva, verily गी Gīh, गी अग्नि Agnih the fire एव Eva verily यम् Thām tha सामवेद Sāmā Vedah, the Sāma Veda एव Eva verily उद् Ut, ut यजुर्वेद Yajur Vedah, the Yajur Veda. गी Gīh, गी ऋग्वेद Rik Vedah, the Rik Veda यम् Thām, tha दुग्धे Dugdhe, milks out, यः, gives the reward, The Lord as Vāk or speech gives the

reward to the worshipper. अस्मै Asmai, to him, *i.e.*, the worshipper वाग्देहं Vāgdeham, the milk of speech, *viz.*, मोक्ष, the reward of speech or the knowledge of the Lord य Yah, who वाच Vāchah, of speech दोह Dohah, milk अन्नान् Annān, rich in food अन्नद Annādah, able to eat food भवति Bhavati, is, becomes य Yah, who एतानि Etāni, these. एवम् Evam, thus. विद्वान् Vidvān, knowing. उद्गीयात्सराणि Udgīyātsaraṇi, the syllables of Udgītha उपस्ते Upaste, meditates on उद्गीथ Udgītha, Udgītha U-gi-tha. इति Ii, thus

7. The Lord dwelling in heaven is ut, in the sky is gī, and on the earth is tha He dwelling in the sun is ut, in the air is gī, and in the fire is tha He dwelling in the Sāma Veda is ut, in the Yajur Veda is gī, and in the Rik Veda is tha The Lord gives to him Release, which is the milk of speech, who thus meditates on Him He becomes rich in food, able to eat food, *i.e.* healthy; who knowing these thus, meditates on ut-gi-tha, the three syllables of Udgītha —29

Note —By heaven, etc., is to be understood here, the Lord dwelling in the deities who preside over heaven, etc

MANTRA 8

अथ खत्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साक्षा
स्तोष्यन्त्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ अथ Atha Khalu, or indeed, अशीं समृद्धि Aśīn-samriddhi (आशिषः अशुद्धि) fulfilment of desires He who is the cause of the fulfilment of desires उपसरणानि Upasaraṇāni, those which give the desired object, the various forms of the Lord subsisting in the Sāma and other Vedas उपासीत Upāsit, let one meditate येन साक्षा Yena-sāmnā, by what particular Sāma Veda स्तोष्यन् Stosyan, praising, खत्वा Syāt, may be तत् Tat, that साम Sāma, the Sāma उपधावेत् Upadhāvet, take up, *i.e.*, knowing Hari as the highest and residing in the Sāma Veda; let him take up the particular hymn of the Sāma Veda with which he wishes to sing the praises of the Lord

8 Next let him meditate on the various forms of the Lord as existing in the Sāma Veda and which give all desires and fulfil all prayers Let him take up that particular Sāma, with the hymn of which he wants to praise the Lord.—30

MANTRA 9

यस्यामृचि तामृचं यदार्पयं तमृषिं यां देवतामभिष्टोष्य-
न्त्यातां देवतामुपधावेत् ॥ ९ ॥

यस्य Yasyām, in which ऋचि Richi, in the रिक् Rit Tam, that ऋचम् Richam, रिक् Rit Yat, what ऋचयेव Ārseyam, the Rasi who saw it first तम् Tam, that. ऋचि Rucim, the scar यम् Yam, what देवताम् Devatām, devatā, the topic of a hymn, the chief subject matter of a hymn अभिष्टोषन् Abhisṭosyan, praising fully स्वात् Syāt, may be तम् Tam that देवताम् Devatām, the devatā, the topic उपधावेत् Upadhāvet, let know fully

9 Let him thoroughly know the particular रिक् Rit in which that Sāma occurs, the particular Rasi by whom it was composed, the particular Devatā whom he is going to praise —31

MANTRA 10

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन
स्तोष्यमाणः स्यात्तस्त्वस्तोममुपधावेत् ॥ १० ॥

येन Yena, by which छन्दसा Chbandasā, by metre such as Gāyatrī, Anuṣṭup, Pankti, etc. स्तोष्यन् Stosyan praising स्वात् Syāt may be तम् Tat, that छन्द Chbandah, metre उपधावेन Upadhāvet, let him fully know येन Yena, by which स्तोमेन S omena, tune the particular music or tune स्तोष्यमाण Stosyamānaḥ Syāt, is going to praise त्व स्तोमम् Tam Stomam, that tune उपधावेत् Upadhāvet, let him know fully

10 Let him know fully the metre in which he is going to praise Let him know fully the tune in which he is going to sing —32

MANTRA 11

यां विशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

याम् Yam what दिशम् Diśam quarter & e presiding deity of the quarter अभिष्टोष्यन् Abhisṭosyan Syāt is going to praise तम् Tam, that दिश Diśam, direction quarter & e the presiding deity of the quarter उपधावेत् Upadhāvet let him fully know

11 Let him fully know the particular deity of the quarter whom he is going to praise —33

Note —This teaches the worship of various deities and not of one Lord. Lest one should think that the Upaniṣad teaches polytheism the next mantra shows that in worshipping these subsidiary deities one must never forget that the Lord is the Highest Deity and the Rest of all and that honour is paid to these deities, merely as the agents of the Lord.

MANTRA 12

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्या-

शो ह यदस्मै स कामः समृद्धयेत यत्कामः स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीयः खण्डः ॥ ३ ॥

आत्मानम् Ātmānam the Supreme-Self, the Lord अन्ततः Antatah, as the highest, i. e., Ultimate उपसृत्य Upasṛitya, having known, स्तुवीत Stuvita, let him praise (the inferior deities) कामम् Kāmam, the desired objects ध्यायन् Dhyāyan, reflecting, meditating अप्रमत्तः Apramattah, free from heedlessness, making no mistakes, अभ्याशः Abhyāśah, quickly इ Ha, verily यत् Yat, because अस्मै Asmai, to him स Sah, that काम Kāmah, desire समृद्धयेत Samriddhyeta is fulfilled यत्काम Yatkāmah, the man having that as his desire, with a strong desire स्तुवीत इति Stuvita Iti, let him praise

12 Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire—31

Note—The method of getting any desire fulfilled is laid down in this verse. It consists, firstly, in thinking strongly of that desire without heedlessness. Secondly, in praising that particular deity who has jurisdiction over that desired object. Thirdly, knowing that all the lower deities are agents of the Lord and that he alone brings about the fulfilment of all desires. Fourthly, he must praise as a "yathā ma" with a strong desire.

VIADHYA'S COMMENTARY

It has already been mentioned before that the worship of the Lord in the vehicle of Prāṇa is the best. It consists in realising that He is the Highest of all, and that the Prāṇa is the highest vehicle. Such worship was called Adhyātmic or appertaining to the soul, in other words seeing the God in the soul. Now the Brūti describes the worship of God in nature, or idolatrous worship of the form.

The Brūti passage "That yonder sun which shines let him meditate on the Udgitha in it" has been explained by former commentators as enjoining the worship of the Udgitha, in the sun and that the sun is a self-luminous body. The Commentator shows that the sun is not a self-luminous mass, but that it owes its light to the Chief Prāṇa (cosmic electricity) —

It is Prāṇa, that residing in the sun, constantly gives out light and heat and not the latter, (the physical sun). As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the Prāṇa enters it).

If it is the Prāṇa that really shines, and not the sun, then why is it said, that it rises and sets? The Prāṇa in the sun is a constant quantity, it never sets. To this the Commentator says —

The Prāṇa (Vāyu) residing in the solar orb, is above all rising or setting it is only with regard to Prāṇis or creatures (dwelling on

earth) that it is said to rise or set. It is for their sake that the Chief Prāṇa sings out the praises of the Lord Janārdana.

The Commentator now explains Mantra 2

The Vāyu (Prāṇa) who is in the sun, is verily the same who is in the body of all living beings, for it is the presence of life (Prāṇa) in the body that gives it its vital heat, (and when the life departs, the body becomes cold,) so the heat of the sun also must be due to the presence of the Prāṇa in it. Therefore, let one worship the Lord Janārdana, called Udgītha, both in the Prāṇa here (within the body) and in the Prāṇa there (in the solar orb) and nowhere else in order to accomplish all his desires and to obtain Release.

Now the Commentator explains the words Śvara and Pratyasvara of the same mantra.

The Lord Kṛṣṇa is called Śiva, because He is independent (śiva-tantra), he who is devoted (rati) to the Lord, i.e., the Chief Prāṇa, is called Śvara or Lord devoted. Thus śvara means Vāyu. It is the name of the Prāṇa in the body of living beings. While Pratyasvara = the name of the Prāṇa in the sun, because it (its ray) is parallel (prati) to every one, for every one rays or rather thinks that the sun is towards him (prati).

[The Commentator now explains the Mantra 3 words. He who brings about the union of Prāṇa and Apāna is Vyāna. What are these Prāṇa and Apāna? Are they different aspects of the same Prāṇa or different from it? Since Vyāna is said to be higher than these both Prāṇa and Apāna so the latter two cannot be the same as the Chief Prāṇa. The Commentator explains the pentad of lower prāṇas] —

The pentad of Prāṇa (Apāna, Vyāna, Samāna, Udanā) is three fold. The First or the Chief Pentad consists of the Chief Prāṇa, the Chief Apāna, the Chief Vyāna, the Chief Samāna and the Chief Udanā. This highest Pentad is only another aspect of the Chief Prāṇa. The second Pentad is called the Gaundī Pentad while the lowest Pentad is that which is known as Pīnā, &c. and which are the sons of the Chief Prāṇa, &c. This is one division. But there is another division which is four fold and not three fold. This consists of (1) Prāṇa and Apāna, (2) Sesa and Vindri, (3) Udanā and Samāna and (4) Rudra and Indira, higher than this four fold Pentad is the Vyāna Vyūh. Therefore, let one meditate on the Supreme Lord Hari called Udgītha in this Vyāna Vyūh. Because Vyūh residing in Vyāna is the same which resides in Vak, Rik and Sāmana always. That one alone is also in Udgītha (a division of the Sama Veda) therefore all that action, namely, singing of the Sāma song by reciting loudly the hymns is the action of Vyāna. The Lord called Udgītha dwells in the Pentad of Vyāna (namely Vak, Rik,

Sāma, Udgitha and Vyāna) 'The Lord dwells in the four, namely, Vak, Rik, Sāma, and Udgitha, in fact he is in the Vyāna, which pervades these four, because Vyāna has Vi-nu within him and it pervades Vak, etc., therefore, Vi-nu pervades Vak, etc.)

[The Commentator now explains the words of Mantra 11 'therefore the works which require strength are performed through Vyāna']

Since it performs all works of strength (virya) it is called Vyāna (They are performed really by the Lord dwelling in Vyāna alone) Therefore, let one always worship Vi-nu residing in Vyāna (and nobody else) .

[The question arises are the forms of the Lord as dwelling in these Vyāna etc. different or not different if they are different then the saying that the Lord is one alone in all these is contradicted if the form is not different then the saying that 'the names and forms are different' is contradicted. If the Lord is different in different bodies in some his glory being less in others great then the Lord would be liable to modification. If he is the same in every body then His effects ought to be the same every where. This dilemma the Commentator answers thus -]

The Lord is verily one and identical, in all times and in all objects he is unlimited (Nirviseṣa) or does not possess any specific viśeṣa energy) and His glory never increases and decreases, with the objects in which He may be. Still owing to the differences in His activities He gets different names and forms though He Himself is not different and is one in His full lordliness everywhere. He on account of his infinite power produces different results in different bodies, without himself undergoing any change. The Lord is verily devoid of any particular power (Aviśeṣa) because he is All power, and therefore, He produces always the effects of particular forces though Himself remains unmodified and uncontaminated by pleasure and pain.

[The Commentator now explains the words "the Lord is like the milk of speech" of Mantra 7 -]

He who knows Hari to be one though dwelling in the letters of Udgitha or in the vehicles of Prana etc. or in the causes of the fulfilment of desires yet even in everything verily obtains all desires.

The syllable Ut is the name of Prana etc. the syllable gi is Vak etc. the syllable tha is food etc. therefore Hari is said to dwell in all these and consequently in Udgitha.

[The Commentator now explains the words "having known the Highest Self let him praise" of Mantra 12] -

The word Ātmanam of this Mantra means the Supreme Self. The word Antaryā means as the Highest. Thus knowing Him everywhere, let one worship minor Devas (if he likes).

FIRST ADHYĀYA

FOURTH KHANDA

MANTRA 1

ॐमित्येतदक्षरमुद्गीथमुपासीतोमिति ब्रुवायति तस्योपव्या-

न्यानम् ॥ १ ॥

ओम् Om, the Lord इति It, thus एतद् Etat, this अक्षर Akṣaram, imperishable उद्गीथ Udgītham, Narayana उपासीत Uptisita, let meditate ओम् Om, Lord इति It, thus हि Hi, for उद्गायति Udgāyati, sings तस्य Tasya, of him उपव्याख्यानम् Upavyākhyānam, full explanation

Note—This is exactly the same as the first mantra of the Khanda First For fuller word meaning see page 2

1 Om is the Lord, the Imperishable, the Udgītha, He must be meditated upon Him the Udgātri sings out as Om About Him is this full explanation—35

MANTRA 2

देवा वै मृत्योर्विभ्यतस्त्रयीं विद्यां प्राविशस्ते छन्दोभिरा-
च्छादयन्त्यदेभिराच्छादयस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

देवा Devā, the Devās वै Vai, verily मृत्यो Mrityoh, from death, from Durgā, the goddess of death (Māraṅgāt Mrityoh luaktā Durgā) Mrityuh is called Durgā because she destroys all ignorance विभ्यत Vibhjatah, being afraid त्रयी Trayitṁ, the three fold Vedas प्राविशन् Prāvīśan entered into fully, i.e., the devas being afraid of Durgā without meditating on the Lord Viṣṇu, in the deity presiding over the three fold knowledge, (three Vedas) न Te they (Devas) छन्दोभि Chhandobhiḥ with metrical hymns, by means of the meditations on the Lord in Vedic hymns आच्छादयन् Āchchhādayan, covered (themselves), they covered themselves with the armour of the Chhandas यत् Yat, because एभि Eभि with these (hymns) आच्छादयन् Āchchhādayan, covered themselves एत Et, therefore छन्दसां Chhandasām, of the Chhandas छन्दस्त्वम् Chhandastvam i.e., therefore the hymns are called Chhandas

2 The Devas verily being afraid of the Goddess Durgā, entered into the three Vedas They covered themselves with the metrical hymns (as if with an armour) Because they covered themselves with these (hymns), therefore the hymns are called Chhandas—36

MANTRA 3

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं प्रयपश्य-
दृचि सान्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः
स्वरमेव प्राविशन् ॥ ३ ॥

तान् Tan, Devās concealed within the three Vidyās उ U, also, तत्र Tatra, there मृत्युः Mṛtyuh, Durgā the goddess of death यथा Yathā, as मत्स्य Matsyam, fish उदके Udake, in the water परिपश्येद् Paripaśyet, might observe (the fish catcher) एवम् Evam, thus, पर्यपश्यद् Paryapaśyat, observed Durgā, the goddess of death is the nominative of it दृचि Ruchi, in the Rik. सान्नि Sānni, in the Saman यजुषि Yajus, in the Yajur Veda ते Te, they, i.e., Devās (Knowing that Durgā has found them out) नु Nu, even वित्त्वा Vitta, knowing or seeing ऊर्ध्वा Urdhvā, superior; qualifies Devāḥ. The phrase ūrdhvā Devāḥ means 'the intelligent Devas'—"the Devas because they were intelligent, found out so." They were not like fish who does not know its catcher ऋचि Ruchi, from the Rik साम्न Sānnah, from the Sāman यजुष Yajusah, from the Yajur Veda स्वरा Svaram, in the Chief Vāyu named Svara (Sva=Lord, ra=devoted), and meditated therein on the Lord called Svara, the Independent (Sva=self, ra=relying; delighting) एव Eva, indeed प्राविशन् Praviśan, entered + worshipped or meditated on

3 As the bird, called the fish-catcher, might observe a fish in water, so Durgā, the goddess of death, observed the Devās (covered with the metrical hymns, i.e.,) in the Rik, Yajus, and Sāman. As the Devās were intelligent, so they know that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Rik, Yajus, and Sāman, worshipped the Lord called Svara, the Independent, in the Chief Vāyu called Svara or the Lord-devoted.—37.

MANTRA 4

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येव सामैवं यजुरेप
उ स्वरो यदेतदत्तरमेतदमृतमभयं तत्प्रविश्य देवा अमृता
अभया अभवन् ॥ ४ ॥

यदा Yada, when वे Vae, verily ऋचि Ruchi, the Rik आप्नोति Āpnōti, gets (learns), recites. When the people recite the Rik they add Om to those hymns ओम् Om, उम् ūm इति It, thus एव Eva, verily. अविशन्नि Atisvarati,

pronounce. Adds or prefixes Om to the Rik-mantra एव Evam, thus साम Sāma, the Sāma Veda. He adds Om to the Saman song एव Evam, thus यजु Yajus, the Yajur Veda. The hymns of the Rik, Yajus and Sāman have no protective efficacy unless preceded by the syllable Om. Therefore the japa of every mantra is with Om in the beginning. एव Esah, thus उ U, alone स्वर Svarah, the self-dependent, the Independent. यत् Yat, because एतत् Etat, this (the nearest of all) and therefore called Etat 'this or 'nearest' असुरम् Aksaram the Imperishable एतद् Etad, this (nearest) अमृतम् Amritam, the Immortal अभयम् Abhayam, free from fear, (fearless), or Giver of fearlessness मत् Tat, that Lord प्रविश्य Praviśya, (it) having entered (taking refuge under) देवा Devāh, the devās अमृतम् Amritah, immortal अभयम् Abhayan, became

1 Therefore when one learns a Rik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a Sāman hymn, (he chants out Om first), and so (when he utters) a Yajus formula, (he pronounces first Om). This is the Independent. Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear. The Devās by entering into (and worshipping) that (Lord) became Immortal, i.e., released —38

MANTRA 5

स य एतदेवं विद्वानक्षरं प्रणोत्येतदेवाक्षरं स्वरममृतमभयं
प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थे खण्डः ॥ ५ ॥

स Esah he य Yah, who एतत् Etat, this i.e., the Lord called Om एव Evam, thus, i.e., He is the giver of Immortality to the Devās विद्वान् Vidvān, knowing अक्षरम् Aksaram, the Imperishable, this is the name of Visnu प्रणोति Pranoti praises with pranava (Om) एतम् Etat, this एव Eva, only असुरम् Aksaram, Visnu स्वरम् Svaram, the Lord called Svara—the Independent, the Delighter in (one's) own self अभयम् Abhayam free from fear प्रविशति Praviśati, enters, i.e., takes refuge under मत् Tat that, i.e., the Lord प्रविश्य Praviśya, having entered यत् Yat is अमृतम् Amritah, immortal देवा Devāh, the Devās मत् Tat, so. It is equal to iñā, is correlated to jat जतिम् जयन् Amritah, immortal भवति Bhavati becomes

2 He who knowing this Lord thus (as the giver of immortality to the Devās) meditates on the Imperishable with pranava and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the Devās became Immortal —39.

MAITHA ■ COMMENTARY

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om which is the symbol of Lord Viṣṇu. The text now mentions that by such worship one gets release from the bondage of the saṁsāra and a story is being related to that effect.)

In Mantra 3 it is said the Devas entered Svara. This word Svara requires explanation and the Commentator therefore says —

Svara is the name of Viṣṇu because He takes delight (sva) in Himself (Sva). Viṣṇu is called Svāna because He is devoted to Svā or Viṣṇu. Vānu is called Svā because He is Independent. Svā also means Vāyu. Thus both Viṣṇu and Vāyu are called Svā — Viṣṇu because He alone is independent, and Vānu, because He is devoted to Svā or the Lord.

Admitted that both Viṣṇu and Vāyu have the names of Svāra but it does not follow that in Mantra 3 the entering of the Devas into Svāra refers to their entrance into Vāyu and Viṣṇu. For it is said there that by entering into it the Devas become immortal. This is wrong because in deep sleep (Śuṣṭi) and in dissolution of the universe (Pralaya) all beings enter into Svāra (God) and ought to become immortal. But we do not see so. The Commentator explains this sentence, the Devas became immortal of the Mantra 4 thus —

In the Svāra called the Vāyu the Devas worshipped the Svāra called Viṣṇu, whose another name is Om. By such worship of the Svāra, in the Svāra, the Devas obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2 it is said the Devas were afraid of mṛtyu or death. The old commentators have explained the word mṛtyu as Yama but this is wrong because all devas are immortal and so have no fear of Yama.

Therefore the Commentator explains the word mṛtyu —

The Goddess Durgā is called mṛtyu because She causes death.

Through fear of this Goddess the Devas worshipped Om and obtained the highest immortality, i.e., Lord Viṣṇu himself. Thus in Sandhyāna.

The word Laddh in Mantra 3 has been explained wrongly by old commentators. It really means superior, best and does not mean even above.

The fish does not know or recognise its catcher, but the Devas knew that Durgā was their enemy and consequently, the Devas were certainly superior to fish. Hence Uddhāv is an epithet of the Devas meaning they were possessed of great intelligence. In other words, Uddhāv Devāḥ mean "the intelligent (lofty) Devas."

FIRST ADHYĀYA

FIFTH KHANDA

MANTRA 1

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथ
इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरश्चेति
॥ १ ॥

अथ खलु *Atha khalu*, now indeed this indicates the beginning of a mantra य *Yah*, who उद्गीथ *Udgithah*, *Visnu* called *Om* स *Sah*, he प्रणव *Pranavah*, the *pranava* य *Yah*, who प्रणव *Pranavah* the *Pranava* स *Sah*, He उद्गीथ *Udgithah*, the *Udgitha* called *Visnu*, *i e.*, the *Udgitha* is called *Pranava* and the *Pranava* is called *Udgitha*, there being no distinction between *Pranava* and *Udgitha*. Because the followers of the *Rik Veda* chiefly use *Pranava* and the followers of *Sama Veda* chiefly use *Udgitha*. Both words are intended for *Visnu* इति *Iti* thus. It indicates the end of the mantra. The quotation ends here. The *Śruti* next gives the etymological meaning of these two words, *Pranava* and *Udgitha*. असी *Asu*, thus वै *Var*, verily. आदित्य *Āditya*, the sun called *Āditya*, next the Chief *Vāyu* presiding over the sun, and lastly, the Lord *Hari* who is inside that Chief *Vāyu* उद्गीथ *Udgithah* is *Udgitha*, *i e.*, *Hari* who is inside that Chief *Vāyu* in the sun is *Udgitha* because He is sung as the most High एष *Esah*, He who is inside the Chief *Vāyu*, the presiding deity over the sun प्रणव *Pranavah* is called also *Pranava* because He is superior (*pra*) to all; because He is Lender (*ṇa*) of all, and Giver (*va*) of all. Therefore though *Udgitha* was the name given to the Lord in His aspect as dwelling in man, He should be worshiped under that name as dwelling in the Solar *Prāṇa* also ओम् *Om*, *Om* called *Visnu* इति *Iti*, thus हि *Hi* because एष *Esah*, *Visnu* who is inside the Chief *Vāyu* the presiding deity of the sun स्वरः *Svaran*, sounding, reciting. The Lord moves through the universe reciting His own name *Om*, in order to teach others to do the same : इति *Et*, more.

1 "Now indeed (says a Mantra) "He who is *Udgitha* is (also) *Pranava*, He who is *Pranava* is (also) *Udgitha*." Thus Lord residing in the Solar *Prāṇa* is verily *Udgitha* and He also is *Pranava*. He goes sounding *Om* (to teach all creatures His Ineffable Name)—40

Note—The meditation (worship) on *Pranava* and *Udgitha* has been mentioned already. But lest one should think that these two are different, the *Śruti* now declares their identity, by quoting a Mantra. *Yah Udgitha sa Pranavah*, *Yah Pranavah sa Udgitha*. The

repetition in the converse form indicates absolute co-extensiveness of these two propositions. Otherwise their identity would not be established. To prove the identity of A and B we must assert not only all A is B but also all B is A.

He who meditates on this one syllable Om gets one son and also gets release. But he who meditates on Udgitha as residing in these rays of the Solar Prana obtains many sons as well as release.

It has been mentioned just now that by worshipping the Lord in the Solar Prana the worshipper gets one son while worshipping Him in the rays of the Solar Prana he obtains many sons. In order to make this statement credible the Bruti gives a narrative in the next mantra.

MANTRA 2

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह
कौपीतकिः पुत्रमुवाच रस्मीधस्त्वं पर्यावर्तयाद्बहवो वै ते भवि-
ष्यन्तीत्यधिबैवतम् ॥ २ ॥

एतम् Etam, this, (Visnu who is inside the Chief Vayu, the presiding deity over the orb of the sun) उ U, indeed एव Eva, only अहम् Aham, Kausitaki, अभ्यगासिषं Abhyagāsīsam, sang out fully (the praises of Visnu) worshipped entirely तस्मात् tasmāt, therefore मम, Mama my त्वं Tvam, thou एक Ekah, one only अस्मि Asi, art इति Iti thus ह Ha indeed कौपीतकिः Kausitakī, the son of Kusitaka पुत्र Putram, to his son उवाच Uvācha said रस्मीन् Rasmin, rays, Visnu who is inside the Chief Vayu, (the presiding deity over the rays of the sun) त्वं Tvam, thou पर्यावर्तयात् Paryāvartayāt, do sing praises to revolve, meditate or constantly revolve on the rays बहव Bahvah, many हे वै, indeed then वै Ie, thy (sons) भविष्यन्ति Bhavisyanti will be इति Iti, thus अधिबैवतम् Adhidaivatam this is adhidaivatam fruit of the worship of the Lord

२ "As I sang praises to this (aspect of the Lord) alone, (i e., that Visnu who is inside the Chief Vāyu, the presiding deity over the orb of the sun and not to that Visnu who is inside the Chief Vāyu, the presiding deity over the rays of the sun), so I have got thee as the only son," thus said Kausitaki to his son "Do thou sing praises to (Visnu who is inside the Chief Vayu the presiding deity of the rays of the sun), then many sons will be born to thee" This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—H

MANTRA 3

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति
क्षेप स्वरन्नेति ॥ ३ ॥

अथ अध्यात्मम् Atha-adhyātman, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned, य एव Eva, only. अयम् Ayam, this. मुखम् Mukhyaḥ, in the mouth or lungs, Chief प्राणः Prāṇaḥ, Prāṇa; the deity inside the body त्वम् I am, in him (in that Chief Prāṇa) उद्गीथम् Udgītham, Viṣṇu called Udgītha उपसीत् Upaśīta, let one meditate upon ओम् Om, Om इति Iti, thus. हि Hi, because. एव Esah, He स्वरः Svaran, reciting, sounding. एति Eti, moves, goes.

3 Let him meditate on Viṣṇu as Udgītha presiding in the Chief Prāṇa, in the mouth, for reciting Om moves Viṣṇu This is adhyātma (psychological) —42

Note —The sentence ' Now indeed, He who is Udgītha is Prāṇa. He who is Prāṇa is Udgītha ' is further explained in this mantra. That sentence should be read as a part of this mantra also.

MANTRA 4

एतमु एवाहमभ्यगासिपं तस्मान्मम स्वमेकोऽसीति ह
कौपीतकिः पुत्रमुवाच प्राणाश्स्त्वं भूमानमभिगायताद्भवो वै
ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this उ U, indeed. एव Eva, alone अहम् Aham, I. अभ्यगासिपं Abhygāsisam, sang fully out (the praises of Viṣṇu). तस्मात् Tasmāt, therefore. त्वम् Tvam, thou वद Vada, of me एक Ekah, one only अति Asi, at इति Iti, thus ह Ha, indeed कौपीतकिः Kaustitakiḥ, the son of Kustitka पुत्रम् Putram, to his son उवाच Uvācha, said प्राणाः Prāṇaḥ, the prāṇas (i.e., Viṣṇu as dwelling in many senses). त्वम् Tvam, thou भूमानः Bhūmatman, great, full of all qualities अभिगायताद् Abhigāyatāt, fully sing out.

1 "I sang praises to this (Viṣṇu in the Chief Prāṇa) alone, therefore, thou art my only son," said Kaustitaki to his son. "But sing thou fully the praises of the Infinite Lord, in all the Prāṇas, for thereby verily many sons will be born to thee"—43

MANTRA 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ
इति होतृपदनादैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति
॥ ५ ॥

अथ खलु Atha Khalu, now indeed, thus indicates the beginning of a mantra ॐ Yāh, वाः रूगीय Udgithah, (Visnu called Om) स Sah, हे प्रणवः Pranavah, the Pranava य Yah, who प्रणवः Pranavah, the Pranava स Sah, हे रुगीय Udgithah, the Udgitha, called Visnu, i.e., the Udgitha is called Pranava, and the Pranava is called Udgitha, there being no distinction between Pranava and Udgitha because the followers of the Rik-Veda chiefly use Pranava and the followers of the Sami-Veda chiefly use Udgitha. Both words are intended for Visnu इति Iti, thus, this word is used to denote the end of the mantras quotation होतृसदानः Hotrisadanāt, from (meditating on) Hotri sadana, meditating on the Lord Visnu who presides over the fire इ हि, verily एव Eva, even अहि Api, also दुरुद्गीतः Durudgitam, incorrect singing, mistake अनुसमाहृतिः Anusamaharati, rectifies इति Iti, thus अनुसमाहृतिः Anusamaharati, rectifies इति Iti, thus

5 He who knows that the Pranava is the Udgitha and the Udgitha is the Pranava, i.e., there is no distinction between Pranava and Udgitha, meditating on the Lord who presides over the fire, rectifies the mistakes, i.e., rectifies the mistakes of wrong singing—44

Note—The old commentators have explained the word Hotri sadanāt as “rites appertaining to the Hotri priest” and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotri priest. This is wrong. It means “the refuge of the Hotri priest, i.e. the Lord dwelling in the fire is said to be ‘Hotri Sadana’.” The force of the al lative case indicates that a word like Rhyātri is understood here. This verse teaches the meditation in order to remove the sin caused by wrong singing through mistake or heedlessness or dropping proper accent.

NADIVAS COMMENTARY

Having described the worship of the Supreme Lord called the Udgitha, in the Chhāndogya both psychologically, and cosmologically, this Khanda relates a story as to the fruit of the worship. Having recited a Text showing the identity of Pranava and Udgitha and having answered the doubt as to what is Udgitha and what is Pranava this Khanda mentions the fact that the Lord in the Solar Prana is both Udgitha and Pranava—

The Vign resides in the Sun, (in his one aspect), and Hari, the Lord, resides in such Vign and is called Pranava, because He is the highest (pri), because He is the Leader of all (netri), because He is the goal (ya) of all. The Lord is called Udgitha, because He is praised or sung (gi) loudly or highly or as the best of all (uchchah). He is the highest of all persons, called the Para-atman. He who dwells within the Prana in this body, He is verily (the Lord Hari called Pranava and the Udgitha). In this body, constantly reciting Om, He is the Lord that moves in all, therefore, meditating on this One Imperishable Lord, one obtains one son and gets salvation. He who meditates on Him in the

rays of the Prāna, gets many sons and also salvation, therefore let him meditate thus on the Supreme

The phrase "praise the great Prāna the Bhūmanam" in the Mantra 4 does not mean that Prāna is the Bhūmā — a mistake which has been made by older commentators, therefore, the Commentator says —

Let him praise the Lord of all, as Bhūmā, the Infinite the Full, in the Prāna or as dwelling in the Prāna

Though in the Śrauti the word Abhigayata is in third person singular, yet it must be explained as in the second person, because the word Tasmā or Thou precedes it. Hence the Commentator has explained this word in the second person by using —

"Abhigāya" "Sing Thou or Ye," the Infinite as residing in the Prāna

In the Mantra 5, the words Hotṛi Sadanā, etc. have been explained by former Commentators as — sitting from the seat of the Hotṛi Priest he rectifies any mistakes committed by the Udgātṛi Priest if he has sung wrongly. This explanation is incorrect. The word Udgātṛi Anusantaharati do not mean rectifies the mistake of wrong singing but it means makes it propitious or favourable so that this wrong singing may not produce evil effect but may become favourable. Thus He does by meditation on the Lord

The word Hotṛi Sadanā means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotṛi priest." By meditating on this Lord dwelling in the fire, and called a dweller in the Home of the Hotṛi priest, He makes mistakes turn out to be no mistakes. As we find in the Taittīyīya —

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Havi, as residing in fire, therefore, let one meditate always on the Lord, as dwelling in the fire

FIRST ADHYĀYA

SIXTH KHANDA

MANTRA I

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, & c., the deity presiding over the earth एव Eva, only, indeed अग्नि Rik, named Rik, Sarasvatī, presiding over the Rik and pervading the earth अग्नि Agnih, fire, the deity of fire pervading fire and named Agni साम Sāma, the presiding deity of Sāman called also Sāman, & c., Vāyu तद् Tat, that एतद् Etad, this, (Sāman, pervading fire and called fire) एतस्याम् Etasyām in this (earth in this Sarasvatī pervading the earth) अग्नि Richi in the Rik अध्यूढ Adhyudham, rests, is refuted For it is a well known fact that fire rests on earth & c. manifests itself through matter If there is no solid matter, the heat radiation is not manifested तस्मात् Tasmāt, therefore; because these two are so related अग्नि Richi, in the Rik. अध्यूढ Adhyudham, refuted साम Sāma, the Sāman गीयते Giyate is sung, even the exoteric Sāman, the hymns of the Sāma-Veda are sung as based on the mantras of the Rig Veda, by the singers of the Sāma Veda The matrix of the Sāma Veda = the Rig-Veda इयम् Iyam, this earth एव Eva, indeed सा Sa Sa the syllable अग्नि Agnih, fire अम् Amah Amy, the syllable तद् Tat thus (makes) साम Sāma, the Sāman

1 (The Devi Sarasvatī called) Rik verily (pervades) this (earth) (the Deva Vāyu called) Sāman (pervades) fire, thus thus (fire is seen to) rest on that (earth), therefore, the Sāman is sung as resting on the Rik Sā is this earth, and Vāna is fire and that makes Sāma —45

Note—Separately Sarasvatī and Vāyu have their places in earth and fire and are separately known by those names but when combined they give rise to a single body, a deity called Ardhanārī Of this Ardhanārī or androgynous Being (Adonai?) the Sarasvatī part is called Sā the Vāyu part is called Ama This Ardhanārī rests also in earth and fire, the Sarasvatī part is called Sā because it is Sāra or essence, the Vāyu part is called Ama (Ā=not, unmeasured) because it is ātra or essence, the Sāma would mean "diffused in essence"

MANTRA 2

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढः साम
तस्मादृच्यध्यूढः साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

अन्तरिक्षं Antarikṣam, sky, the goddess Sarasvatī as presiding over the sky. (The deity of the middle region) वायु Vāyuh, air, the god Vāyu presiding over the external Vāyu. The other words are the same as in the last verse.

2 (The Devī Sarasvatī as presiding over) sky is verily Rik, (the Deva Vāyu as presiding over) air is Sāman. This Sāman is refuged in that Rik; therefore, the Sāman is sung as based on the Rik. The sky is Sā and the air is Ama, and thus the Sāma is made.—46.

MANTRA 3.

द्यौरैवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयते द्यौरैव सादित्योऽमस्तत्साम ॥ ३ ॥

द्यौः Dyauh heaven, dwelling in heaven; the third region the Goddess Sarasvatī as presiding over Heaven. आदित्य Ādityah the sun, the god dwelling in the Sun. The god Vāyu as presiding over the sun.

3. The Heaven (Sarasvatī) is verily Rik, and the Sun (Vāyu) is Sāman, this Sāman is refuged on that Rik, therefore, the Sāman is sung as based on the Rik, the Heaven is Sā and the Sun is Ama, thus Sāma is made.—47.

MANTRA 4.

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढः साम
तस्मादृच्यध्यूढः साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥ ४ ॥

नक्षत्राणि Nīksatrāṇi, the goddess Sarasvatī dwelling in the stars चन्द्रमा Chandramāh, the god Vāyu dwelling in the moon.

4. (The Devī Sarasvatī dwelling in) the stars is verily Rik and (the Deva Vāyu in) the moon is Sāman; This Sāman is refuged on that Rik Sā = the stars; Ama the moon, and thus Sāma is made—48

MANTRA 5.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गं यज्ञीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते
अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यज्ञीलं परः कृष्णं
तदमस्तत्साम ॥ ५ ॥

आदित्यस्य Ādityasya, of the god Āditya शुक्लं Śuklam, white. वा- Bhaḥ, light, heat, tejaḥ नीलः Nīlam, blue पर Parah, truly; not figuratively blue, but really blue कृष्ण Kṛṣṇam, black; the word parah may qualify Kṛṣṇam, then it will mean "very black," "deep black."

5. Now that which is the white light of the Sun that indeed is Rik, again that which is the blue, exceeding dark light of the Sun, that verily is Sāman; this Sāman (darkness) is refuted in that Rik (brightness); therefore, the Sāman is sung as refuted on the Rik. Now the Śā is the white light of the Sun; and the blue and deep dark is Ama, and that makes Sāma—49.

MANTRA 6.

अथ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते हिरण्य-
श्मश्रुर्हिरण्यकेश आग्रयखात्सर्व एव सुवर्णः ॥६॥

अथ Atha, now It indicates that a new topic is commenced, यः Yah, what. एष Esah, this. अन्तर Antar, inside आदित्ये Āditye, in the sun, i. e., in the Sarasvatī and the Vāyu residing in the sun : हिरण्यमय Hiraṇmayah, Hiraṇya means 'gold' as well as 'transcendental happiness,' "in effable, complete joy, different from all worldly joys;" therefore, Hiraṇmaya means either 'golden' or 'full of intense joy,' ha=placed, containing; ra=delight; aa=bliss, joy In whom are contained the highest joy and delight is called so पुरुष Puruṣah, person दृश्यते Dṛśyate, is seen (in contemplation or through vision of wisdom and not by ordinary sight) हिरण्यकेश Hiraṇyakēśah, golden bearded Every limb and member of the Lord is golden or made of bliss-matter हिरण्यकेश Hiraṇyakēśah, golden-haired; or whose hair is also made of bliss. आग्रयखात् Ā-pṛa-nakhāt, from the tips of the nails throughout the whole body सर्व Sarvaḥ, all एव Eva, even. सुवर्ण Suvarṇah, gold or joy

6. Now that (Being residing inside Vāyu and Sarasvatī) which is seen in the sun, (in meditation), as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails—50.

Note—Well, the majesty and greatness of Vāyu and Sarasvatī have been described in the previous five mantras, as rulers of earth, fire, sky, air, heaven, the sun, the stars, the moon, the visible and invisible rays of the sun, separately as positive and negative energies, and also conjointly as the neutral energy called the cosmic Androgyne (Arbhaṇā) but what is the good of all this knowledge? The Śruti next shows that even such High Beings as these worship the Lord, and consequently the Lord must be the Most Majestic. Therefore it now describes this Majestic Form Divine called Vāgītha.

Though all members are of the color of gold, the eyes of the Lord are of different color. They are, therefore, separately described next.

MANTRA 7

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम
स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो
य एवं वेद ॥ ७ ॥

तस्य Tasya, his, of that person who is within Vayu and Sarasvatī who are in the solar orb यथा Yatha, as कप्यास Kapyāsam, unfaded, fresh, ka-water, pa-to drink, kapi that which drinks water, वा, the stalk of the lotus, आ to sit Kapyāsa seated on the stalk, not removed from the stalk, therefore, fresh and unfaded पुण्डरीक Pundarikam, red lotus एव Evam, like अक्षिणी Akṣiṇī, two eyes तस्य Tasya, His उद् Ut, Ut उदि Iti, thus नाम Nama, name, the secret name स एष Sa eṣh, he, thus the person within Vayu and Sarasvatī of the solar orb सर्वेभ्यः Sarvebhyah, pāpmabhyah, from all sins उदित Uditah, has risen above, उदेति Udeṭi, rises above ह Ha verily वै Vai, indeed सर्वेभ्यः Sarvebhyah पाप्मभ्यः Pāpmabhyah, from all sins य Yah, who, एव Evam, thus वेद Veda, knows

7 His two eyes are like fresh red lotus His (mystic) name is Ut, for He has risen (udita) above all sins He also, who knows this, rises verily above all sins—51

Note This being seen between Vayu and Sarasvatī in the solar orb is the Lord Hari His color is golden so also all His bodily limbs except the eyes His mystic name is Ut

MANTRA 8

तस्यर्क् च साम च गेष्णो तस्मादुद्गीथस्तस्मात्त्वेषोद्गीतैस्तस्य
हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवका-
मानां चेत्यधिदैवतम् ॥ ८ ॥

यद्वा वापडा ॥ ६ ॥

तस्य Tasya His ऋक् Rik the Rik (Sarasvatī) च Cha, and साम Sām, the Sāma (Vayu) च Cho, and गेष्णो Geṣṇau, two singers, वा, He is sung in Rik and Sāma verses by these two तस्मात् Tasmāt, therefore उद्गीथ Udgīthah, because his name is Ut and Rik and Sāman sing (ga, gespau) His praises तस्मात् Tasmāt, therefore, when such Mighty Persons as Sarasvatī and Vayu are His singers, panegyrists, minstrels तु Tu but, and एव Eva, even, उद्गीता Udgātā, the Udgātrī priest, the singer एतस्य Eṭasya, of this, of Ut, hi verily गाता Gātā, singer स एष Sa eṣa, He who, वा, the Lord called Ut, हि dwelling in (Vayu and Sarasvatī) वै Va, those which, वा, the worlds above the astral plane, अमुष्मात् Amuṣmāt, than that, वा, than the astral plane पराञ्च Parāñchah, above, beyond लोका Lokah, worlds, such as Svar Mahar, Jana, etc तेषां Teṣām, of them, च च्छे Cha śhe, and rules देवकामानां Devakāmanām, the desires of the devas,

viz., He rules, in order to give to the devas their desired objects इति Iti, thus. अधिदैवत् Adhidāivatam, the adhidāivata, the cosmological

9. Rik and Sāma (i.e., Sarasvatī and Chief Vāyu) are the minstrels of the Lord; therefore, He is called Udgītha (He who is praised as Ut); and, therefore, he also who sings Him is called Udgātri. He, (the Lord, called Ut) is the Ruler of the worlds above that (above the Heaven plane.) He rules those worlds, and awards the desired objects to the Devas. This is adhidāivata or cosmological.—52.

This Khanda shows how Prāna and Vāk, otherwise called Sarasvatī and Vāyu, go to form the various lokas, such as earth or the physical, antarīkṣa or the astral, and dyu or the heaven; as well as worlds above these. It also describes how the Lord permeates these worlds and how He is the golden Person, full of intense joy, seen by the devotees in his meditation. There arises a stage in the course of meditation when the darkness is removed, and brilliant light, in the form of a solar disk, is seen in Dhyāna. In this solar disk, is seen this Person of joy, called the Hiraṇmaya Puruṣa. It is this being, who is the Ruler of all worlds above the heaven, and of all the wishes of the Devas, inhabiting these worlds. Of course, the physical sun is also a centre, in which the Lord dwells.

MADHVA'S COMMENTARY

It has been said that higher than Vāk is Rik, and that higher than Rik is Sāman. Thus Rik and Sāman fall in the category of Īśvara or God, and so the psychological and cosmological meditation and worship pre-suppose the worship of these High Ones. The present chapter and the next teach the worship of Udgītha, as surrounded by these two High ones. In other words, they teach the worship of the Lord as a Trinity, i.e., of God (Udgītha = the Most High), of Vāyu and Rik. These three form an entity by themselves.

Of these two chapters my belief is as teaching, that God, the Udgītha, is higher than the other two Persons of the Trinity. Though God the Udgītha is higher than Rik and Sāman, yet it has not been declared, in what consists the special glory of God, and in what is He different from the other two Persons of the Trinity. These are points which have not been as yet explained; hence it became necessary to mention the respective powers and glory of these two Persons, Rik and Sāman. Thus these two Khandas show this. Says the Śruti "Rik is this earth and Sāman is fire." This verse apparently means that earth, etc., are identical with Rik. To remove this *prima facie* false notion, it became necessary to explain the five sentences, namely, (1) Rik is this earth and Sāman is fire, (2) the Rik is the sky, the Sāman air, (3) the Rik is heaven and the Sāman is sun, (4) the Rik is the stars and the Sāman the moon, (5) the Rik is the white light of the sun and Sāman, the exceedingly blue light of the sun. The Commentator explains these five sentences thus—

The Vāyu, the presiding deity of the Sāma Veda dwells in fire, (air, the sun, the moon, and in the exceeding blue darkness in the sun). While Sarasvatī, the presiding deity of the Rig Veda, resides in the earth (the sky, heaven, the stars, and in the white light of the sun).

Although in the Śruti passage, the Rik is mentioned first, and the Sāman next, yet as Sāman is higher, it has been explained first by the Commentator.

Next the Commentator explains the five sentences (1) Śi is this earth, and Ama is fire, etc., (2) Śi is the sky and Ama the air, (3) Śi is heaven and Ama the sun, (4) Śi is the stars and Ama the moon, (5) śā = the white light of the Sun and Ama the dark ray of the Sun.

The goddess Vāk is verily called Śā, the wife; while pūrṇa is called Ama or husband. Thus these two, as a pair, get the single name of Sīman (thus Sīman is a collective name denoting Prāna and Vāk joined indissolubly)

This describes the Ardhanārī form of Vāyu which is half male and half female. Ās says a verse "Vāyu is sometimes described as a dual entity, half male and half female"

The Commentator next explains the five passages "this Sīman rests on that Rik . . . Therefore Sīman is seen resting on the Rik."

Therefore, verily this Sīma Veda is described as consisting of both Rik and Sīman verses (verses to be sung and verses to be merely recited)

Vīṇa, the deity of Sīman, dwells in Agni or Dro, and Sarasvatī, the deity of Rik dwells in earth and thus Sīman rests on that Rik, therefore this Sīman is described as consisting of both Rik and Sīman

The Commentator next explains the Brūhī text "Now with reference to the body, Rik is speech, Sīman breath, etc."

These two Vāk and Prāna, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc.)

The Commentator next explains the two verses "that golden person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception —

The Lord Vīṇu is inside these two (Vāk and Prāna). The Lord Vīṇu is inside of Vāyu, which pervades the Sun, and inside of Sarasvatī (that pervades the eye)

The Commentator next explains the phrase "Rik and Sīman are his Geyan." The word Geyan has been explained as "joints" by old commentators. This erroneous interpretation is set aside —

And these two (Vāk and Prāna) are (his panegyrists, the singer of his praises), His minstrels

Thus Geyana means the two singers of praises, two minstrels, and not two 'joints.' They sing his praises, through the hymns of the Rik and the Sīma Vedas, and therefore, they are called geyana or minstrels. The Commentator next explains the phrase His name is Ut, because He has risen above all evil

He is higher than Rik and Sīman, therefore He alone is called Ut or the Most High (Ut = Uchcha) and above all sins. This is in Sītātva

The whole of the above metrical commentary is from a book called Sītātva. In Mantra Sixth, Khanda Sixth, we find — "Whose eyes are like Kapyāsa lotus." The word Kapyāsa has been taken by old commentators to mean 'monkey (kapī) seat (āsa),' namely, of the colour of monkey's haunches. This is wrong. The Commentator explains this word thus —

The word Kapyāsa means fresh stalk-seated, namely unfaded. Whose eyes are like fresh red lotus.

Ka means water, Pi means drink, Kapi means the stalk through which water is drunk and Āsa is seat, so the whole word Kapyāsa means 'a flower seated on the stalk that still drinks water, i e, which has not faded and fallen away from its stalk.'

He is in the Sun and He is in the eyes as well

In the Mantras 7 and 8 of Khanda 7 occur some words which have been wrongly interpreted by old commentators as " He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men " This would mean as if the singer of the Udgitha obtained both the divine and human wishes and worlds The Commentator corrects this wrong notion.

He who is the singer of that Vāyu may (can) give heavenly and human desires (to others) if he is a human being ; but if (such a singer) is Vāyu himself, he gives salvation, even both to gods and men ; therefore, Vāyu is the chief Udgītā

In the previous passage it was mentioned that Vāyu is the minstrel singing the praises of the Lord. Thus He is the principal Udgātā This Vāyu gives salvation to men and gods both for He is the chief singer of the Lord and His most-beloved While a human Udgītā can never give salvation, but through the magic of his singing can accomplish the desires of his pajamān by procuring all heavenly objects of desire for them.

In Mantra 8 Khanda 6 it is said the Rik and Saman are his joints, and therefore he is Udgītā The force of 'therefore' is not very clear here so the Commentator, explains it

Therefore He is called Udgītā, because He is high (ut) and because he is sung (gīyate), i e, He is sung as the Most High

This is another etymology of the word Udgītā

FIRST ADHYĀYA.

SEVENTH KHANDA

MANTRA 1

अथाध्यात्मं वागेवर्क प्राणः साम तदेतदेतस्यामृच्यध्यूढः साम
तस्मादृच्यध्यूढः साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥ १ ॥

अथ Atha, now अध्यात्म Adhyātmam, psychological वाक् Vak, speech, the devī Sarasvatī presiding over the organ of speech एव Eva, indeed ऋक् Rik, the Rik, i. e., the Sarasvatī presiding (identically) over the Rik, and named Rik, the presiding deity of the earth प्राण Prāṇa, the breath of respiration, the deva Vāyu dwelling in the air of breath साम Sāma, the presiding deity of Sāman called also Sāman सन् Jat, that एतन् Etat, this, एतस्या Etsyām, in this earth ऋषि Richi, in the Rik अण्डर Adhyāṭham rests, is supported सान Sāma, the Sāman गीयते Gīyate, is sung वाक् Vak, the presiding deity of the speech एव Eva, indeed सा Sā, is Sā प्राण Prāṇa as earth dwelling in Prāṇa अम् Amā is called Ama सन् Jat, that सान Sāma, (makes) Sāma

1 Now the psychological (The Devi Sarasvatī called) Rik (pervades the organ of) speech, (the Deva Vāyu called) Sāman (pervades the organ of) respiration Thus respiration is seen to rest on (the organ of) speech, therefore, the Sāman is sung as resting on the Rik Sā is (the organ of) speech and Ama is (the organ of) respiration That makes Sāma —53

Note—The Cosmic forms of Rik Sāman &c. have already been described, this Khandā describes the psychological form of these Devatās and ends with the worship of the Udgāthas—the Most High

MANTRA 2

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्य
ध्यूढः साम गीयते चक्षुरेव सात्माऽमस्तत्साम ॥ २ ॥

चक्षु Chakṣuḥ, eye, the devī Sarasvatī residing in the organ of sight एव Eva, indeed ऋक् Rik the Rik i. e., Sarasvatī residing in the Rik आत्मा Atmā, the Self जिवन्मा the individual Self residing in the Jivātmā साम Sāma, the presiding deity of Sāman, called also Sāman सन् Jat, that एतन् Etat, this, एतस्या Etsyām in this ऋषि Richi, in the Rik अण्डर Adhyāṭham, rests, refuted सान Sāma, the Sāman तस्यान् Tasān, therefore ऋषि Richi, in the Rik अण्डर Adhyāṭham, resting सान Sāma, the Sāman गीयते

Giyaṭe, is sung चक्षु Chakṣuh, the eye, the Devi Sarasvatī residing in the organ of sight एव Eva, indeed सा Sā (is) Sā आत्मा Ātmā, the Jivātmā अमं Amah, (is) Ama तत् Tat, that साम Sāma, (makes) Sāman

2 (The Devi Sarasvatī residing in) the eye is called Rik, and (Vāyu residing in the Jiva) is Sāma, this Sāma is seen to rest on the Rik, therefore, the Sāma is sung as resting on the Rik Sā is the eye and Ama the Jiva, that makes Sāma —51

MANTRA 3

श्रोत्रमेव ईमनः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

श्रोत्र Śrotram, ear, Sarasvatī residing in the organ of hearing एव Eva, indeed चक्षु Rik, the Rik, i.e., Sarasvatī residing in the Rik मन Manah, mind, i.e., Vāyu residing in mind साम Sāma, the presiding deity of Sāman तत् Tat, that एतन् Eṣat, this एतस्या Etasyām, in this श्रुचि Richi, in Rik अध्याध्वम् Adhyadhvam, resting, refuted साम Sāma, the Sāman, तस्मात् Tasmāt, therefore श्रुचि Richi, in Rik अध्याध्वम् Adhyadhvam, resting, refuted साम Sāma, the Sāman गीयते Giyaṭe, is sung श्रोत्रम् Śrotram, the ear, Sarasvatī residing in the organ of hearing एव Eva, indeed सा Sā, (is called) अमं Manah, the mind अमं Amah (is called) Ama तत् Tat, that साम Sāma (makes) Sāman

3 (The Devi Sarasvatī residing in) the ear is called Rik, and (the Vāyu residing in) the mind is called Sāma, this Sāma is seen to rest on that Rik, therefore, the Sāma is sung as resting on the Rik Sā is the ear and Ama is the mind That makes Sāma —55

MANTRA 4

अथ यदेतदक्षयः शुक्लं भाः सैवर्गय यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम
गीयते अथ यदेतदक्षयः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥ ४ ॥

अथ Atha, now यत् Tat, what एतद् Eṣad, this अक्षय Akṣay of the eye, शुक्लं Bhāḥ, the white light, tejas सा Sā, she एव Eva, indeed, Sarasvatī residing in that चक्षु Rik, Rik अथ अथ Atha Yat, now what नीलं Parah Kṛṣṇaḥ, deep blue or black तत् साम Tat Sāma, That is Sāman, Vāyu residing in that is Sāman The rest as above.

4. (Now the Devī Sarasvatī residing in) the white light of the eye is indeed Rik ; again (the Deva Vāyu residing in) the blue exceeding dark light of the eye is Sāman. 'This Sāman is refuged in that Rik. Therefore the Sāman is sung as refuged in the Rik. 'Sā is (Sarasvatī in) the white light of the eye, Ama is (Vāyu in) the blue exceeding dark light, and that makes Sāma —56.

MANTRA 5

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्वतत्साम
तदुक्त्यं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य
गेणौ तौ गेणौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now य Yah, who. एष Esah this अन्तर Antar, inside, interior
क्षिणि Aksini, in the eye पुरुष Purusah, person दृश्यते Drśyate, is seen (in
meditation), सा Sā, she ; here feminine is used because Rik is feminine, it
qualifies Rik. उक्त Rik, the Rik, because He is all-knowledge तत् Tat, He,
That ताम Sāma Sāman, because he is always the same तत् Tai, He, that
उक्तम् Uktam, hymns to be recited, as Sāman are sung, and Yajus are muttered
The God is called uktha, because He raises or elevates all from their sins,
(उत्थापकत्वाद्) utthāpakatvāt तत् Tai, He, that यजुष Yajus, called Yajus,
because He = adorable (आयकृपणाद्) ājagvarūpatvāt तत् Tai, Hē, that
ब्रह्म Brahma called Brahman, because He is all full (पूर्वकृपणाद्) pūrvarūpatvāt
तस्य Iasya, His एतस्य Etasya, of this तदेव tat-eva, this verily, the same रूप
Rūpam, form यद् Yat, which अमुष्य Amuṣya, of that, etc., of the Person in the
sun रूपं Rūpam, form यौ Yau, who two अमुष्य Amuṣya of Him. गेणौ Geṇau,
two singers, viz., Sarasvatī and Vāyu, the minstrels तौ Tau, they two गेणौ
Geṇau, two singers, the two minstrels यद् Yat, what यत्तु Name, is name, i.e.,
U: तत् Tat, that यत्तु Nama, name, i.e., His name.

5 Now the Person that is seen in the eye is All-wise,
All-harmonious and Uplifter of all (or Wisdom, Equality and
Veneration) He is All-adorable, He is All-full. The form
of that Person in the eye is the same as the form of the other
Person in the sun the minstrels of the one are the minstrels
of the other, the name "U" of the one, is the name of the
other —57

MANTRA 6

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेत्ति
तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः॥६॥

स Sah, he एष Esah, this, the Lord in the eye हे Ye, which च Cha, and एतस्मात् Etasmāt, from this eye, physical अर्वाच Arvanchah, downwards, lower लोका Lokāh, worlds, viz, Pātāla, & देवा Iśām, of them च Cha, and ईष्टे Iṣṭe, rules He = the Lord of them also मनुष्य कामानाṁ Manusya kāmānām, object desired by men च Cha it, and this इति Iti, thus It shows the end of the description of Lord's epithets इत् Tat therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects हे Ye, who इमे Ime, these, secular singers वीणाया Vīṇāyām, on the lyre, harp गायन्ति Gāyanti, sing (in the presence of kings, etc) एत Etam, Him = the Lord in the eye हे He, they गायन्ति Gāyanti, sing तस्मात् Tasmāt, therefore, because they are the musicians of the Lord, हे He, they धन-सम्पद Dhanā sanayah, obtainers of wealth

6 He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men Therefore all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c, gives it) —58

MANTRA 7

अथ य एतदेवं विद्वान्साम गायत्युभौ न गायति सोऽमुनैव स एष
ये चासुप्मात्पराब्धौ लोकास्ताधश्चामोति वेवकामा धश्च ॥७॥

अथ Atha, now य Yah, who (the Udgāta) एतद् Etat, this, viz, the adhi-
daivata and adhyātma aspects of God in the Sarasvatī and Vāyu pervading the
sun and the eye इति Evam, thus विद्वान् Vidvān knowing सवि Sāma, the
Sāma hymns गायति Gāyati, sings उभौ Ubhau, both, i e, the Lord in the
sun and in the eye स Sah, he गायति Gāyati, sings out (not through his own
power but through the Lord) स Sah, he अमुना Amunā, by that, i e, according
to the grace of the Lord or through the impulsion of the Lord because He wills
it so and inspires him to it एष Eva verily, स Sah, he एष Esah, this
(singer of the laud to the Lord) हे Ye, which च Cha and अपुष्मात् Apusmāt,
from that, i e, above the antarikṣa loka पराच Parālicchah, the higher, &c
लोका Lokāh, lokās, worlds heavens like Svarga, &c, Vaikunṭha, & सान् Jan,
those च Cha, and, not only this world but the higher worlds, objects desired
by Devas, etc अप्नोति Āpnōti, obtains that is by his singing he causes the
deserving to obtain them देवकामान् Devakāmān, objects desired by Devas च
Cha and, not only in this world but in the higher worlds also

7 Now he who knowing this (viz, adhidāivata and
adhyātma aspects of the Lord) sings = Sāman, sings to both
(adhyātma and adhidāivata, that is to the Person in the sun
and to the Person in the eye) He verily sings (as inspired) by

him, and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamānas) —59

MANTRAS 8 and 9

अथानेनैव ये चैतस्माद्वर्ज्यो लोकास्ताधश्चोप्नोति मनुष्य-
कामाधश्च तस्मादुहैवंविदुद्गाताब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येव ह्येव कामगानस्येष्टे य एवं विद्वा
न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atha, now अनेन Adena, by this, *vis*, through the grace of the Lord dwelling in the eye एव Eva, indeed, only ये Ye, which च Cha, and एतस्माद् Etasmāt, from this, *vis*, the physical plane अर्वाक्ष Arvācchali, lower, down-wards लोक Lokah, worlds तान् Tān, them आप्नोति Apnoti, obtains, procures for his Yajamānas. मनुष्यकामान् Manusya kāmān, desires of men तस्माद् Iasmāt therefore उह U, ha, indeed एवविद् Evamvit, thus knowing he who knows thus (the great power of the Udgātri) उद्गाता Udgātā, 'the Udgātri singer ब्रूयात् Brūyāt should say, (to his Yajamāna) कम् Kam, what ते Te, thy कामान् Kāmān, wish desire आगायानि Āgāyāni, may I sing out इति Iti, thus ॥ Hi, because एव Eva, verily कामगानस्य Kāmagaṇasya, of the desire song, *īśa* the song by which desired objects are obtained इष्टे Iṣṭe, rules (√ईष् To, rule, to be capable of accomplishing) य Yah, who एवम् Evam, thus विद्वान् Vidvān, knowing साम Samā the Sāman गायति Gāyati, sings out साम गायति Samā gāyati, the Sāma sings out

8 Now through this alone (*i e*, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings. Therefore, the Udgātri who knows this should say (to his yajamāna) "To accomplish what particular desire of yours, shall I sing out" For he, who knowing this, sings out the Sāman, is able to accomplish the desires (of his Yajamāna) through his song, yea, through his song —60

Note.—There are two Udgātrīs in this world, the divine and the human. The divine Udgātri is Vāyu himself called the Chief Prāna. He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction. The human Udgātri is the knower of the Sāma Veda, the true priest who knows how to praise the Lord. The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamānas or congregation.

A human Udgātri can lead his fold only up to the Svarga-loka. The divine Udgātri leads the men and the Devas above the Svarga-loka. For the principal Udgātri of the Lord is Vāyu; the subordinate Udgātīs are human beings, holy men, Masters of wisdom and compassion.

MADHYA'S COMMENTARY.

In the passage "the eye is even Rik, the Ātman is Sāman," the word Ātman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore the Commentator says:—

'The Ātman here means the Jiva Ātman—the individual soul (not the shadow-self).

How do you get this meaning? Can not the meaning given by Śaṅkara be also valid? To this the Commentator replies by quoting an authority:—

It is thus written in the Mānasa:—"Sarasvatī verily dwells in the eye, and Vāyu is said to dwell in the Jiva; thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two."

It has been said in the Mantras 1.6 and 1.7.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says 'this is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upaniṣads.' The Commentator answers this objection thus:—

So also:—"He who is seen by the eye of wisdom (not ordinary sight but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch, (the one Lord); called Rik because He is All-wisdom; called Sāman because He is equal to all (He makes no distinction of races or of individuals) or He is Equality itself (or He is same always); He is called Uktham, because He is the Up-lifter of all (sinners, or animating all); He is called Yajus because He has the essential nature of being worthy of worship namely Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him and He is called by all terms."

The above also explains the verse "He is Rik, He is Sāman, He is Yajus, He is Brahman." It does not mean that He is Rig Veda, etc., or that He is the presiding deity of Rig Veda, etc. These words are to be taken in their etymological sense here. The word Rik comes from the $\sqrt{\text{ṛi}}$ 'to know,' 'to go'; and so Rik means wisdom. Sāman comes from the word Sāma meaning 'same'; and hence equality. The word Yajus comes from the $\sqrt{\text{yaj}}$ 'to sacrifice,' 'to worship'; hence Yajus means worshipful, adorable, sacred. The word Brahman comes from the $\sqrt{\text{bṛh}}$ 'to grow,' 'to increase'; therefore, the word Brahman means 'fully grown,' 'full,' 'infinite.' Thus the above two sentences do not apply to any Jiva, whether dwelling in the sun, or in the eye; but to the Supreme Lord Himself. Had it applied to Jiva, then the next sentence would not be appropriate, which says "He the golden Person in the sun is the Lord of the worlds beyond the sun and of all wishes of the Devas; and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For though it may be said that some Jiva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jiva who is Lord of the worlds beneath, namely, of Pātāla.

Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely of *Patāla*, if He is light how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this the Commentator says:—

Só also:—“As one *Viṣṇu* is called both the Lord of *Badarikā* (*Badarikā Nātha*) as well as the Lord of *Dvārikā* (*Dvārikā Lātha*), so here also, He is called both the Lord of the regions above the sun, and of those below the earth.”

FIRST ADHYĀYA

EIGHTH KHANDA

MANTRA 1

त्रयो होद्रीथे कुशला वभूवुः शिलकः शालावत्यश्चैकिता-
यनो दाल्भ्यः प्रवाहणो जैविलिरिति ते होचुरुद्रीथे वै कुशलाः
स्मो हन्तोद्रीथे कथां वदाम इति ॥ १ ॥

त्रय Trayah, three ह Ha उद्रीथे Udgithie, in Udgitha, in the matter of the knowledge of the Lord called Udgitha कुशला Kusalah skilful well versed, वभूवुः Babhūvuh, were शिलक Śilakah, named Śilaka शालावत्य Śālavatyah, born in Śālavatī चैकितावन Chaikitāvanah, descendant of Chaikitāyana दाल्भ्य Dālbyah, of Dālbya gotra or named Dālbya प्रवाहण Pravāhanah named Pravāhana जैविलि Jaibilih, descendant of Jibila इति Iti, thus ते te they कचुः Ūchuh said to each other उद्रीथे Udgithie, in Udgitha वै Vai, verily कुशला Kusalah, skilful, well versed स्म Smah, (we) are हन्त Hanta, if you give permission, then उद्रीथे Udgithie, in Udgitha कथाम kathām, discussion story like the stories of holy men free from passion वदाम Vadāmah we speak इति Iti, thus

1 There were three men well versed in Udgitha, viz., Śilaka born in Śālavatī, Chaikitāyana of Dālbya gotra, and Pravāhana, descendant of Jibila They said to each other "We are well skilled in Udgitha, let us have a talk about Udgitha"—61

MANTRA 2

तथेति ह समुपविविशुः स ह प्रवाहणो जैविलिरुवाच भग-
वन्तावप्रे वदतां ब्राह्मणयोर्वदतोर्वाचश्श्रोण्यामीति ॥ २ ॥

तथा Tatha, all right let it be so इति Iti, thus ह Ha verily समुपविविशुः Samupavivishuh, sat down स Sah he ह Ha, verily प्रवाहण Prāvāhanah, named Pravāhana जैविलि Jaibilih, descendant of Jibila उवाच Ūvācha, said (to the other two) भगवन्तो Bhagavantaḥ, you two respected Sirs अप्रे Agre first वदताम् Vadatām, say ब्राह्मणयोः Brāhmaṇayoh of two Brāhmaṇas This shows that Pravāhana was a Kṣatriya वदतोः Vadatoḥ saying वाचम् Vācham, speaking word श्रोण्यामि Śroṇyāmi, I will hear इति Iti, thus

2 They said 'let it be so', and sat down Then Pravāhana Jaibilih said "You two, respected sirs, speak out first, for I wish to hear what two Brāhmaṇas have to say"—62

MANTRA 2.— continued)

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त
त्या पृच्छानीति पृच्छेति होवाच ॥ २ ॥

स Sah, he (Śilaka Śālāvarya) ह Ha, verily शिलक शालावत्य Śilakah Śālāvarya, called Śilaka Śālāvarya. चैकितायनं दाल्भ्यं Chaititāyanam Dālbhyaṁ to Chaititāyana Dālbhya उवाच Uvācha, said. हन्त Hanta, well, if you permit, then स्यात्वा, to you पृच्छानि Pṛicchāni, let me ask इति Iti, thus पृच्छ Pṛicchha, ask. इति Iti, thus ह Ha, indeed उवाच Uvācha, said (Dālbhya)

2. Then Śilaka Śālāvarya said to Chaititāyana Dālbhya, "with your permission I will ask you" "Ask," said Dālbhya—63

MANTRA 3

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गति-
रिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवा-
चान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Kā, what साम्न Samnah, of Saman, namely of Fire, the presiding deity of Saman and called also Saman, because it equally (Sāmāt) burns that which is good and auspicious, and which is bad and inauspicious गति Gatiḥ, goal, the end reached by Agni when he gets mukti इति Iti, thus स्वर Svarah, Varuna, viz.—Visṇu i.e. he who takes delight in, in whom Viṣṇu takes delight, i.e., Varuna इति Iti thus ह Ha, indeed उवाच Uvācha, said स्वरस्य Svarasya, of svarā का Ka, what गति Gatiḥ goal इति Iti, thus. प्राण Prāṇah, the'sun, because by his rising he regulates (pranetra) the world, and because he presides over lower prāṇa इति Iti, thus ह Ha, indeed उवाच Uvācha said. प्राणस्य Prāṇasya of Prāṇa का Ka, what गति Gatiḥ, goal इति Iti, thus अन्नम् Annam, Dakṣa, because he was *aditi* (opposed as an enemy) by Rudra and because he is the presiding deity of food इति Iti thus. ह Ha, indeed उवाच Uvācha, said अन्नस्य Annasya, का Kā, गति Gatiḥ, what is the goal of annam or Dakṣa आप Āpah, water इति Iti, ह Ha, उवाच Uvācha. he replied Āpah means Indra because he fully protects all (Ā-palana) and because he is the presiding deity of water

3 "In what does Agni merge in mokṣa," & "In Varuna," he answered "In what does Varuna merge?" "In Sūrya" "In what does Sūrya merge?" "In Dakṣa," he replied "In what does Dakṣa merge?" "In Indra," he answered—64

MANTRA 4

अपां का गतिरित्यसौ लोक इति होवाचामुध्य लोकस्य
का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं
लोकःसामाभिसंस्थापयामः स्वर्गसंस्तावहि सामेति ॥४॥

अपां का गति इति Apāṁ kagatir ity, what is the goal of Indra. असौ लोक Asau lokah, इति ह वाच इति ha uvācha, he said, 'that Loka or the Light, or Intelligence or illuminator (ā-loka) dwelling in Asu, the chief Prāṇa' Asau lokah, therefore, means 'he who dwells in Asu or life, and is illuminator (loka) ; the name of Rudra' Asau loka does also mean 'that world,' or 'heaven,' because Rudra is the presiding deity of 'that world' अमुष्य लोकस्य का गति Amuṣya lokasya ka gatih, what is the goal of Rudra इति Iti, thus न ना, not स्वर्गम् Svaṛgam, Rudra Svar is the name of Vāyu or Chief Life ; so called because he takes delight in sva or independent or Visnu He who takes delight in Visnu is called Vāyu or Svar, he who goes (ga-gacchhati) to svar or Vāyu in mukti is called Svarga (svar-merging) It is thus the name of Rudra लोकम् Lokam, the light or illuminator, the luminous अतिनयेत् Atinayet carry beyond, transcend इति ह वाच इति ha uvācha, he said, १४, let know one think that there is any being higher than Rudra Though the Rishi Dābhiya knew that Hari is higher than Rudra, yet he calls Rudra here the highest, in order to bring out, through discussion, the Glory of Hari स्वर्गम् Svaṛgam, to Rudra दयम् Vayam, we लोकम् Lokam, the luminous साम Sāma, the Saman, the Sāma Veda अभिसंस्थापयामः Abhi sam-sthāpāyamāḥ we know as establishing the worship or expounding the worship of Rudra स्वर्गस्तव Svarga samstāvam, the extoller of Rudra, the presiding deity of svarga हि Hi, because साम Sāma, Saman Iti, इति thus

1 "In what does Indra merge, in mokṣa ?" He replied "in Rudra (the Intelligence that merges in Life or Prāṇa, and is the presiding deity of svarga)" "In what does Rudra merge ?" He replied "let no man think, that there is any higher than Rudra, for we recognise that the Sāma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone" ॥४॥

MANTRA 5

तं ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रति-
ष्ठितं वै किल ते दाल्भ्य साम यस्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्य-
तीति मूर्धा ते विपतेदिति ॥ ५ ॥

हम् Iam, him इ Ha, indeed किल कलावत्यः Śilaka Śālāvatyah, the Rishi called Śilaka Śālāvatyā. चैकितयानम् दाल्भ्यम् Chaikitāyanaṁ Dālbyham, to the Rishi named Chaikitāyana Dālbyha उवाच Uvācha, said अप्रतिष्ठितम् Apratiṣṭhitam, not firmly established, incomplete, not fall वै Vai, indeed किल Kila, certainly दाल्भ्यः Dālbyha, Dālbyha ते Te, thy सामः Sāma, the Sāma, the object treated as the highest in the Sama Veda according to thy idea of it य Yah, who ॥ Fu, ever. एतर्हि Etarhi, now. ब्रूयत् Brūyat, were to say मूर्धा Mūrdhā, head ते Te, thy, of thee who sayest that there is no higher than Rudra. The sin of thy blasphemy is so great, that if any one were to say to thee, "may your head fall off," surely it would now fall off. If any one were to say, "You must bow down your head in shame," you will have to do so विपतिपद्यति Vipatipadyati, surely fall off. The sense is, because I love thee, therefore, I shall not say so. I will not humiliate thee इति Iti, thus मूर्धा Mūrdhā, head ते Te, thy विपतिपद्यति Vipatipadyati, may fall इति Iti, thus

5 Then Śilaka Śālāvatyā said to Chaikitāyana Dālbyha "O Dālbyha, thy idea of the highest taught in the Sāman is imperfect and incomplete (Thy blasphemy is a mortal one) and if any one were to say, may your head fall off (may you be humiliated), surely your head will fall off" (You will be humiliated) —66

मित्रः 6

हन्ताहमेतद्भगवतो वेदानीति विद्मीति होवाचामुप्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकसामामिस्तस्यापयामः प्रतिष्ठास्तस्तावहि सामेति ॥ ६ ॥

हन्त Hanta, well then अहम् Aham I एतत् Etat, this vs., the highest taught in the Sāman भगवत् Bhagavats from your reverence वेदादि Vedāni, let me know इति Iti thus said Dālbyha विद्मि Vidmi, know न इति Iti, thus इ, Ha indeed उवाच Uvācha, said अमुष्य Amuṣya, of that लोकस्य Lokasya, of the intelligence of the illuminator, of Rudra का Ka, what गति Gatih, goal इति Iti thus अयम् Ayam the earth लोकः Lokah, the Intelligence, i e, Brahman, whose name is Ayam Loka because ayam loka also means this world, vs., earth, because he is inside of all the Devas—subtler than they इति Iti, thus इ Ha, indeed उवाच Uvācha said अस्य Asaya लोकस्य Lokasya, of this Resplendent One vs., of Brahman का गति Ka gatih what goal इति Iti, thus न Na, not प्रतिष्ठा Pratiṣṭhā the support of all, vs., the earth or rather Brahman presiding over the earth लोकः Lokam, the resplendent, illuminator, अतिनयेत् Atinayeth, transcend इति Iti, thus इ Ha, indeed, उवाच Uvāch, said, प्रतिष्ठा Pratiṣṭhām

the support of all, in Brahmā सव Vyām we लोकल Lokam, the illuminator सान Sāma, the Sāma Veda अभिसंस्थापयाम अभिसंस्थापयाम, we know and recognise as expounding the worship of Brahmā, प्रतिष्ठा Pratistā, the support, i.e., Brahmā संस्तव Samstāvam, the extoller of Brahmā the presiding deity of the earth हि Hi indeed सान Sāma, the Sāma Veda इति Iti thus.

6 Then Dālbya said "well then, let me learn this from your venerable self." "Learn it," said Śālāvatya "What is the goal of Rudra?" He replied "Brahmā" "What is the goal of Brahmā?" asked Dālbya He replied "Let no man think that there is any higher than Brahmā, for we recognise that the Sāma Veda expounds Brahmā alone, because its hymns are songs in praise of Brahmā alone"—67

MANTRA 7

त ह प्रवाहणो जैविलिरुवाचान्तवद्वै किल ते शालावत्य साम
यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति
हन्ताहमेतन्नगवत्तो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

त I am him ह Hi, indeed प्रवाहण जैविलि Pravāhanah, Jaibīli, the Rise उवाच Uvāch, and अन्तवद्वै Antavadvai, since हे Vā, indeed किल kila, certainly ते Te, thy, शालावत्य Śālāvatya ओ Śālāvatya सान Sāma, the Sāma य Yah, who तु Tu, ever एतर्हि Itarhi, now ब्रूयान् Brūyāt, may say मूर्धा Mūrdhā, head, ते Te, thy विपतिष्यति Vipatisyati, will surely fall इति Iti, thus मूर्धा Mūrdhā, the head विपतेह Vipateh, may fall इति Iti, thus. हन्ता Hanta, well then, अहम् Aham, I एत एत, this भगवन् Bhagavannah, from your reverence वेदानी Vedāni, let me know इति Iti, thus विद्धि Viddhi, know इति Iti, thus ह Hi, verily उवाच Uvāch, said

7 Then said Pravāhana Jaibīli to Śilaka Śālāvatya "O Śilaka Śālāvatya! your idea of the highest taught in the Sāman is finite (Thy blasphemy is a mortal one) and if any one were to say, 'May your head fall off,' surely your head will fall off" Then Śālāvatya said "Well then, let me know this from you, Sir" "Know it," replied Jaibīli —68

MANTRA AND COMMENTARY

The Lord called it *digitā* has been described as the best of all. This is illustrated now by a story, in the form of a discourse in the next two *khandas*. In this *Khanda* the words *Sāma*, *Brāhma*, *Prāma* and *Dya* are used one higher than the other and they generally

mean the Sāma Veda, the tone or articulate sound, breath, food, water, and heaven. The Commentator shows, by quoting an authority, that these words have different meaning here.

As it is in the Nāvṛtta — “Agni is the presiding deity or has the abhimāna of the Sāman (and is denoted by the word Sāma) Sāma or articulate sound denotes Varuna, i. e., the essential nature of Varuna is Sāma; and Sūrya is described as the presiding deity or has the abhimāna of the lower Pāna (that is, of respiration), Dikṣa is the presiding deity or has the abhimāna of food, Indira has the abhimāna of water, and Śiva, of heaven; each succeeding is higher than the one preceding it (The word ‘gati’ in Mantira 183, &c., does not mean here ‘going’, but gradual mukti); They get Muktī, gradually, in the order mentioned above.

Each attaining the one higher gradually, in the order mentioned above; each merging into the one above it in order, when it gets release.

(The Sāman is identified with Agni) because Agni is the essence (ātman), of the Vedic speech and Lord of the organ of speech, (and the singing of Sāma depends upon speech, thus Agni is said to be the Lord of Sāma).

The Sāma or articulate sound manifests different letters, from different places, such as throat, palate, teeth, &c., by the tongue coming in contact with the waters of those places and no articulate letter can be pronounced if there be no moisture in the mouth.

(Therefore) Varuna is identified with articulate sound or Sāma, because tone depends upon water.

Food is identified with the Prājapati Dikṣa and breath with the Sūrya because of the following rule.

‘Sūrya verily is Pāna and food is Prajapati’.

Water is identified with Indra and heaven with Rudra, because of the text.

“Apa eva Indira Dyau Vāva Rudra” water is Indra and heaven is indeed Rudra, &c.

Every Rishi knows that Viśnu is the highest, how is it then that these two Rishis, Dilīpaya and Bṛhika, praise Rudra and Brahmā as the Supreme in these two chapters? We find the reason of it thus given.

Says the Brahma Tarka — ‘Though Devās and Rishis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman.

In the sentence “*svargam vāyam lokam Sāma abhimānethāpānam*,” the word svarga may mean either heaven or Indra, the Lord of heaven, and it may be translated as “we recognise the Sāman as identical with svarga or Indra. Lest one should fall into this natural error, the Commentator explains that svarga here means Rudra.

‘We recognise that the Sāma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone.’ This is the proper translation of the above sentence, because Rudra is the presiding deity of svarga. That is to say, the Sāma Veda is verily in his praise.

The sentence "Mūrdhā te vipatīgyati iti mūrdhā te vipatīti" should be construed as mūrdhā te vipatīti iti yah kśēhīti brūyāt (that vipatīgyati). In other words, 'vipatīti' should be taken first and 'vipatīgyati' in the future tense, as the last; and it should be translated thus:—

If any one were to say, 'may your head fall off,' surely your head will fall off."

The word "Ayan loka" means Brahmā, because he is the presiding deity (ātman) of the earth (which is 'this world' *your excellence*.)

Note.—Moreover if the word 'svarga' in this chapter is taken in its ordinary meaning as 'Heaven;' then the following incongruity will arise:—In answer to the question "what is the substratum of that world," the Ugi says "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, oblations, &c.," then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the Ugi says — 'Thus the devas live upon gifts.' And so this world supports that world; or if it be argued that it is a well known fact that this earth is the support of all creatures and therefore it is the support of that world also; we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c., done here. You have recourse to lakṣyaṅśa interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is well related; for though ordinary creatures all are supported by the earth; we do not see heaven to be so supported. If you say 'that which is below, supports that which is above it, (as the floor supports the table) and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked 'what is the support of this world,' the Ugi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth which is below it. The incongruities in Śaṅkara's interpretation are these:—(1) Earth is made the support of heaven. (2) Ether is made the support of earth. (3) Recourse is had to lakṣyaṅśa. All these difficulties are removed by the above interpretation of Madhva.

FIRST ADHYĀYA

NINTH KHANDA

MANTRA 1

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एव
परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

“अस्य A 37, of this लोकस्य Lokasya of the world, & the presiding deity of the earth of Brahmā का गतिरिति Kā gatir it, what is the goal आकाश Ākāśa, Viṣṇu because He is all (ā=all) luminous (kāśa=light) इति इत्याच Iti ha uvacha, thus he (Pravahna) said सर्वाणि Sarvaṃ, all इवेवैभ्यो Iha vai ebhyaḥ, verily indeed these भूतानि Bhūtāni, beings, like Brahmā, Rudra &c आकाशाद् Ākāśāt from the All luminous एव Eva, even स एव उत्पद्यन्त Saṃ utpadyante, are produced, take their rise आकाशम् Ākāśam, in the All luminous प्रति Prati, in अस्तौ Astau, setting, return They merge in Him in Pralaya, and in Release यन्ति Yanti go आकाशम् Ākāśam, the All-luminous इति Iti, because एव Eva, alone एव Ebhyaḥ, than these than Brahmā, &c ज्यायान् Jyāyān, greater आकाश परायणम् Ākāśam Parayanaṃ, the All luminous is the highest refuge स एव Sa evaḥ, he verily परोवरीयान् Parovariyān, Higher than the high, Greater than the great उद्गीथ Udgīth the Udgītha sung as the Most High स एव Sa evaḥ, He indeed अन्तः Anantaḥ, the Endless, the Infinite

1 Then Śāṅkara asked “What is the goal of Brahmā?” “The All-luminous Viṣṇu,” replied Pravahna “For all these (mighty) Beings take their rise from the All-luminous and have then setting in the All-luminous. The All-luminous is greater than these, the All-luminous is their great refuge. He indeed is higher than the high. He, the Udgītha is the Infinite—69

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
तदेवं विद्वान्परोवरीयाश्चमुद्गीयमुपास्ते ॥ २ ॥

परोवरीय Parovariyāh, Greater than great the Lord Viṣṇu called the Most High इ हा, indeed अस्य Asya, of him, the worshipper भवति Bhavati, he comes, the Protector परोवरीयस्य लोकान् Parovariyasah, lokān, worlds greater than the great, such as Vāikunṭha, Anantāsana and Śvetadvīpā जयति Jayati, conquers, obtains य Yah, who एतद् Etad, this एवम् Evam thus विद्वान् Vidvān knowing परोवरीयस उद्गीय Parovariyamam Udgīthā, the Greater than the great उपस्ते Upāste meditates on

2 He who meditates on Udgītha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vāikunṭha &c) — 70

MANTRA 3

तद्धैतमतिधन्वा शौनक उवरशाग्निह्रियायोक्त्वोवाच यावत्त एन प्रजायामुद्गीथं वेदिव्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविव्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

अथमः अष्टः ॥ ६ ॥

तत्र Tam tam namely the Lord Udgīthā, the Most High इ हा verily एतम् Etam tam अतिधन्वा Atidhanvā, the Rishi Atidhanvan शौनक Śhounakah the son of Śhounak उवरशाग्निह्रियाय Udara Bandilyā to his pupil Udara-Śāṇḍilya उवाच Uvāc, having taught उवाच Uvāc said यावत्त Yavatāh, so long as i e through the Tretā Yuga up to the beginning of Dvāpara एन Enam, this Udgīthā प्रजाया Prajāyam, among creatures i e among persons fit to understand Udgīthā उद्गीय Udgītham, the Lord Viṣṇu वेदिव्यन्ते Vediv-
yante, will know परोवरीय Parovariyāh the Supreme इ हा, indeed एवम्-
Ebhyaḥ, for them i.e., for such knowers of Udgīthā तावत् Tavāt, so long (i e,
upto Dvāpara) अस्मिँल्लोके Asmiṁ lōke, in this world जीवन Jivanam life
भविव्यति Bhavisyati will be Those among mankind who know this Udgīthā,
for example in the Tretā live up to the end of that Yuga and with regard to
such knowers of Udgīthā the Supreme Brahman will become their life in
this world, till the beginning of the next Yuga Not only is their life in
this world increased but in the next also तथा Tathā, so अमुष्मिँल्लोके Amu-
smiṁ lōke in that world The repetition of the word lōka is to show respect
यः Sah, he य Yah, who एतम् Etam, this Lord एवम् Evam, thus विद्वान् Vidvān
knowing उपस्ते Upāste meditates on परोवरीय Parovariyāh the Supreme
एव एव, indeed इ हा verily अस्य Asya his अस्मिँल्लोके जीवन भविव्यति Asmiṁ

loke jīvanam bhaviṣyati, in this world He will become his life 'तथा ब्रह्मिन् लोके लोके इति । तथा अनुस्मिन् लोके लोके इति, so also in the other world, in the other world

3 "Those among mankind who will know this Udgītha"—thus said Atidharmān son of Śunaka to his disciple Udana-bāṇḍilya—"will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world"—71

— NADHVAḌA COMMENTARY —

The word Ākṣa is a name of Viṣṇu. As we find in the Sat-Tattva —

"Hari alone is verily the Supreme because He illumines all and is the best of all and is Infinite

(The word Ākṣa here does not denote ether because in a subsequent passage it is called Parovāṇyas, the Supreme the best and Ananta, the Infinite, words which cannot apply to ether. See also Vedānta Sūtra, 1.1.22)

In the last section the word bhuvan was explained as meaning from Svaya to mean Varuna &c. The Commentator now quotes an authority in support of his interpretation.

Says the Brahma Tarka — The Agent of fire is called Sāman, because it equally (samīyat) burns that which is good and auspicious, and that which is bad and inauspicious. Varuna is called Svara, because Sva means Vi-ṇu and Ra means takes delight in. That in whom Sva takes delight. As Vi-ṇu takes delight in ocean therefore, Varuna is called Svara. The Sun is called Prana because by his rising, he regulates (praneti) the world (sets its activities in motion) and because he presides over the lower planets.

Dakṣa is called Anna or food because as food and the eater are opposed terms, so Dakṣa is the opponent of Rudra who is called the Great Eater (or Destroyer).

Since atīta or enter is the name of Rudra, therefore, the name of his traditional opponent Dakṣa is annam or eaten. Sada Śiva is called Svagra, as it literally means He whose goal is Svāra (or Vāyu). Svāra is the name of Vāyu or Chief Life so called because he takes delight (ra) or moves about freely (samate) in sva (or independent) or Viṇu. He who takes delight or rejoices in Vi-ṇu is called Vāyu or Svāra. He, who goes (ga=gacchati) to svar or Vāyu in muktā is called svarga.

(Sada Śiva enters or merges in Vayu in Muktā) It is thus the name of Sadā Śiva. He is also called 'Asu Loka,' 'the luminous or all-wise (loka = jñāna) the being dwelling in life (asu = in asu or in life) because He lives in life (asu). Brahma is called 'Ayan Loka'—"the luminous or all-wise being dwelling in this," because Brahmā is inside of all Devas. The word Lokā means intelligence, that whose form is knowledge. Hari is the highest of all these Intelligences."

Indra is called Āpā, because he protects all thoroughly (āpādanāt). The word 'parovarīṣas' means 'supremely high.' That parovarīṣa becomes his Protector. The word 'yavatāh' means 'so long as.' The words 'Yuga lasts' must be supplied to complete the sense. Thus if a person gets this knowledge in the Satya, the Parovarīṣa becomes his protector, so long as the Tretā lasts i.e., to the beginning of Dvapara.

Note—Bhaskara explains the word yavatāh as yavat te (I & I) by saying—

So long as in the line of your descendants they (your descendants) will know this Udgithā their life will be higher and better than the lives that are ordinarily known. This explanation is wrong. The word prajīyām 'among descendants or creatures' is used generally. There is no such word as "thy ū" in the above Śruti. The proposition is a universal one applying to all creatures.

FIRST ADHYĀYA

TENTH KHANDA

MANTRA 1.

मदचीहतेषु कुरुष्वाटिक्या सह जाययोपस्तिर्ह चाक्रायण
इभ्यग्रामे प्रद्राणक उवास स हेभ्यं कुल्माषान्खादन्तं विभिक्षे ॥१॥

मदचीहतेषु Matachi hatesu, (when the crops were all) destroyed by hail-
stones, injured by excessive rain कुरुषु Kurusu, in the lands of the Kurus
आवटिक्या Atatikyā, with (his) young (wife) who was about to approach puberty
सह Saha, with जायय Jayayā, wife उपस्तिर्ह Usastih ha चाक्रायण Chakrāyanah,
named Usasti, son of Chakrāyana, one who lived generally near a wheel इभ्यग्रामे
Ibhya grāme, in Ibhya-grāma or in a wealthy town, or the town belonging to
the master of elephants (ibha) प्रद्राणक Pradrāṇakah, wandering, begging (food)
उवास Uvāsa, dwelt स Sah, he, इ Ha, verily, इभ्य Ibhyaṁ, the Lord of ele-
phants कुल्माषान् Kulmāṣān, coarse grains, beans खादन्तम् Khādantam, eating
विभिक्षे Bibhikṣe, begged

1. When (the crops in the land of) the Kurus were
destroyed by hailstones, Usasti Chākṛāyana lived a-begging
with his young wife, at Ibhya-grāma. Seeing the Lord
of Ibhya eating beans, he begged some from him —72

NADHYA'S COMMENTARY

The word मदची means a hailstone, for according to the Śabda
Nirnaya upalā (a stone), १-takā (a brick) sthūlā (a big ball) and mātāchi are
synonyms. A girl approaching puberty is called atakti (Ibid). Who for the
sake or in search of food and drink goes about wandering, is called a
pradrāṇaka (Ibid)—a famine vagrant

MANTRA 2

तद्धोवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति
एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं
वै मे पीतधस्यादिति होवाच न स्वदेतेऽप्युच्छिष्टा इति ॥ २ ॥

त I am, him इ Ha, verily उवाच Uvācha, said (the Ibhya or Chief) न
Na, not इत Itah, than these, अन्ये Anye, others विद्यन्ते Vidyante, are यच्च
Yat because च Chā, only य Ye which beans वै Me, of me, इमे Ime, these
उपनिहिता Upanihita, placed in front. These being impure, as having been touched
by me while eating, are not fit for giving इति Iti, thus एतेषां Etesāṁ, of these

(a little) मे Me, to me देहि Dehi, give इति Iti, thus उवाच Uvācha, said (Chakrāyana) तान् Tān, them अस्मै Asmāi, to मदस्य Madasya, gave (the Ibiya) हन्त Hanta, well then अनुपानम् Anupānam, impure drink, drunk from which one has already drunk after taking food or water kept in a jar of leather इति Iti, thus, उच्छिष्टम् Uchchhīṣṭam, leavings of food and drink, and therefore unclean वै Vai, verily मे Me, by me पीव Pīva, is drunk स्यात् Syāt, will be श्वेति Iti, thus ह Ha, verily उवाच Uvācha, said (Chakrāyana) न हि न हि Na hi, not then एते Ete, these अपि Api, even उच्छिष्टम् Uchchhīṣṭam, impure, unclean

2 (The master of elephants) said to Uśastī "I have no more except these, which are placed before me for eating." Uśastī said "give me then some of these." He gave him some of those, and said "Here is some water to drink, in this bag." Uśastī said "I shall drink impure water, if I drink what has already been drunk by another." The master of elephants said "Are not these beans also impure as I am eating of them?"—73

MANTRA 3

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म
उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साम्र
एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ३ ॥

न Na not वै Vai verily अजीविष्यम् Ajīviṣyam, I shall live इमान् Imān, these (beans) अखादन् Akhādan, not eating इति Iti thus ह Ha, verily उवाच Uvācha said (Chakrāyana) काम Kamah, easily to be got, depends on my will now मे Me of me उदपानम् Udapānam the drinking of water इति Iti, thus स Sah he (Chakrāyana) ह Ha, verily खादित्वा Khaditva having eaten (the beans) अतिशेषात् Atīśeṣāt, the remaining जायाया Jāyāya to his wife आजहार Ajahāra, gave, brought, carried सा Sa she अग्रे Agre, before एव Eva even सुभिक्षा Subhikṣā had eaten. One who has already eaten बभूव Babhūva, was तान् Tān, them प्रतिगृह्य Pratigṛhya, taking निदधौ Nidadhau, stored away, put away

3 Uśastī replied "No, (these beans should not be considered unclean) because without eating them I can not live, while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained every where)." Uśastī having eaten himself, brought the remainder to his wife. But she had already eaten before, therefore, she took them and put them away—74

MANTRA 4

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहि लभे-
महि धनमात्रां राजासौ यक्ष्यते समा सर्वैरात्विज्यैर्वृणीतेति॥४॥

स Sah, He (Chākṛāyana) ह Ha, verily प्रातः Prātaḥ, in the morning
संजिहान Sam jīhanah, abandoning sleep and rising उवाच Uvācha, said य-
य Yai, because अन्नस्य Annasya, of food (a little) of food यद्व Bata, alas लभेमहि
Labhemaḥi, if we may get लभेमाहे Labhemaḥi, we will get धनमात्रम् Dhana
mātram, some wealth समा Raja the king असौ Asau, that (in a distant place)
यस्य Yaksate, is going to offer a sacrifice I shall go there स Sah, he (the
king) मा Mā, me सर्वे Sarvāḥ with all आत्विज्यै Ṁravyiyāḥ, priestly offices
वृणीत Vṛṇīta, may choose

1 Usastī next morning, after leaving his bed, said to
her "alas! if we could get a little of food, then we should get
much wealth, for that king, there, is going to offer a
sacrifice, he may choose me for all the priestly posts"—75

MANTRA 5

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्बादित्वा-
ऽमुं यज्ञं विततमेयाय । तत्रोद्गादनास्तावे स्तोप्यमाणानुपोषधिवेश ।
स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Usastī) जाया Jāyā, wife उवाच Uvācha said हन्त Hanta
also पते Pate, O husband! इमे Ime, these एव Eva, alone कुल्माषा Kulmāṣāḥ,
beans, which you brought yesterday इति Iti, thus तान् tān those beans
खादित्वा khādītva, having eaten अमुं Amuṁ, that यज्ञ Yajñam, to the sacrifice
वितत Vitatam which was being performed, big एयाय Eyāya went तत्र Tatra,
there, in that (sacrifice) उद्गातृन् Udgātṛin, Udgātṛins आस्तावे स्तोप्यमाणा
Āstāve Stūpyamāṇā who were going to sing their hymns of praise in the
Āstāva Karma The word tatra also means the place of reciting hymns in a
sacrifice, the orchestra उपः Upa near उपविष्टः Upavivṛṣṭa, sat down स Sah,
he, 14, Usastī ह Ha then प्रस्तोतारः Prostatāra, to the prostr. priest उवाच
Uvācha said

5 His wife said to him "Alas! O husband! (There
is nothing else in the house) but these (stale) beans (which
you brought yesterday) Usastī having eaten them, went
to that big sacrifice (which was being performed) There
he sat down near the Udgātṛins who were singing hymns in
the Āstāva ceremony and then said to the Prastotār
priest —76,

MANTRA 6

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोप्यसि
मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोत Prastotah, O Prastotar ! या Ya, which, देवता Devatā deity प्रस्ताव Prastāvam, with the chanting of Prastāva, or Prastāva Bhakti अन्यायत्ता Anvāyātā related to, connected with, belongs to, namely, which is established by that Prastāva which is the especially invoked in that Prastāva तां Tām, that (deity) चेत् Chet if अविद्वान् Avidvān, not knowing प्रस्तोप्यसि Prastosyasi, thou shalt sing मूर्धा Mūrdhā, head ते Te, thy विपतिष्यति Vipatisyati, will fall off इति Iti, thus

6 Oh Prastotar ! if thou, without knowing the Devatā invoked in the particular Prastāva, art going to sing it, thy head will fall off—77

MANTRA 7

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेद-
विद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एव Evam, thus एव Eva, even उद्गातार Udgātāram, to the Udgātri उवाच Uvācha said उद्गात Udgatah, O Udgātar ! या Ya, which देवता Devatā, deity, उद्गीयम् Udgāyam Udgītha अन्यायत्ता Anvāyātā, related to, connected with तां Tām, that (deity) चेत् Chet, if अविद्वान् Avidvān, not knowing उद्गास्यसि Udgāsasi, thou shalt sing मूर्धा Mūrdhā the head ते Te, thy विपतिष्यति Vipatisyati will fall off ; इति Iti, thus

7 O Udgātar ! if thou, without knowing the Devatā invoked in the particular Udgītha, art going to sing it, thy head will fall off—78

MANTRA 8

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वा-
यत्ता तां चेदविद्वान्प्रतिहारिष्यसि मूर्धा ते विपतिष्यतीति । ते ह
समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एव Evam, thus एव Eva, even प्रतिहर्तार Pratihartāram, to Pratihartar उवाच Uvācha said प्रतिहर्त Pratihartah O Pratihartar या Ya which देवता Devatā, deity प्रतिहार Pratihāram, with the chanting of Pratihāra अन्यायत्ता Anvāyātā, related to, connected with तां Tām, that (deity) चेत् Chet, if

अविद्वन् Avidvān without knowing : प्रतिहरिष्यसि Pratiharisyasi, thou shalt sing
मूर्ध्ना Mūrdhā, head ते Te thy विपतिष्यति Vipatisyati, will fall off इति it, thus
ते Te, they ह Ha, verily समास्ता Samāstāḥ stopped, ceased performing their
particular works तूष्णीम् Tūṣṇīm silently अञ्चक्रिरे Āñchakṛire, sat down,
remained sitting

8 O Pratihantai ! if thou, without knowing the
Devatā, invoked in the particular Pratihānti, art going to
sing it, thy head will fall off They indeed stopped and
sat down silently —79

FIRST ADHYĀYA

LEVENTH KHANDA

MANTRA 1

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाखी-
त्युपस्तिरस्मि चाक्रायण इति होवाच स होवाच भगवन्तं वा
अहमेभिः सर्वैरार्विज्यैः पर्येषिषं भगवतो वा अहमवित्या-
न्यानवृपि भगवाधस्त्वेव मे सर्वैरार्विज्यैरिति ॥ १ ॥

अथ Atha, then, (when they all remained silent) इति Ita indeed एनम्
Enam, him (to Chakrīyān) यजमानः Yajamānah the sacrificer (the king)
उवाच Uvācha, said भगवन् Bhagavantam, worthy, respected sir deserving
respect हे वै, verily. अहम् Aham, I (the king) विविदिषाखी Vividīṣāxi, I wish
to know, (what is your name and whose son you are) इति Iti, thus उपस्ति
Uṣasti Uṣasti aṣmi, I am (my name) Uṣasti चाक्रायण इति Chakrīyānāḥ iti, (also
called) Chakrīyānā, (I am) son of Chakrīyān इ उवाच Ita uvācha indeed,
said सः Sah he (the king) ह Ha, indeed उवाच Uvācha, said भगवन्
Bhagavantam (to you) sir हे वै, alone अहम् Aham, I इति Ebbhi, for
these सर्वैः Sarvaiḥ, for all अरविज्यैः Ārtuvijyāḥ the priestly offices पर्येषिषं
Paryeṣiṣaṁ, I had searched (I had made up my mind to choose you,
sir for all sacrificial offices) Why then have you chosen these Brahmans
for these offices? To this he replies भगवन् Bhagavataḥ, of you coming
Sir हे वै indeed अहम् Aham, I अविज्यैः Avitjā, not finding you, not
knowing that you, Sir, are coming अन्यैः Anyai, others as Prastotar, etc
अवृपि Avriṣi I have appointed भगवाः Bhagavāḥ you Sn इति Iti, but
एव Eva only हे मे by me सर्वैः Sarvaiḥ, for all अरविज्यैः Ārtuvijyāḥ priestly
duties or posts I (elect)

1 Then the Sacrificer said to him "I desire to know
who you are, Sir" He replied, "I am Uṣasti, the son of
Chakrīyān" The King said, "I had made up my mind, Sn,
to appoint you alone to all these priestly offices, but not
having found you, I have appointed others (priests) to these
offices (But now that I have found you) Sn I elect you
for all these priestly offices"—80

MANTRA 2

तथेत्यथ तर्हेत एव समतिसृष्ट्याः स्तुवतां यावत्स्वेभ्यो धनं
दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ २ ॥

तथा Tathā all right very well इति Iti, thus Uṣasti thought: 'If I accept
all these offices, I shall be guilty of disappointing these already elected priests,

if I refuse, I go back empty-handed " So he accepted saying, "tathāstu"—"Let it be so"—but he made a condition अथ Atha, but अहं I'arhi, then एते Ete, these (whom thou hast already elected) एव Eva, indeed समतिष्ठतः Samatisthāt, given my permission स्तुवताम् Stuvāntām, let them sing Let them chant, but under my direction यवन् Yāvat, as much as तेभ्य Tebhyaḥ, to them, to these Prastotṛi, etc धनम् Dhanam, wealth दद्या Dadyāḥ, you will give तवत् Tavāt, so much मम Mama, to me दद्या Dadyāḥ, you must give That is, give me as much wealth as you will give to all these collectively इति Iti, thus तथा Tathā, well, accepted इति Iti, thus. ह Ha, indeed It shows that the King was pleased It is a particle of expressing satisfaction, it not offending any one, यजमान Yajamānah, the sacrificer. उवाच Uvācha, said

2 "Very well," said Usastī " (These should not, however, be sent away) but let them indeed sing the sacred hymns under my direction And (promise that you) pay me as much wealth as you give to all these (collectively)" The Sacrificer said, "Let it be so"—81

MANTRA 3

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावम-
न्वायत्ता तां चेदविद्वान्प्रस्तोप्यसि मूर्धा ते विपतिप्यतीति मा
भगवानवोचरक्तमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Chakṛayaga and the King had come to an end) ह Ha, indeed एवम् Evam to him (Chakṛayaga) प्रस्तोतः Pras-
totṛi, the prastotṛi priest उपससाद Upasāsāda, approached respectfully (as a dis-
ciple approaches the master) प्रस्तोतः Prastotṛi O Prastotṛi या देवता Yadevatā,
what Deity प्रस्तावम् Prastāvam, to the prastava अन्वायत्ता Anvāyātā, related ताम
Tām, her चेत् Cher, if अविद्वान् Avidvān not knowing प्रस्तोप्यसि Prastopyasi, thou
shalt sing मूर्ध्ना Mūrdhā, the head ते Te, your विपतिप्यति Vipatipyati, will fall
off. इति Iti, thus मा Ma, to me भगवान् Bhagavān, you, Sir अरोपन् Arochat,
said कतमा Katamā which, सा Sā that देवता Devatā, deity इति Iti, thus

3 Then the Prastotṛi priest approached him respect-
fully, and said "Sir you said to me, 'O Prastotar' if not
knowing the deity related to Prastava, thou shalt sing him,
thy head will fall off, —which is that Devatā?"—82

MANTRA 3 (CONTINUED)

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राण-
मेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता
तां चेदविद्वान्प्रस्तोप्यो मूर्धा ते व्यपतिप्यत्तथोक्तस्य मयेति ॥ ३ ॥

अथ Prāṇah, Breath Visṇu called the Great Breath or Prāṇa, and dwelling in the Chief Prāṇa इति Iti, thus इ Ha, verily. उवाच Uvācha, said सर्वानि Sarvaṇi, all इ Ha indeed वै Vai, verily इमानि Imāni, these. भूतानि Bhūtāni, creatures प्राणम् Prāṇam, Breath, Visṇu एव Eva, alone अभिसमिच्छन्ति Abhisamīśhanti merge into it the time of pralaya प्राणम् Prāṇam, the Great Breath अभ्युज्जिह्वेन Abhyujjishate, rise out of, emerge out of, come out of this Prāṇa at the Dawn of Creation सा Sā that एष Esā, also देवता Devatā, deity प्रस्तावम् Prastāvam, to prastāva, the act of creation. Literally, it means creation अन्वयत्ता Anvāyattā, related to, connected with, belonging to ताम् Tām, her चेत् Chet, if अविद्वान् Avidvān, not knowing. प्रस्तोष्य Prastōsyah, thou hadst sung praises मूर्ध्ना Mūrdhā, head ते Te, thy विपतिष्यत् Vyapatisyat, would have fallen off तथा Tatha, thus उक्तव्य Uktavya, of the saying मया Mayā, by me इति Iti, thus

3 Chākṛāyana said (Visṇu, the Great Breath, residing in the) Chief Prāṇa is the deity of Creation. Verily all these creatures merge into Prāṇa (at pralaya), and they come out of Him (at creation) He alone is the deity belonging to creation (prastāva) Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning) —83

Note—(That is in spite of my warning thou hadst chanted the prastāva without knowing who is the true God of Creation thy head surely would have fallen off, & thou wouldst have been humiliated)

MANTRA 4

अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्त्रायत्ता
तां चैवविद्वानुद्गास्यसि मूर्ध्ना ते विपतिष्यतीति सा भगवान-
वोचत्कतमा सा देवतेति आदित्य इति होवाच॥ ४ ॥

अथ Aṥha, then इ Ha, verily एवम् Eṁam, to him Chākṛāyana उद्गाता Udgāta, the Udgātri priest उपससाद Upasāsāda, approached respectfully उद्गातरं Udgātar, Oh Udgāta या देवता Ya Devatā what deity उद्गीथम् Udgītham, with Udgīthā अन्वयत्ता Anvāyattā, related connected ताम् Tām, her चेत् Chet, if अविद्वान् Avidvān, without knowing उद्गास्यसि Udgāsyasi thou shalt sing मूर्ध्ना Mūrdhā, head ते Te, your विपतिष्यति Vipatisyati, will fall off इति Iti, thus सा Sā, to me भगवान् Bhagavān, you, respected Sir अवोचत् Avochat, said कतमा Katamā, which सा Sā that देवता Devatā, Deity इति Iti, thus आदित्य Ādityah, the sun The Lord Viṣṇu in the Sun इति Iti, thus इ Ha verily उवाच Uvācha, said Chākṛāyana)

1 Then the Udgātri priest approached him respectfully and said, "Sir, you said to me, 'O Udgātri! if not knowing the deity related to Udgītham thou shalt sing him,

thy head will fall off" which is that Devatā?" He said the Sun.—81.

MANTRA 4—(continued)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति
सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते
व्यपतिष्यन्त्योक्तस्य भवेति ॥ ४ ॥

सर्वाणि Sarvāni, all ह H, indeed वै Vai, verily इमानि Imāni, these भूतानि Bhūtāni, creatures, all singing creature आदित्यम् Ādityam, the sun, the Viṣṇu in the sun उच्चै Uchchhāi, on the high, being the Best, the Highest सन्तम् Santam, being गायन्ति Gāyanti, sing तां Sī, she एषा Eṣā, this देवता Devatā the deity उद्गीथम् उन्वायत्ता Udgītham Anvayattā related to or connected with Udgītha, ताम् Tām, her चेत् Chet, if अविद्वान् Avidvān, not knowing उद्गास्य Udgāsyah, thou hast sung मूर्ध्ना Mārdhā, head वै Ve, thy व्यपतिष्यन् Vyapatisyat, would have fallen off तथा Tathā, thus उक्तस्य Uktasya, of the saying, of the warning नमः Mayā, by me. इति Iti, thus.

4 Chākrāyana said (Viṣṇu residing in the sun is the deity of Udgītha) Verily all these singing creatures chant His praises, because He is the Best and the Highest. He alone is the deity belonging to Udgītha. Had'st thou sung without knowing this Lord, thy head would have fallen off as I had warned thee—85

MANTRA 5

अथ ह्येनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहार-
मन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति
मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then ह H, verily एनम् Enam to him, Chākrāyana प्रतिहर्ता Pratihartā, the Pratihartṛi priest उपससाद Upasasāda, approached respectfully प्रतिहर्तृ Pratihartar, Oh Pratihartā या देवता Yā Devatā, what deity प्रतिहारम् Pratiharam अन्वायत्ता Anvayattā connected with (Pratihartā) ताम् Tām, her चेत् Chet, if अविद्वान् Avidvān, without knowing प्रतिहरिष्यसि Pratihārisyasi, thou shalt sing मूर्ध्ना Mārdhā, head वै Ve, your विपतिष्यति Vipatisyati, will fall off इति Iti, thus मा Mā to me भगवान् Bhagavān, you, respected Sir, अवोचत् Avocat, said कतमा Karamā which सा Sā, that देवता Devatā, deity

5 Then the Pratihartṛi approached him respectfully and said, "Su, you said to me, 'O Pratihartā, if not knowing the deity related to Pratihartā, thou shalt sing him, then thy head will fall off,'—which is that Devatā?"—86,

MANTRA 5 (continued)

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव
प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां
चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति
तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food Lord Viṣṇu dwelling in food इति It is thus इ Ha
verily उवाच Uvācha, he said सर्वाणि Sarvaṇi, all ह Ha indeed हे Va
verily इमानि Imāni these भूतानि Bhūtāni, creatures अन्नम् Annam food
प्रतिहरमाणानि Pratiharamāṇāni eating, maintaining themselves upon जीवन्ति Ji
vanti, live तां Sā she एषा Esā this देवता Devatā the deity प्रतिहारम् प्रतिहारम्
Pratihāram Anvayattā, related to or connected with Pratihāra ताम् Tām her
चेत् Chet, if अविद्वान् Avidvān not knowing प्रत्यहरिष्य Pratyahariṣyāh, Thou
hadst sung मूर्धम् Mūrdham head ते It thy व्यपतिष्यत् Vyapatisyat would have
fallen off तथा Tatā thus उक्तस्य Uktasya, of the saying of the वा ननु
मया Mayā, by me इति It, thus

5 He said (Viṣṇu residing in the) food (is the deity
of Pratihāra) Verily all these creatures eat food, and live
thereby (because Viṣṇu dwells in food and thus maintains
them) He alone is the deity belonging to Pratihāra Hadst
thou sung without knowing this Lord, thy head would have
fallen off, as I had warned thee —87

MADHYAM COMMENTARY

Prastāna = so called because all creatures are born (Prastūyante)
from Viṣṇu Therefore Viṣṇu dwelling in prima is the deity of Prastāna,
because the word Prastāna means the act of creating or creator ship
Viṣṇu is the real Udgithā because residing in the sun, He always enjoys
or accepts all the songs of singing creatures (whether men angels or ani
mals) therefore He = the Lord of Song All music, made before kings,
etc., though heard by the kings and sung by ignorant musicians is really
enjoyed by the Lord Viṣṇu and any reward given to those musicians by
their audiences is really given by Viṣṇu (who moves their heart to give
such reward) That Paramottama (Highest Person) alone is therefore the
Lord of Udgithā All creatures are nourished and kept living by Lord
Viṣṇu in the form of food or dwelling in food, therefore He is called the
Lord of Pratihāra because the word Pratihāra means to eat The words
"Uchchaish Sintam (in mantra 4 p 83) mean the Best, being the best

FIRST ADHYĀYA

TWELFTH KHANDA

MANTRA :

अथातः शौव उद्गीथस्तद्ध वको दाल्भ्यो ग्नावो वा मैत्रेयः
स्वाध्यायमुद्रवाज तस्मै श्वा श्वेतः प्रादुर्वभूव तमन्ये श्वान
उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now, this word indicates that a new topic has commenced
अतः Atha, therefore, because there is necessity शौव Śauvāh Breath related
or revealed, namely, the Udgītha revealed by Vāyu called Śvan, the Breath
or the Great Mover in space उद्गीथ Udgīthah, the sacred song called the
Udgītha Now then is mentioned the Udgītha revealed by Vāyu वा Tad,
then, at one time ह Ha, verily वको Bakah, a person named Baka दाल्भ्य
Dālbiyah, the son of Dālbyha ग्नाव Glāvah, nick named Glāvah, because he
remained silent like ग्लिवah even when addressed This name was given to
him by his adoptive mother Mitrā वा Vā, or मैत्रेय Maitreyah, adopted by
Mitrā as her son The force of Vā is to indicate that both these names apply
to one and the same person स्वाध्याय Svādhyāyam, for the sake of study,
(religious recitation of the Vedas) a retired spot उद्रवाज Udsavraja, went
out The word Ha is to be construed with this verb Or the word Tad may
be construed with the next sentence (तद्) (Tad then) तस्मै Iasmāi, to him
(to Baka) श्वा Śvā, Breath literally, a dog a hound a great breathing or
swift-moving or panting one The great in power, the strong in breath
(See Note) श्वेत Śvetah white, holy प्रादुर्वभूव Pradur manifest, Babhūva,
became In order to show favour to Baka and to other Devatās, the holy
Vāyu, assuming a materialised form became manifest त्व Tam him, namely,
Vāyu thus materialised अग्रे Anje, others श्वान Śvanah, the breathing ones,
the panting ones, the strong ones literally breathing ones (Devas in the form
of Breath) उपसमेत्य Upt sametya, having approached उचु उचु, said The
Devas said to the the Holy Breath Baka also said to him अन्नम् Annam, food,
that which is good न Nāh for us for our sake भगवान् Bhagavān, O Lord
अगायतु Agāyatu, sing, & c, teach to us the worship of God, through the singing
of Udgītha अशनायाम Aśnāyāma that we may eat (we are anxious to learn)
वे Vāi, verily इति Its thus

1 Now, therefore, we shall describe the Udgītha of
Breath Baka Dālbyha called also Maitreya, the Silent, went
out (to a retired spot), for the sake of study Then to him
there appeared the Holy Vāyu (in a materialised form)

Approaching him (Vāyu) the other Breaths (as well as Dālbhya) said "O Lord ! sing for us food (i.e., teach us how to pray to God, through Udgitha,) so that we may eat, (we are verily anxious to learn it)—88

MANTRA 2

तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध वको दालभ्यो
ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

॥ Tañ Tan to them (to the smaller Breaths and to Dālbhya) हा Ha, indeed वाचा Uvācha said इदं Idam here एव Eva, even to this very place वा Ma to me प्रातर, Prātar, in the morning उपसमीयन् Upa samīyān come, approach, come together इति Iti thus तद् tad then हा Ha verily बक दालभ्य Bakah Dālbhyaḥ Baka the son of Dālbhya ग्लाव वा मैत्रेय Gīlavah va Maitreyaḥ, or Maitreya the Silent प्रति पालयाचकार Prati pālayaṁ cīkara waited "Ha" should be construed with this word

2 Vāyu said to them "come to me to morrow morning, at this very spot" Then Baka, the son of Dālbhya, called also Maitreya, the Silent, waited for him there—89

MANTRA 2—(continued)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सध्वरथाः
सर्पन्तीत्येव माससृपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

हे Te, they (the Breaths and Dālbhya) हा Ha verily यथा Yatha as एव Eva, even इदम् Idam thus (apposition) बहिष्पवमानेन Bahispavamānena, with Bahispavamāna hymns स्तोष्यमाणाः Stōṣyamāṇāḥ being praised, those who are praised सैव सा San abdhāḥ quickly सर्पन्ति Serpanti glide along; move इति Iti thus एव Evam thus, so आसृपुः Āsarpūḥ moved along, crept along; ए, each sat : his appointed place, quietly calmly and quickly close to each other without making noise as if their mouths were shut, as if each held the tail of the other in his mouth When they had thus approached him, with due respect Vāyu taught them the prayer Being thus taught by Vāyu those Devas in the form of Breaths sitting down began to praise the Lord dwelling in Vāyu after uttering the syllable hu. हेद Te ha they then समुपविश्य Sam upa viśya sitting together हिं Hu the word हिः चक्रुः Chakruḥ uttered made the sound

2 Just as (priests) going to sing Bahispavamāna sit close to each other, gliding noiselessly, (so these Breaths) sat down quietly, (round the white Breath) (Then Vāyu

taught them the secret prayer) They then thus being seated, made the sound hiṁ, (and thus recited the prayer as taught to them).—90.

MANTRA 2.—(continued.)

ओ३मदा३मो३पिवा३मो३देवो वरुणः प्रजापतिः सविता३
ऽन्नमिहा३हरदन्नपते३ऽन्नमिहा हरा३ऽहरो३मिति ॥ २ ॥

छादशः खण्डः ॥ १२ ॥

ओम् Om, O full of all qualities! O Vayu! O Lord dwelling in Vayu! दादम् Adama, may we eat (food). ओम् Om, O Lord! पिबाम् Pibāma, may we drink! ओम् Om, O Lord देव. Devah, Omniscient! वरुण Varuṇa, adorable! प्रजापति Prajapatiḥ, protector of creatures! सविता Savita, creator! अन्नम् Annam, food इह Iha, here आहारम् Aharat, may he bring अन्नपते Annapa'te, O Lord of food! (O Vāyu and O Viṣṇu residing in Vāyu) अन्नम् Annam, food इह Iha, here, for our sake आ हर आहर Āhara Āhara, bring, bring, ओम् Om, Om इति Iti, the repetition of ahara shows the end of teaching The word Iti shows the end of verbal teaching

॥ O Om! (Vāyu and God full of auspicious attributes!) may we eat food, Om may we drink water. Om, may the Omniscient, the Adorable, the Protector of all creatures, the Creator of all, give us our daily food. O Lord of food! give us food O Lord! Give us food—91

MĀDHVA'S COMMENTARY

In the former part, it was mentioned that the worshipper of Udgātā is not contaminated by sin In this part, it will be stated that such a worshipper possesses the power of obtaining food, by his magical singing and devout meditation on the Lord, and thus the ṛṣi describes in the form of a story Dalbhya's son was called Baka, he was adopted by a lady called Mitra as her son hence he had two names, one was Dalbhya Baka, another was Maiteya, the adopted son of Mitra He was nicknamed by her Glīva, because even when called on urgent occasions he would remain stupidly standing and not replying quickly, as if he was an idiot

Dalbhya's son Baka was adopted for the sake of progeny by Mitra and when she called him, he remained silent like Glīva, therefore, he was called by her Glīva and got the nickname Glīva So, he has both appellations namely Dalbhya Baka and Maiteya Glīva

The word Va in the ṛṣi indicates this fact The word havya does not mean Mantras revealed to or occa by the ṛṣis, but it means the Mantras which Vāyu assuming the form of a brah (a Breathing One) uttered in order to teach Baka and other Devatas.

The Śaiva Udgātā is that which has been revealed by Vāyu assuming the form of a Śiva, for the sake of showing favour to Baka

moving Ones in space, was that of an envoy or messenger between God and men. The highest messenger is, of course, the Chief Prāṇa. Subordinate to him are other messengers, all belonging to the Great White Lodge and therefore called the White Messengers. I would, therefore, translate this word as "angel" who has a similar function of being an envoy or messenger in theologies of other creeds. Perhaps a more literal translation would be 'the White Strong One' 'the white Breathing One'. But to translate it as 'a white dog' or 'a white hound' would be against the spirit of the whole Upaniṣad. I have, therefore, ventured to introduce this meaning in the text. The Chief Prāṇa, surrounded by his subordinate Prāṇas, is the principal topic of this Gāgītha Vidyā in this Upaniṣad. Therefore there is nothing out of the way in the story that the Great Prāṇa materialised as a white angel surrounded by other angels in order to instruct Bṛhas. This materialisation is not a unique thing. It is often mentioned in other Upaniṣads also. Thus Brahman himself materialises as a Yakṣiṇ in Kena Upaniṣad. See also Nṛukta III 18, where bṛāṇ is derived from the root *bṛa* 'to breathe', or *śva* 'to move', 'to run'. The Nāḍī I' 158 derives it from *śva* 'to prosper', 'to grow'.

FIRST ADHYĀYA

THIRTEENTH KHANDA

MANTRA 1

अयं वाव लोको हाउकारो वायुर्हा इकारश्चन्द्रमा अथ-
कार आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् Ayam this (earth) वाव Vāva, verily लोक Lokah, world हाउकार Hā(v)ukā ah, the great temple literally, where invocations are made वायु Vāyuh, Vāyu हा इकार Hā(y)ikārah, called the wonderful, whose comings and goings are mysterious Or the Giver of Joys. चन्द्रमा Chandramāh, the moon, अथकार Athakārah, called the reflected light, the subsequent आत्मा Ātma, God the Inner Ruler इहकार Ihākārah, the ever here, the ever-present, the near to all अग्नि Agnih fire इकार Īkārah the burning one

1. Verily this earth is the great temple for invoking the Lord, whose Vāyu is the mysterious (giver of joys and) musician, moon the great light giver, the self is the Presence on the altar, fire in the incense

Or

1 This would verily be called Hau, because it is the place of invocation, Vāyu is called Hāyi the mysterious mover and giver of joys, the moon is called Atha, the reflected light, the subsequent, the Supreme Self is called Iha the Ever-present, the Great Here, and Agni is called I the incense —92

MANTRA 2

आदित्य उकारो निहव एकारो विश्वेदेवा औहोइकारः
प्रजापतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

आदित्य Ādityah the sun उकार Ukārah, called Ukara because he is burning and heating निहव Nihavah, Indra, much invoked एकार Ekārah, is called E, because he comes (er) is all when invoked विश्वेदेवा Vāśve Devah, the all gods, औहोइकार Auboyikārah is called Auboyi summoned or called (auyante) in Visva called U (Au, loc Sing of ३) is the state of Mukta When released all Devas are summoned or called before the presence of the God प्रजापति Prajāpati, the Lord of creatures, ब्रह्मा Hukārah, called Hu, the word Hu means any certain and definite knowledge, प्राण Prāṇah, the Great Breath एर Svarah, is called Svara because this Prā is dwelling in human bodies causes

the Jīva to take delight in Śva or Viśnu (Śva Viśnu and, Raś to take delight) अन्न Annam, food, goodess Sarasvatī the presiding deity of food या या Yāyā Sarasvatī called Yāyā because Vāyu is called Yāyī because of his constant motion, Sarasvatī, the wife of Vāyu because she always accompanies him Vāyu called Yāyī and food is called Yāyā, because it is led by Prāṇa, the great guide वाक् Vāk, speech, voice, Śrī the goddess of all speech विरट् Virāt, highly resplendent

2 The Sun is the great heat giver in this temple Indra is the messenger, all Uktā Jīvas form the congregation assembled in the Lord, Brahmā himself is the teacher on the pulpit, the Great Breath is the musician Sarasvatī is the accompaniment and Śrī herself the great light

2 The Sun is called U because he gives heat, Indra is called I because he comes whenever invoked, the Visvedevas are called Auhoyī, because they are gathered in Viśnu when released, Prajāpati or Brahmā is called Hm because he possesses definite knowledge, Prāṇa in human beings is called Svara because he causes the delight of souls in the Lord, the food is called Yāyā because it is led to all parts of the body by Prāṇa (or Sarasvatī is called Yāyā, because she always accompanies Vāyu) and Śrī is called Virāt, the most resplendent—93

MANTRA 3

अनिरुक्तस्त्रयोदशस्तोमः संचरो हुंकारः दुग्धेऽस्मै वाग्दोहं यो
वाचो दग्धोऽन्नवानन्नादो भवति य एतामेवधु सान्नामुपनिषदं
वेदोपनिषदं वेद इति ॥ ३ ॥

त्रयोदशः खण्डः ॥ १३ ॥

इति प्रथमः प्रपादकः ॥ १ ॥

अनिरुक्त Aniruktaḥ Undefined the inexpressable, he who cannot be fully defined त्रयोदश Trayodaśah, thirteenth स्तोत्र Stobhah Stobha संचर Sancharah, all mover all pervading going everywhere हुंकार Hunkarah, called Huḥ Madhva reads it as Hup he who protects (pa) all when invoked or entreated (hu) दुग्धे Dugdhe, the rest of the Mantra is the same as Mantra 7 of 3rd Khanda एताम् Etām, this एव Evam thus सान्ना Sannam, of the Samans उपनिषद् Upaniṣadam the secret meaning the secret Doctrine

3 The undefineable, the thirteenth Stobha is the all-pervading Lord Nārāyaṇa called Hup, He who protects all

who pray to Him The Lord gives him (Release) which is the reward of knowledge ; He becomes wealthy and healthy who knows thus the secret meaning of these thirteen Sāma syllables Yea who knows the secret meaning—91

MADHYA'S COMMENTARY

The meditation on a portion of the Sāma Veda was enjoined before The Śruti now teaches the meditation on Hāu etc In this 11th Chapter in the text, the words Hāu, Hāi, Hā etc are so placed that they apparently look like the names of earth, air moon etc, because they are in apposition to those words

The Commentator sets aside this superficial interpretation and shows that these are epithets and not synonyms He says this earth is called ' Hāu ' because on it invocations (huyate) are made to Devas &c ———the place of invocations The stotra called ' Hāu ' also is hereby explained Because ' Hāu ' is uttered herein it is called ' Hāu Kāra ' All the thirteen stotra syllables of the Sāma singing are spiritualised here

Because Agnihotras, &c, are invoked (performed) herein, hence this world is called Hāru Kāra

The 'au' is called Hāi-Kāra, because it comes as a surprise (hā-wonder, surprise) or because it gives pleasure, for \sqrt{hi} means "to please" also

The particle Hā is a word of exclamation of wonder—Hā ' Oh etc Since wind comes to one knows whence and goes away no one knows where it is called Hāyikāra This is one meaning Another interpretation is that the \sqrt{hi} means 'to gratify, "to please" also

Since it gives pleasure and gratification the air is called Hāyikāra

The moon is called Atha, which means now and is a word denoting immediate sequence Since the light of the moon follows immediately after that of the sun and is its reflection the moon is called Atha or the subsequent

The word Atha means sequence, and therefore the moon is called Atha, because its illumination (light) comes after that of the sun (or because it shines after the sun by borrowed light)

Or through the moon and the sun are both similar inasmuch as both give light yet the moon was created after the sun hence moon is called the subsequent

The Lord Viṣṇu is always called "Here, because—He is near every one The fire is called 'i' because it is kindled (midhna 'kindled') The sun is called ś kār because it heats or is a heated mass ($\sqrt{uṣh}$ to heat, to burn)

The word Nihava is a name of Indra because he is constantly (ai) invoked (hiva) the "much invoked"

Because he is constantly invoked therefore, Indra is called Nihava Nihava is called chaia because he comes (eti) to (all sacrifices when so invoked) All Devas are called Auhoyikāra

Because in the word called U which is the name of Viṣṇu all Devas are summoned (collected together) in the state of Mukti therefore all devas in their collective form are called Auhoyins meaning collected in the U Au is the locative singular of U

Viśnu is called U because he is the most high (U-Uchchra) because all Devas in the state of Mukti are called or summoned (Huyante) in this U (Au) therefore they are called Auhoyinas therefore this is the name of Viśve Devas

The Commentator next explains the sentence Prapitā is Hukara

The syllable Ha means "certainty", and this certainty comes from knowledge always. Therefore Brahma is called Hih in meaning 'certainty' and the nasal sound "ig" means knowledge. Hihig meaning "certain knowledge" and it is the name of Brahma.

The Vayu as breath in the human body is called Svay. This word Svaya means literally he who causes the soul (Jiva) to take delight (in) in Viśnu called Sv.

The Commentator next explains the sentence the food is Yaya

This shows that Vayu has two forms in its cosmic form it is called Iaya in its physiological form it is called Svaya. Vayu is called Yaya because it is constantly moving. She who is the constant companion and follower of Yaya is called Yaya and this is the name of Saravati the wife of Vayu. She verily is said to be the presiding deity of food, therefore the Śruti says 'the food is Yaya'. Another meaning of this text is, the food is called Yaya because it is conducted or led by Pita to all parts of the body.

The Commentator next explains the sentence the speech is Vaya

Śri is called Vaya because she is the most (in) resplendent (Ray) object as she is essence of all speech.

(The Commentator next explains the sentence undefinable is the thirteenth Sloka viz the indefinite syllable Iap.)

The undefined is the all pervading Nityana alone and because when invoked He alone protects all. He is called Huphara, because when called (hm) He protects (pa). This is the name of Janardana. Hari is called the undefined because He is inexpressible (not fully expressed). He is the Supreme Person. This is in the Mahatmya.

The word Sañchāra means that which moves completely the full motion. This also is the name of God.

Note—Though God was mentioned before also as Iha (Here) and he is mentioned again in this place also there is no repetition here. The God mentioned before as Iha referred to the Ketraya or the Inner Ruler of all the God within every human being while the God mentioned now is in His All pervading aspect and therefore the Commentator has used the word Vyapta.

This Khanda may be explained as an allegory,—the whole world being a vast temple, praising God and it is so translated in small type. This is merely a suggestion for the consideration of our readers.

SECOND ADHYAYA.

FIRST KHANDA.

MANTRA 1

ॐ समस्तस्य खलु साम्न उपासनं साधु यत्खलु साधु
तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om, Om समस्तस्य Samastasya, of the Entire: of the Full खलु Khalu, verily. साम्नः Samnah, of Sama, of Hari (established by Sama): of Visṇu called Sama the Same, the Harmonious उपासनं Upasanam, adoration: meditation साधु Sādhu, (is) proper, good यत् Yat, which, खलु Khalu, indeed साधु Sādhu, proper, good. तत् Tat, that साम्नः Samah, is Sama; name of Viṣṇu (Hari). इति Iti, thus, आचक्षते Āchakṣate, call (the learned, the wise) यत् Yat, which, असाधु Asādhu (is) improper, not good यत् Tat, that असाम्नः Asamnah, not Sama (they say): discordant इति Iti, thus

1 The meditation on the Full and the Harmonious is good. "Verily that which is Good (Sādhu) is also Harmonious"—say the wise—"what is evil, is indeed discordant"—95.

MANTRA 2

तदुताप्याहुः साम्नैर्नमुपागादिति साधुनैर्नमुपागादित्येव
तदाहुर्साम्नैर्नमुपागादित्यसाधुनैर्नमुपागादित्येव तदाहुः ॥ २ ॥

तत् Tat, in that, in that (matter of the Harmonious and the Good being identical) इति Uti, even, indeed अपि Api, even, also आहुः Āhuḥ, say (other wise men) साम्नः Samnah, with Saman, एनम् Enam, Him, the Lord Viṣṇu उपागात् Upāgāt, went, approached इति Iti, thus साधुना Sādhuṇa, well; becomingly. एनम् Enam, Him. असाधुना Asādhuṇa, without well; badly, unbecomingly. इति Iti, thus. एव Eva, indeed, तत् Tat, that आहुः Āhuḥ, say (the wise) असाधुना Asamnah, without Sama, discordantly. एनम् Enam, Him उपागात् Upāgāt, went, approached इति Iti, thus. असाधुना Asādhuṇa, without well; badly, unbecomingly. एनम् Enam, Him उपागात् Upāgāt, went, approached इति Iti, thus. एव Eva, indeed, even तत् Tat, that. आहुः Āhuḥ, say (the wise).

2 The wise say also regarding this:—"When (the mantia) says *he approached (sang the Lord) harmoniously*, it means indeed that he approached (sang) Him becomingly, when it says, *he approached Him discordantly*, it means that he approached Him unbecomingly."—96.

MANTRA 3

अथोताप्याहुः साम नो धतेति यत्साधु भवति साधु धतेत्येव
तदाहुरसामनो धतेति यदसाधु भवत्यसाधु धतेत्येव तदाहुः॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sāma and Sādhu is given उत Uta, and अपि Api, also आहु Āhuh, they say, the wise say साम Sāma, Harmonious न Nah unto us दत्त Bata, truly इति Iti, thus दत्त Yat, because (the meaning of the word Sāma, 1-2) साधु Sādhu, good भवति Bhavati happens, becomes, is साधु Sādhu, good दत्त Bata truly a mere expletive इति Iti, thus एव Eva, indeed तत् Tat, that, therefore आहु Āhuh, say they अस्मान् Asāma, Asāma (evil) न Nah, unto us दत्त Bata, a mere expletive, truly इति Iti, thus दत्त Yat, because असाधु Asādhu, evil भवति Bhavati, has happened, becomes असाधु Asādhu, evil दत्त Bata, a mere expletive, truly इति Iti, thus. एव Eva, indeed, even तत् Tat, therefore आहु Āhuh, they say

3 And so also, the wise say, "because (Sāma and Sādhu are synonyms)" therefore they say, "Truly it is harmonious for us, १ ॥, it ॥ good for us," and because Asāma and Asādhu have the same meaning, therefore, they say "truly it is discordant for us, १ ॥, it is not good for us"—97

MANTRA 4

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेन
साधवो धर्मा आ च गच्छेयुस्तत्तमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he, the worshipper य Yah who एत एत, this, the good and the Harmonious एव Evam, thus, because He is good therefore He is called Harmonious विद्वान् Vidvān, knowing साधु Sādhu, good साम Sāma, harmonious इति Iti, thus उपास्ते Upāste adores meditates अभ्याश Abhyāśah, quickly ह Ha, verily दत्त Yat which एनम् Enam, to him the worshipper साधवः Sādhavah, good धर्मा Dharmāḥ qualities attributes आगच्छेयुः Āgachchheyuh, approach उप च तमेयुः Upa cha nameyuh, remain fixed steadily another reading = उपतमेयुः Upa nameyuh, stand for his enjoyment च Cha, and

4 He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character)—98

MADHYA'S COMMENTARY

In the previous Adhyāya it was mentioned how to meditate on Udgātha and on the 13 Stobha letters or syllables like Hūṃ, etc. That Adhyāya dealt with the Upaniṣad of a particular portion of the Sāma Veda, the present Adhyāya deals with the meditation on the entire Sāma Veda in its two-fold aspect of five-fold and seven-fold Sāma. The first Khanda teaches that the entire Sāma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sāma Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set aside by the Commentator.

The word Samastvaya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good, therefore it is good to meditate on Viṣṇu called Sāman.

The word Sādhu translated as good means proper, how Sāma can be called Sādhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says —

Since the entire or the Full is Sādhu, therefore the meditation of Viṣṇu called Sāman is Sādhu. That which is measured as Sāra or Essence, or who is the standard of all essences is called Sāma (Sā = Sāra or essence and Ma = measured, therefore Sāma means that which is measured or known as essence). While Sādhu means that which is to be considered or conceived or held (Dhāryam as essence) (Sā = Sāra or essence and Dhu = Dhāryam, to be held; thus Sādhu means that which is to be considered as essence). Therefore Sādhu and Sāma both have one and the same meaning.

The Commentator next explains the Śruti which says: If any one, knowing this, meditate upon the Sāma as food, all good qualities would quickly approach him, and accrue to him.

Those who meditate on Nāśtjāna, the Faultless, the Full as the deity of all Sāmāns, and as named Sāman, because He is Sādhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sāma Samhitā

SECOND KHANDA.

MANTRA 1.

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो योर्निधनमित्यूध्वेषु ॥१॥

लोकेषु Lokeshu, in worlds, in the various planes, e.g., physical, astral &c. पञ्चविधं Pañchavidham, five-formed, that which has the five-fold nature like Hūṃkara, &c. साम Sāma, the Brahman called Sāma or Harmonious, उपासीत Upāsita, should be adored: let one meditate पृथिवी-Prithivī, the Lord called Prithivī, because of His giving increase (prathana) to harvest &c., and residing

in earth दिग्गृह Hinkārah, as Hinkua, because as the agent of creation, He is called Hinkārā established by the Sāma Bhakti called Hinkārā, Pradyumna अग्नि Agnih, the fire, Vāsudeva dwelling in fire, called Agni because devouring (ādana) everything प्रस्ताव. Pristāvah, (as) Prastava, established by the Sāma Bhakti called Prastava, and as it mea is literally the First Emanation, it is the name of Vāsudeva the first Avatār अन्तरिक्ष Antarikṣam, the Ether, Nārāyaṇa, dwelling in Antarikṣa, called also the same because He looks into (antarikṣana) the hearts of all उद्गीथ Udgīthah, (as) Udgītha, Nārāyaṇa so called because He is sung by Om, a Sāma Bhakti called Udgītha आदित्य Ādityah, the sun, Hari named Āditya, dwelling in Āditya, called Āditya because He takes up (ādana) all life प्रतिहार Pratihārah (as) Pratihāra the Sāma Bhakti called Pratihāra, the Lord established by that Saman; and so named because He constantly modifies (Pratihāra) the world in every effect, and continually breaks old forms. It is the name of Anuruddha द्यौः Dyauh, the heavens Sankarṣana dwelling in the heaven Dyau = √div 'to play' is a name of the Lord, because He is playful, the creation is His sport, निधनम् Nidhanam, (as) Nidhana, the Sāma Bhakti called Nidhana. It literally means 'Destroyer'. The aspect of Lord as Destroyer is so called. It is the name of Sankarṣana. इति इति, thus उर्वरेषु Urdhvesu, in the regions one above the other, from the below upwards, in an ascending line.

1. Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna in Prithivī (the earth), Vāsudeva in Agni (fire), Nārāyaṇa in the sky, Anuruddha (the Evolver), in the Āditya (sun), Sankarṣana (the Destroyer) in Dyau (heaven). So in an ascending line—99

१. Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna the creator called Hinkārā dwells in Prithivī (the earth) and is called Prithivī, the sustainer of soul Vāsudeva called Prastava (the First Emanation) dwells in Agni (fire), and is called Agni the Father. Nārāyaṇa called the Udgīthā dwells in the Antarikṣa (sky) and is also called so because He looks into the hearts of all. Anuruddha called Pratihāra (the Evolver) dwells in the Āditya (sun) and is called Āditya because He takes up all. Sankarṣana called Nidhana the Destroyer dwells in Dyau (heaven) and is called Dyau because He is playful. So in an ascending line.

MISSING 2

अथावृत्तेषु यौहिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-
ऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ अत्र, then now आवृत्तेषु Avartiteṣu from above downwards, let one meditate on the five-fold Lord called the Harmonious द्यौः Dyauh, Pradyumna, staying off heaven दिग्गृह Hinkārā, called Hinkārā आदित्य Ādityah, Vāsudeva, in the sun प्रस्ताव Prastavah as Prastava, अन्तरिक्ष Antarikṣam,

MADHYA'S COMMENTARY

In the previous Adhyāya it was mentioned how to meditate on Udgātha and on the 13 Sthobha letters or syllables like Hum etc. That Adhyāya dealt with the Uplift of a particular portion of the Sama Veda; the present Adhyāya deals with the meditation on the entire Sama Veda in its two-fold aspect of five-fold and seven-fold Sama. The first khand fetches that the entire Sama Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sama Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set aside by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good, therefore it is good to meditate on Viṣṇu called Saman.

The word Sadhu translated as good means proper. Now Sama can be called Sadhu the author shows by explaining that both these words etymologically mean one and the same thing. He therefore says —

Since the entire or the Full is Sadhu, therefore the meditation of Viṣṇu called Saman is Sadhu. That which is measured as Sira or Essence, or who is the standard of all essences is called Sama (Sā=Sira or essence and Ma=measured, therefore Sama means that which is measured or known as essence). While Sadhu means that which is to be considered or conceived or held (Dhāryam as essence) (Sā=Sāra or essence and Dhu=Dharyam, to be held, thus Sadhu means that which is to be considered as essence). Therefore Sadhu and Sama both have one and the same meaning.

The Commentator next explains the Bruti which says. If any one knowing this thus meditate upon the Samans Good all good qualities would quickly approach him and accrue to him.

Those who meditate on Naṣṭyana the Faultless, the Full as the deity of all Samans, and is named Saman, because He is Sadhu or good and as full of all good qualities becomes released and obtains the attributes of the good. Thus we read in the Sama Samhitā

SECOND KHANDA

MANTRA 1

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूध्वेषु॥१॥

लोकेषु Lokesu, in worlds in the various planes, e.g., physical, astral &c. पञ्चविधं Pañchavidham, five formed, that which has the five-fold nature like Hīkara, &c. साम Sama, the Brahman called Sama or Harmonious, उपासीत Upāsita, should be adored. let one meditate पृथिवी-Prithivī, the Lord called Prithivī, because of His giving increase (prathana) to harvest &c. and residing

in earth दिहृर Hukārah, as Hukāra, because as the agent of creation, He is called Hukāra established by the Sāma Bhakti called Hukāra, Pradyumna अग्नि Agni, the fire, Vāsudeva dwelling in fire, called Agni, because devouring (ādāna) everything प्रस्ताव, Prastāva, (as) Prastāva, established by the Sāma Bhakti called Prastāva, and as it means literally the First Emanation, it is the name of Vāsudeva the first Avatāra अन्तरिक्ष Antarikṣam, the Ether, Narayana, dwelling in Antarikṣa, called also the same because He looks into (antarkṣana) the hearts of all उद्यौ उद्यौ Udyāu, (as) Udyāu, Nārāyaṇa so called because He is sung by On, a Sāma Bhakti called Udyāu अदित्य Āditya, the sun, Hari named Āditya, dwelling in Āditya; called Āditya because He takes up (ādāna) all life प्रतिहार Pratihāra (as) Prāteḥāra The Sāma Bhakti called Pratihāra, the Lord established by that Samu, and so named because He constantly modifies (Pratihāra) the world in every effect, and continually breaks old forms It is the name of Anuruddha द्यौ Dyau, the heavens संकरसान् Sankarsana dwelling in the heaven Dyau = √div 'to play' is a name of the Lord, because He is sportive, the creation is His sport निधनम् Nidhanam, (as) Nidhana, the Sāma Bhakti called Nidhana It literally means 'Destroyer' The aspect of Lord as Destroyer is so called It is the name of Sankarsana, इति Iti, thus : ऊर्ध्व उर्ध्व Urdhva, in the regions one above the other, from the below upwards, in an ascending line.

1 Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna in Prithivī (the earth), Vāsudeva in Agni (fire), Nārāyaṇa in the sky, Anuruddha (the Evolver), in the Āditya (sun), Sankarsana (the Destroyer) in Dyau (heaven) So in an ascending line ... ००

Note—Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna the creator called Hukāra dwells in Prithivī (the earth and is called Prithivī the scatterer of seed) Vāsudeva called Prastāva the First Emanation dwells in Agni (fire), and is called Agni (the Later Vācya is called the Udyāu dwells in the Antarikṣa (sky) and is also called so because He looks into the hearts of all Anuruddha called Pratihāra (the Evolver) dwells in the Āditya (sun) and is called Āditya because he takes up all Sankarsana called Nidhana the Destroyer dwells in Dyau heaven and is called Dyau because He is sportive. ००० = ascending line

MANTRA 2

अथावृत्तेषु द्यौर्हिकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीयो-
ग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Atha then now आवृत्तम् Avṛttam from above downwards, let one meditate on the five fold Lord called the Harmonious द्यौ Dyau, Pradyumna staying off heaven दिहृर Hukārah called Hukāra अदित्य Āditya, Vāsudeva, in the sun प्रस्ताव Prastāva as Prastāva अन्तरिक्ष Antarikṣam,

Narayana in the sky उद्गीता Udgitha, as Udgitha अग्नि Agnih, Annudha, in the fire प्रतिहार Pratihārah as pratihara पृथिवी Prithivī, Sankarsana in the earth. निधान् Nidhānam, as nidhana

2 Now in a descending scale—Pradyumna in heaven, Vāsudeva in the sun, Nārāyaṇa in the sky, Anruddha in fire, and Sankarsana in the earth—100

MANTRA 3

कल्पन्ते हासौ लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु पञ्चविधं सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

कल्पन्त Kalpante, become accessible, belong ह Hi, indeed अस्मि Asmi, unto him लोका Lokāh, these regions, worlds, the Resplendent Ones ऊर्ध्वा Urdhva, below upwards च Cha, and आवृत्ता Āvṛttāh, above downwards च Cha and य Yah, who एतद् Etat, this एव Evam thus. विद्वां Vidvān, knowing लोकेषु Lokeshu, in the worlds पञ्चविधं Panchavidham, five fold साम Sāma, Harī, the Harmonious उपास्ते Upāste, meditates

3 These (ten) Resplendent (Forms), (five) on the ascending and (five), on the descending are make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds—101

SHADHYA'S COMMENTARY

Now the brāhmin teaches the meditation on the Lord, in the five-fold Sāman. In the sentence the earth is Hinkara etc., prima facie it would appear as if the earth and Hinkara were one and the same, this is incorrect. Hinkara etc. being mere words or sounds can not be objects like earth etc. The Commentator therefore, explains these five words first, namely Hinkara Prastāva, Udgitha Pratihara and Nidhana. Because these words are of constant occurrence in them. Khanḍa

The word Udgitha is the name of Narayana, because He is sung as the High, through the syllable Om. Or He is called Udgitha because Avatāra, like Vāsudeva, etc., come out (Udgachchhanti) from Him. (The word Prastāva means Vāsudeva) Vāsudeva being the first Avatāra, or Form, being the highest person or Mūla is called Prastāva, (Pra=first, stāv=born or emanation). Sankar-ana is called Nidhana, because Sankar-ana means the destroyer, and Nidhana also means destruction, therefore, Sankar-ana alone is Nidhana. (Hinkara is now explained it is the name of Pradyumna). The Lord Pradyumna is called Hinkara, because he is the Creator or Maker of hi or creation, for hi means creation. Hi means

that which is well known, and creation is well known. The word *Pratibhāra*, is the name of Anuruddha, the Supreme Lord, because He nourishes continually this world, in all its activities, therefore, the sustainer (*Pratibhartā*) is called Anuruddha. Another meaning of *Pratibhartā* is that he who absorbs all his forms again and again (*Prati*) in himself.

Admitted that the words *Īśākara*, etc., are names of the Lord how are they applied to the earth, etc. Thus the Commentator next answers.

These *Pradyumnā*, etc., are always resident in earth, etc., as established in them and because these aspects of the Lord reside in earth, etc., therefore, earth, etc., get the name of *Pradyumnā*, etc. The word *Prithivī*, etc., in their etymological meaning, primarily denote the Lord, and secondarily, they denote earth, etc., on account of their connection with the Lord and existing for the sake of the Lord. Because the Lord makes the crops to grow (*Prithana*), therefore He is called *Prithivī* or the Crop-grower (and secondarily the earth is called *Prithivī* because the crops grow on it). Fire is called *Agni* because it devours (*Adana*) all, and the Lord is called *Agni* as He devours the whole universe. The Lord is called *Antarikṣam* because He sees (*Īkṣan*) through all. And nothing can obstruct His gaze. This word is secondarily applied to the sky, where also there is nothing to obstruct the gaze.

The Lord is called *Antarikṣa* because He sees into the interior of every thing nothing obstructs His gaze the sky is called *Antarikṣa* because there is no object in it to obstruct one's gaze.

The Lord is called *Āditya*, because He takes up life and sap. The sun is called *Āditya* because he takes up (*Adana*) vapours. The Lord is called *Dyaṁ* because He creates all as a pastime, (the *Adis* = to play, to sport). The heaven is called *Dyaṁ*, because it is also a place of sporting or play. Thus all names verily apply to the Supreme Hari.

(The above *brāhṁ* passage is thus construed by some — the worlds in the ascending as well as the descending lines belong to him who knowing this thus meditates upon the five fold *Saras* among the world. This explanation is however incorrect. The Commentator shows this by quoting an authority.)

It is said 'he who worships the Supreme Lord Hari, in His five-fold forms in the worlds for him these five forms which are ten fold, because of being five in the higher and five in the lower, or five on the ascending and five on the descending are given all his desires even up to Mokṣa or release.

THIRD KHANDA

MĀTRĀ 1

वृष्टौ पञ्चविधः सामोपासीत पुरो वातो हिंकारो मेघो जायते स
प्रस्तावो वर्पति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः॥१॥

वृष्टौ Vṛṣṭau in the rain पञ्चविधं Pañcavi-dhān, the five formed the five fold सोम Soma the Harmonious, Hira who is established by Soma उपासीत Upāsītā one should adore let one meditate पुरोयान् Pūro-yān Pradyumna dwelling in purovāt, the fore wind the wind that precedes the rain हिंकारं Hīnkāra established by the Soma Bhikṛa called Hīnkāra मेघ Megha the cloud जयते Jayate becomes gathers स Sāh, he, प्रस्ताव Pras-tāv as Prastāv वर्पति Varṣati rains स Yāh, who उद्गीथ Udgīth, Vidy-dvā विद्योतते Vidyotate, lightens स्तनयति Stana-yati thunders स Sāh, he प्रतिहार Prati-har, called prastihār

1 Let one meditate on the five fold Lord the Harmonious, in the rain, Pradyumna in the wind, that brings the rain clouds, Vāsudeva in the gathered clouds, Nārāyaṇa in the raining, Anuruddha in thunder and lightning—102

MĀTRĀ 2

उद्गृह्णाति तन्निधनं वर्पति हासौ वर्पयति ह य एतदेवं
विद्वान्वृष्टौ पञ्चविधः सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्गृह्णाति Udgṛhṇāti takes up तन्निधनं Tat, that निधन Nidhanam, as nidhān वर्पति Varṣati, rains ह Ha, indeed अस्मै Asmai, unto him वर्पयति Varṣayati, makes to rain ह Ha indeed स Yāh who एतद् Etā this एव Evam, thus विद्वान् Vidvān, knowing वृष्टौ Vṛṣṭau in rain पञ्चविधं Pañcavi-dhām five fold सोम Soma Hira the Harmonious उपास्ते Upāste, adores

2 Sankarān in the ceasing (when it stops raining)
For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, is the five-fold Harmonious—103

BĀDHYĀ 16 COMMENTARY

He who meditates on Vāsan in His five-fold forms existing in the fore-wind etc., obtains rain, and for him through His five aspects laukika showers all objects of enjoyment which Mukta or released souls get

Therefore he rains for him no object in the mental range. The Commentator explains it by the words Muktigā Bhogān all enjoyments of Mukta-jīva. That is, the Lord rains for him all enjoyments which souls get in the state of release



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FOURTH KHANDA

MANTRA 1

सर्वास्वप्सु पञ्चविधःसामोपासीत मेघो यत्संग्रहते स
हिंकारो यद्वर्पति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः
प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वास्वः Sarvasu, in all. चतुः Apas waters पञ्चविधः Pañcavidham the five-fold. सामः Sāma, the Harmonious उपासीत Upāśīta should meditate upon मेघः Megha, the clouds. यद् Yat, which संग्रहते Sangrahati that collect together into dense masses, that move सः Sah, that हिंकारः Hīṅkārāh, is Hīṅkārā form of Samā Bhakti यद् Yat, which वर्पति Varpati, falls (in drops) सः Sah, that प्रस्तावः Prastāvāh, is Prastāvā form of Sāma Bhakti यः Yah, which (drops of waters) प्राच्यः Prācyaḥ to the east स्यन्दन्ते Syndante flow सः Sah, that उद्गीथः Udgītha, called Nāṭyaṁ or Hīra यः Yah, which, प्रतीच्यः Prācyaḥ, to the west सः Sah, that प्रतिहारः Pratiharāh, called Pratihira समुद्रः Samudraḥ is the ocean निधनम् Nidhanam, called nidhanam

1 Let one meditate on the five-fold Lord the Harmonious in all waters Pradyumna in the clouds when they collect together, Vāsudeva in the clouds when raining, Nārāyaṇa in the rivers that flow eastward, Anuruddha in the rivers flowing west, and Saṅkaraṇa in the ocean —101

MANTRA 2

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु
पञ्चविधःसामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. हः Ha, indeed and अप्सु Apsu, in waters प्रैति Prāiti, dies, because the Lord dwelling in waters protects him अप्सुमान् Apsumān, devoted to the Lord called Apsu, attains the Lord gets Mukti भवति Bhavati, becomes यः Yah, who एतद् Etaḥ thus एतन् Evaṁ thus विद्वान् Vidvān, knowing सर्वास्वः Sarvasu, in all अप्सु Apsu waters पञ्चविधः Pāñcavidham, five-fold सामः Sāma, the Sāma, Harmonious उपास्ते Upāste meditates

2 He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning, (but getting Release) possesses the Lord of all waters —105.

MADHYA'S COMMENTARY

Having thus mentioned the meditation of the Lord in his five-fold aspects in the first now the Brāhmin teaches the meditation on the Lord in all waters formed of Him. This Khanda is therefore, also appropriate to food and is not merely one which deals with physical things.

He who meditates on the Lord Nārāyaṇa in waters, and knows Him, that the Lord is his fold even in waters, does not die by being drowned in water, because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nārāyaṇa, is dwelling in waters, becomes released. Or the word Apsumān may be explained as He who produces the waters (apah sōte 'he who produces water'). The long u is shortened and thus we get apsumān.

Note.—The word apsumān means devoted to Harijāna. How do you explain apsumān as Harijānaśān? To this we reply, because Harijāna exists in waters and another name of Harijāna is apsumān he who dwells in waters, or he who moves on the surface of the waters. If apsumān be a name of Harijāna, then Harijānaśān would be apsumāśān and not apsumān. To this we reply that the word apsumān is an example of that class of words in which the middle term is elided. The full compound of course would have been apsumāśān, but apsumān is a shortened form. But Harijāna is the Inner Controller of all, He is not only in waters but in everything. How will then arise that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always with Him. Another objection next raised is that the word apsu is in the locative case. How do you make this compound without removing the case-sign? To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word 'apsu' is not at all the locative plural of ap, but is a word in the nominative singular, and denotes the Lord and that it is a compound of two words ap+as meaning water producer. But if it is a compound of two words अप् (water) and अस् (producer) then the form would be apsumān with long ā and not apsumān with short u. This anomaly is a Vedic license.

FIFTH KHANDA

MANTRA 1.

ऋतुषु पञ्चविधः सामोपासीत वसन्तो हिंकारो ग्रीष्मः
प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु Ritusu in the seasons अस्मिन् to go, to know. Panch ritum=season, right, knowledge पञ्चविधं Pañchavidhān, the five fold साम Sāma, the Harmonious उपासीत Uptasit, let one meditate वसन्त Vasantah, the spring हिंकार Hīkārāh, Pradyumnah. ग्रीष्म Grīṣmah, the summer प्रस्ताव Prastāvah, Vasudeva वर्षा Varṣā, the Rain उद्गीथ Udgītha, Nārāyaṇa शरत् Śarat, the autumn प्रतिहार Prathārāh, Anuruddha हेमन्त Hemantah, the winter निधन Nidhanam, Śaṅkaraśān

1 Let one meditate on the five-fold Harmonious in the seasons. The Lord dwelling in Spring as Pradyumna, in the Summer as Vāsudeva, in the Rainy as Nārāyaṇa, in the Autumn as Anuruddha, in the Winter as Saṅkarṣaṇa —105

MANTRA 2

कल्पन्ते हासा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु
पञ्चविधं सामोपास्ते ॥ २ ॥

इति पंचमः पटः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (i.e. etc.), propitious इ Ha, verily हस्मि Asmi, to him, his ऋतव Ritavah, the seasons ऋतुमान् Ritumān, Lord-protected protected by the Right भवति Bhavati, becomes य Yāh who एतद् Etad, this एव Evam, thus, विद्वान् Vidvā, knowing ऋतुषु Ritusu, in the seasons पञ्चविधं Pañchavidham, the five-fold साव Sāvā Harmonious उपास्ते Upāste, meditates, adores

2 For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious —107

NADIVAS COMMENTARY

All waters have their origin in the seasons and are dependent upon seasons. Therefore the Lord must be worshipped in the seasons. The treatise teaches this next in this Khanda. But the seasons are six, while the divine forms are five only. How is it possible, then, to meditate on the six-fold seasons as an aspect of the five-fold Lord? This is done by taking the Hemanta and Śisira seasons as one, thus reducing the numbers from six to five. The Lord is called Ritu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities. Moreover the various names given in Sanskrit to seasons are primarily names of the Lord. Thus Vāsanta means He who gives joy to the Devas in whom He dwells. It is a compound of two words Vāsa meaning *joy* literally *that in which the Lord dwells* and *ta'* shortened form of the verb *ātan* to extend, to give joy. Vāsa plus ta is equal to Vāsanta a nasal being added in the middle. The word *śrīṇa* is a compound of *śrī* plus *ri* *ri* means to give and *śrī* means water the giver of water or it is derived from the root *śrī* to drink or swallow. *śrīṇa* the Lord swallow up the seasons and dries up all waters and so is called *śrīṇa*. He is called *Vāś* because He showers or rains (*vāśanta*) all blessings on His devotees. He is called *anur* because He gives (*anur*) prosperity (*anur*) to His devotees. He is called *saṅkarṣaṇa* because He causes cold (him). Thus all these season names are primarily the names of the Lord.

We get the five foldness of seasons by taking Hemanta (autumn) and Śisira as one. The Lord has the names of the seasons either because He pervades the seasons or because He is righteousness and therefore He is called Ritu or because He gives to seasons their seasonableness or because He is all knowing. One who meditates on the five-fold Vi-
nu

in this manner, for him that Lord gives salvation and all other desires, for Jmidaṁ resides in the manas. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vāsanta, because He causes happiness to the Jiva in which He dwells. He is called Gama because He swallows up the waters, He is called Vasiṣṭ because He runs all auspicious things. He is called Śrī because He gives happiness. He is called Hemanta because He causes cold.

SIVA KHANDA

MANTRA 1

पशुषु पञ्चविधस्य सामोपासीताजा हिंकारोऽव्ययः प्रस्तावो
गाव उद्वीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

पशु Pashu, in the animals. Pashu is the name of the Lord also. प=to protect, शु=3 and bliss. Pashu=the All-blessful Protector. पञ्चविध Panchavidham, the five-fold. साम Sama the Harmonious. उपसीत Uparisat let one meditate. अजा Aja, the goats. Aja is the name of the Lord also. The ङ means to g, to throw. The root जञ्ज means to honour. It also assumes the form जङ् by changing ch into j, and eliding the nasal. He who is honoured or worshipped (जङ्) by means of sacrifices is Aja. The root ज्यज् to sacrifice becomes जज् by dropping ङ. दिहार Hukarah, Pradyumna. अव्यय Avyaya, the sheep. The word Avyaya means the Lord also because He is the Protector. जङ्वा to protect. The sheep are called "vi" because their wool protects from cold when made into blankets etc. पशवः Pashavah, Vasudeva. गाव Gavah the cows, the Lord is called gau because He gives salvation. उद्वीथ Udvithah, Nityanta. अश्वा Ashvah, horses. The Lord is called 'asvat' because He is the fastest (the) mover of all. प्रतिहार Pratiharah, Anandha. पुरुष Purosh, man. The man is, classed among pashus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Purosha or the Dweller in the town. निधन Nidhanam, Sakaranta.

1. Let one meditate on the five fold Harmonious Lord (as residing) in (the sacrificial) animals, Pradyumna in goats, Vasudeva in sheep, Nityanta in cows, Anandha in horses and Sakaranta in Man—108

MANTRA 2

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु
पञ्चविधस्य सामोपास्ते ॥ २ ॥

इति पशु-खण्डः ॥ ६ ॥

भवन्ति Bhavanti, become (propitious), belong इ Iha, indeed अयम् Aya, for him पशून् Paśavān, animals पशुमान् Paśumān, one who has or the Lord called Paśu, the blissful Protector. भवति Bhavati, becomes य Yāh, who एतद् Etaḥ, this एव Evam, thus विद्वान् Vidvān, knowing पशुषु Paśuṣu, in the animals पञ्चविधं Pañchavidham, the five-fold. साम Sāma, the Harmonious उपाले Upāle, meditates on, adores

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals—109.

MADHYA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season. Consequently, the brāhmi now touches meditation on the Lord in the animals. This chapter also refers to the Lord and not to more animals. The word Paśumān does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' śū meaning 'joy,' a meaning 'he whose nature is thus.' Therefore the word Paśu means 'he whose essential nature is to give protection and all bliss.' It is a name of the Lord. That released soul who is devoted to the Lord is called Paśumān. Or the word Paśumān may mean 'he who gets the Lord called Paśu, all joy and protection, when released.' The words ajaḥ, ayaḥ, gavaḥ, aśva, puruṣa, do not mean goats, sheep, cows, horses and man, but they are all names of the Lord. The Lord is called Aja because He resides in aja which means aridgati namely, salvation obtained through sacrifice. The √ja means 'to go,' 'to throw,' the root √āneḥ means 'to respect,' 'to show honour.' He who is worshipped (āneḥana) by sacrifice (aja) is called aja. The Lord is called aśva, because He protects (ava) all. The Lord as Aśva protects all from cold, through the wool of the sheep, that is, by blankets, etc., made of the wool of sheep, one is protected from cold. The Lord is called Gau because He gives salvation to all, for Gau means to give or a good goal. He is aśva because He moves quickest of all. He is called Puruṣa because He is the cause of all fulness.

The Lord Janardana is called Paśu because He protects all, and His nature is all joy. The worshipper of the Lord Hasi in all animals, becomes devoted to Him, or attains Him, when he gets release. The Lord is called Aja, because He is worshipped (āneḥana) by sacrifices. He is called Aśva, when dwelling in sheep because He protects (ava), as the sheep protects by its wool, converted into blankets, men from cold. The Lord is called Gau because He is the best goal. He the Highest Person dwells in cow. He is called aśva because of His swift motion. He is the swiftest of all goats. He is called Puruṣa because He causes (pūṣti) fulness to all. The paśuṣu or animals are thus words of two meanings, one as titles of God others as the well known names of the animals. But in the phrase bhavanti hiya paśavān the word paśavān is taken in its well-known meaning of animals only. The words Ajaḥ, &c., are employed in the plural number in the Śānti because the Lord has many-fold forms.

SEVENTH KHANDA

MANTRA 1

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो
वाक्प्रस्तावश्चक्षुर्हृत्थिः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाः
सि वैतानि ॥ १ ॥

प्राणेषु Prāṇesu in the senses पञ्चविधं Panchavidham, the five fold परोवरीय
Parovarīyah, the Highest among the most exalted Para=high Para+u -
Paro higher, Para+vara=Parovara, highest Purovriya, Higher than the
highest साम Sāma, the Harmonious उपासीत Upāsita let one meditate प्राण
Prāṇah, in the smell हिंकार Hīkārāh Pridyumna वाक् Vāk in the speech
प्रस्ताव Prastāvah, Vasudeva चक्षु Chaksub in the eye हृत्थि Hṛthi, Nārī
yana श्रोत्र Śrōtram, in the ear प्रतिहार Pratihārāh Anuruddha मन Manah,
in the mind the common sensory निधन Nidhānam Sankarsaga परोवरीयासि
Parovarīyāsaḥ (they are all) higher than the highest There is no difference
in them all are the Most High none being greater than the other, or inferior
to it वै Vai, verily एतानि Etāni, these (five forms)

1 Let one meditate on the five-fold, the Most High
(and) Harmonious, in the senses Pradyumna in smell, Vāsu-
deva in speech, Nārīyana in the eye, Anuruddha in the
ear, Sankarsaga in the mind (manas), verily (all) these
are (equally) the Most High—110

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु
पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीय Parovarīyah the attainment of the Most High ह Ha, indeed अस्य
Asya for him भवति Bhavati is परोवरीयसो Pa ovarīyasah the most high
ह Ha, indeed लोकाः Lokāḥ, worlds such as Vrikunṭha, Aśvātāsana Svatadvīpa
जयति Jayati, conquers obtain य Yah, who एतन् Etan, thus एव Evam thus
विद्वान् Vidvān knowing प्राणेषु Prāṇesu in the senses पञ्चविधं Panchavidham
the five fold परोवरीय Purovriyah the Most High साम Sāma, the
Harmonious उपासीत Upāsita, meditates इति तु पञ्चविधस्य Iti tu panchavidhasya,
thus has been taught the meditation of the Lord having five forms

2 For him is the attainment of the Most High, and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses - 111

MADHYA || COMMENTARY

Having mentioned the meditation on the Lord as dwelling in animals, this khanda now mentions the meditation on Him as dwelling in the senses. Because the senses are dependent upon men and animals. The word *parovar yah* occurs in the text passage. The Commentator explains it thus —

That which is higher than the high (*param*) is called *paro* (*para + u = paro*). The *u* means better, higher, and is a sign of comparative degree. He who is higher than this *paro* is called *parovarim*. He who is higher than this *parovarim* even is called *parovarayah*.

Note — The Commentator uses the word *parovarisyakam* in his verse. It has the same meaning as *parovarayah*. Though in the 9th Khanda of the 1st adhyāya this word was explained as more excellent, that was a slip of the Commentator. He evidently rectifies that inaccuracy by quoting an authority in which this word or rather its syllables are explained.

Though these forms like *Pradyumna* etc. are separate and exist in separate objects yet they are not one higher or lower than the other. All of them are equally high. All of them are entitled to the epithet of *parovarayah*. Thus the Commentator next says —

All these forms of *Vishnu* are each of them the Most High, the Most excellent, in every respect and every where.

This *parovarayah* attribute belongs not only to the five-fold aspects of *Vishnu* as dwelling in the senses but to these five-fold aspects of *Vishnu* wherever they may be whether in the lokas etc. or anywhere else. Therefore the Commentator has used the words in every respect everywhere.

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal.

If they are all equal, how are they called the most high? Though they are all equal among themselves yet they are higher than everything else so the Commentator says —

But these are in every respect the Most High as compared to any thing else that exists.

(The words *prāna* etc. primarily are the names of the Lord secondarily they are applied to the senses.)

Thus the Lord *Vishnu* is called *pranā* because He is the Guide or Leader of all *prāṇas*. He is called *vak* (speech) because He is always the revealer or the speaker of all truths or because all words are His names. He is called *chakṣuḥ* (eye) because He sees all in all times. He is called *śrotam* (ear) because He hears always everything or because He gives to everything the power of hearing. He is called *manas* because He is the prime thinker or the adviser (*mantri* or counsellor).

of all: or because He is the mantri or Guide of this whole visible, perceptible, cognisable objective world. Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the śruti passage "parovarīya hi va bhavati," the word parovarīya must be taken as "giver of release." How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High; and in another place as the state of attaining salvation? To this the Commentator answers —

Brahman becomes His parovarīya, namely his all in all, because He gives to him all that he wants

Note.—In this chapter, in the preceding Khanda, we had such words as upasman, Ritasmā, prasmā, etc. all meaning 'devoted to the Lord,' or "who has attained the Lord called by such names as upa pīta, prīta," etc., so in this passage also the word parovarīya must be so explained as to be in harmony with the previous explanation. Therefore the last Parovarīya is explained as 'one who has attained the Parovarīya—the Most High'

EIGHTH KHANDA.

MANTRA I

अथ सप्तविधस्य वाचि सप्तविधः सामोपासीत यत्किंच वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥१॥

अथ Atha, now सप्तविधस्य Saptavidhīṣya, of the Seven fold, now is taught the meditation on the Lord having seven forms वाचि Vāchi, in speech, in collection of words सप्तविधम् Saptavidham Seven-fold वाचि Vāchi, in speech, in Lord called the Harmonious उपासीत Upāsīt, let one meditate यत् Yat, what, (sentence). किञ्च Kiñcha, whatsoever वाच. Vāchih, of speech, in a sentence हुम् इति Humiti, the syllable hum, a sentence having hum in it In such a sentence resides the Pradyumna aspect. स Sah, that हिङ्कार Hīṅkārah, is Hīṅkārah or Pradyumna. यत् Yat, what (sentence) इति Prati, the syllable pra; a sentence containing the syllable pra in it, is the abode of Vāsudeva. प्रस्ताव Prastavah, the highly praised, Vāsudeva यत् Yat, what आदि Ādi, the syllable a आ; a sentence having the syllable a आ: स Sah, that आदि Ādih, the aspect of Lord called Ādih, because in the beginning (Ādi) He appears as a boat (Varāha); this Varāha aspect is called Ādi

1. Now is taught the seven-fold Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has 'hum' in it, Vāsudeva in that which has "Para"; Varāha in that which has "ā".—112.

MANTRA 2

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स
उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यद् Yat, what (sentence) उद् इति Ut it, the syllable ut, the sentence having the syllable ut स Sah, that उद्गीथ Udgitha, Udgitha Nāriyana respect यद् Yat what यति इति Prati it, the sentence having the syllable prati is प्रतिहार or Anuruddha, यन् Yat, what sentence contains उप इति Upa it, the syllable upa, in that स Sah, the Lord, उपद्रव Upad itih, called upadraya, the cause of calamity or upadraya In this respect the Lord is called Nṛsiṃha and is the cause of all national calamities or misfortunes यद् Yāt what नि इति Ni in the sentence containing the syllable in यद् तत्, that निधन Nidhanam, called Nidhanam or Sankarṣana

2 Nārāyaṇa is in that sentence which has the syllable "Ut" in it, Anuruddha in that which has "Prati," Nṛsiṃha in that which has "Upa," and Sankarṣana in that which has "Ni" in it—113

MANTRA 3

दुग्धेऽस्मै वाग्दोहं यो याचो दोहोऽन्नवानन्नादो भवति य
एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥

इति अष्टमः खण्डः ॥ ८ ॥

दुग्धे Dugdhe milks out, us, gives the reward The Lord is वाक् or speech gives the reward to the worshipper अस्मै Asmai, to him वाग्दोह Vāgdoham the milk of speech, यो Moksā, the reward of the speech or the knowledge of the Lord Release य Yah, who वाच Vāciah, of speech दोह Dohah, milk अन्नवान् Annavan rich in food अन्नाद् Annādāh, able to eat food, healthy भवति Bhavati, is becomes य Yah, who एतद् Etat this एव Evam thus विद्वान् Vidvān, knowing वाचि Vāchi in speech सप्तविधं Saptavidhiṃ, Seven fold साम Samā, Sāman उपस्ते Upāste meditates on

3 The Lord gives to him Release which is the milk of speech He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven fold Harmonious—114

MAHĒVA'S COMMENTARY

Having thus described the five fold meditation on the Lord the Śruti now mentions seven fold meditation on Him The words Hukāra Prastava Udgitha and Pratihara have already been explained before as the names of the various forms of the Lord, namely Pradyumna, Vāmadeva Nārāyaṇa Anurūddha and Śankarṣana Two more names are now

mentioned. They are Ādi, and Upādita. The Commentator, therefore explains these two words by quoting an authority —

Thus it is said — "The Lord is called Ādi because He is the cause of the beginning of a Kalpa, (and the word Ādi means *beginning*). The sportful Lord Kṛṣṇa Himself in the beginning of a Kalpa assumed the form of a Vādhā (boat) therefore, this form is called Ādi. The Lord is called Upādita (or 'public calamity') in his Avatāra of Nṛsiṃha, because in this form He destroyed the great evil deer called Hiranyakāśipu."

(Not one may think that the syllables Hum, Pri, Ā, Ut, Proti, Upa, and Ni are identical with Pradhyumna, etc., the Commentator now explains this briefly) —

In a sentence containing the syllable 'Hum,' the Lord in His aspect of Pradhyumna constantly resides, in a sentence containing the syllable "Ā" the Lord in the form of Vādhā (Boat) has His abode, in a sentence having Pri, dwells Vasudeva; similarly, the Lord in His aspect of Nārāyaṇa is in that sentence which has the syllable "Ut," in His aspect of Anuśūta, He is in the sentence which has the syllable "Proti", in His aspect of Nṛsiṃha (man-lion), He is in that sentence, which contains the syllable "Upa", in His aspect of Śaṅkha-nṛ, He is in the sentence that has the syllable "Ni."

This shows that the syllables 'Hum, 'Pri' etc., are not names of mere syllables. Had it been so, the proposition — one should meditate on the seven fold Lord — the sentence, becomes meaningless. These, therefore are rightly explained as syllables occurring in a sentence. A question arises here: what is the Devatā of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies —

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the Devatās of the sentence.

If of these syllables any one is omitted so many as remain will regulate the Devatā of the sentence.

Thus he who meditates always on the All pervading Viṣṇu called VII, in His seven fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milk of all objects for him).

NINTH KHANDA

MANTRA 1

अथ खल्वमुमादित्यः सप्तविधः सामोपासीत सर्वदा
समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ Atha, now खल्वु Khalu, then अमुमु, that अदित्य Adityam, Sun, Lord called Aditya, and dwelling in the sun, सप्तविध Saptavidham, Seven-fold, having seven forms साम Sām, the Sāman, Harmonious उपासीत Upāśita,

let a man meditate. सर्वज्ञ Sarvadā, always सदा Samāh Sāma equal, impar-
tial तेन tena, therefore. साय Sāma, the Harmonious, the same या यानि वा
यानि इति Mām pati, Mām prati ita, towards me, towards me thus (think all) सर्वेण
Sarveṇa, by all for all सम Samah, same, equally. तेन tena, therefore साय
Sāma, the Harmonious

1 Now then let a man meditate on that Lord called
the Sun and residing in the sun, having seven forms and
called Āditya. Because He is always the same, therefore
He is called the Sāma. Every one equally says "He looks
towards me, He looks towards me," therefore He is called
the Sāma, the Harmonious —115

MANTRA 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति
हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmin, in that (Vishnu having seven forms and dwelling in the sun)
इमानि Imāni, these सर्वाणि Sarvāni, all भूतानि Bhūtāni, creatures men, animals,
etc अन्वायत्तानि Anvāyattāni, refuted dependent इति Iti, thus विद्यात् Vidyāt,
let him know, let him meditate तस्य Tasya, of that (sun) यत् Yat what
पुरं Purā, before उदयात् Udayāt, rising (viz., the time before a sing, in that time)
स Sah He हिंकार Hinkārah Pradyumna तम् Tat Him (dwelling before sun-
rise) अस्य Asya of Him, i.e., the Lord called Sāma पशवः Paśavaḥ the animals
अन्वायत्ता Anvāyattāh, refuted तस्मात् Tasmāt, therefore ते te, they हिंकुर्वन्ति
Hinkurvanti, Utter Him हिंकारभाजिन Hinkārabhājinaḥ (they) utter the
hinkara, i.e., they are dependent upon and protected by Pradyumna हि Hi,
because एतस्य Etasya, of the Lord in the sun साम्नः Sāmanā, the Lord called
Sāman

2 Let him meditate thus 'All these beings are
refuted in Him' Pradyumna is that form of Him which
exists in the time before the sun rises. By that form all
animals are protected. Because they are protected by that
form of the Harmonious called Hinkāra (Pradyumna) there-
fore they utter him before the sun rises —116

MANTRA 3

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते
प्रस्तुतिकायाः प्रशङ्साकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

अथ Atha, now यत् Yat, which (form) प्रयथोक्तिं Prathamodite, in the first sense (residing) स Sah, He प्रस्ताव Pra stavah, Vāsudeva नत् Na that अयम् Asya, of His मनुष्या Manuṣyāh, men. अन्वयवत्ता Anvaya vāti, refused, dependent नृणां Nānām, therefore ते Te, they प्रस्तुतिकामा Prastatikāmāh desiring praise or love, undertaking, enterprise प्रशंसाकामा Praśaṁsakāmāh, desiring celebrat or praise प्रस्तावभाजिन Prastāvabhājinaḥ, dependent on Prastāva (Vāsudeva) हि Hi because एतस्य Etasya of this Lord in the sun सान्ना Siman', of Harmonious

3 Now that aspect of the Lord which is in the time when the sun has first risen is called Prastāva (Vāsudeva) On this form of His all men are dependent And because they are refused by this form of the Harmonious called Prastāva, therefore, they love all enterprise and desire praise—117

MANTRA 4.

अथ यत्सङ्गवेलायाऽस आदिस्तदस्य यथाऽस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भाजीनि ह्येतस्य सान्नः ॥ ४ ॥

अथ Atha, now यत् Yat, which सङ्गवेलायां Sangavavalayām, the time when the cows have been milked and are allowed by the cowherds to suckle their youngs, i.e. when the cows are together with their calves i.e. 3 months after early dawn or about 2½ hours स Sah He आदि Ādih, Varāh called Adh हत् Hit, that अयम् Asya of His यथाऽस्य Vajras, the birds अन्वयवत्ता Anvaya vāti refused तस्मान् Tasmān, therefore तानि Tāni, they अन्तरिक्षे Antarikṣe, in the sky अनात्मण्यनि Anātmāṇyāni without support आदाय Ādāya holding आत्मानं Ātmānam, themselves परिपतन्ति Paripatanti, fly about आदि भाजीनि Ādibhājinaḥ, dependent on the Adh or Varāha form हि Hi because एतस्य Etasya, of His सान्न Siman' of the Harmonious

4 Now that form which is in the time of Sangava, that is called the Ādī or Varāh. On that form of His, Birds are dependent. Because they are dependent on this form of the Harmonious called Ādī, therefore, they fly about in the sky without support, holding themselves—118

1c.—The birds perhaps here mean Siddhas who by holding themselves (ādāya ātmānam) that is by self-restraint and control of breath acquire the power to move in the air. Who are masters of Kherakṣa Mudrā. These Siddhas or alopts are higher than men but lower than Devas. A net Varāha or the Law of gravitation is their protector they transcend the law of gravitation and move about freely from planet to planet, from stars to stars.

MANTRA 5

अथ यत्संप्रति मध्यन्दिने सउद्गीथस्तदस्य देवा अन्वायत्ता-
स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

अथ Atha, now यत् Yat, which (form) सम्प्रति Sampatā, just at मध्यन्दिने Madhyandine in the midday, noon सः Sah, He. उद्गीथ Udgītha, Nārāyaṇa सत् Tat, that form. अस्या Asya, of His देवा Devāḥ, the devās अन्वायत्ता Anvāyattāḥ, refuted तस्माद् Tasmāt, therefore ते Te, they सत्तमा Sattamāḥ, best, प्राजापत्याना Prajāpatyaṇām, among the de-cendants of Prajāpatiः उद्गीथभाजिन Udgīthabhājinaḥ, dependant on Nārāyaṇa हि Hi, because एतस्य Etasya, of His. साम्नः Sāmnaḥ, of Harmonious

5 Now that form which is in the time of exact noon or midday that is called Nārāyaṇa. On that form of His, the Devās are dependent. Because they are dependent on this form of the Harmonious called Nārāyaṇa and are His worshippers, therefore they are the best of all the descendants of Prajāpati—119

MANTRA 6

अथ यदूर्ध्वं मध्यदिनास्त्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य
साम्नः ॥ ६ ॥

अथ Atha, now यत् Yat, which ऊर्ध्वं Urdhvam after मध्यदिनाद् Madhyandinaḥ, midday प्राक् Prak, before अपराह्णाद् Aparāhṇāḥ, afternoon, सः Sah, He प्रतिहार Pratihāraḥ, Anruddha सत् Tat that अस्या Asya, of His गर्भा Garbhāḥ, germs अन्वायत्ता Anvāyattāḥ, refuted तस्माद् Tasmāt therefore ते Te, they प्रतिहृता Pratihṛtāḥ carried from (the body of the father to the womb of the mother) न नावपद्यन्ते Na avapadyante, do not become destroyed प्रतिहारभाजिनः Pratihārabhājinaḥ dependant on Anruddha हि Hi, because एतस्य Etasya, of His साम्नः Sāmnaḥ of Harmonious

6 Now that form, which is in the time after midday and before afternoon is called Anruddha. On that form of His all germs are dependent. Because they are dependent on this form of the Harmonious called Anruddha, therefore they are not destroyed when carried from (father to the mother)—120

Note—The germs or garbhas are those jivas which have failed to evolve themselves into Devās or Sādhas (Birds) or men in one day of Brahmā or a Kalpa. These Jivas are—

carried from the old planet to the new planet by Anuruddha. They are all in a state of perfect unconsciousness. They become garbhās. The word pralīyāta of the Śruti is very expressive. It shows the carrying of the germs from a dying-out system to a just born world. Anuruddha performs this function.

MANTRA 7.

अथ यदूर्ध्वमपराह्णास्त्रागस्तमयात्स उपद्रवस्तदस्यारण्या
अन्वायतास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं श्वभ्रमित्युपद्रवन्त्युपद्रव-
भाजिनो ह्येतस्य साम्नः ॥ ७ ॥

अथ Atha, now यत् Yat, which ऊर्ध्वे Ūrdhvam, after अपराह्णम् Aparāh-
ṇāt, afternoon प्राक् Prāk, before. अस्तमयत् Astamayāt, sunset त सोऽह, He
उपद्रवः Upadravah Nṛsiṃha तत् Tat, that अस्या Asya, of His आरण्या Āra-
ṇyāḥ, wild beasts, the animals of the forest अन्वायताः Anvāyātāḥ, refuted
तस्मात् Tasmāt, therefore ते Te, they पुरुष Puruṣaṁ, men दृष्ट्वा Dṛiṣṭvā, seeing
कक्षं Kākṣam, lurking or hiding place, a forest of dead trees श्वभ्रम् Śvabhram,
a den, a hole इति Iti, thus (thinking that it will protect) उपद्रवन्ति Upadravanti
run (towards them) उपद्रवभाजिनः Upadravabhājinaḥ, dependent on Upadrava हि
hi because एतस्य Etaṣya, of His साम्नः Sāmnah of Harmonious.

7 Now, that form which rules the period between the afternoon and the sunset is called Nṛsiṃha. On that form of His, wild beasts or Āraṇyās are dependent. Because they are dependent on this form of the Harmonious called the Nṛsiṃha, therefore, they run towards the forest and the dens, when they see a man (a hunter) —121

Note—These Āraṇyās are semi human beings which dwell in the caves and dens of the dying out world. They are higher than the Garbhās and lower than the Itis.

MANTRA 8

अथ यत्प्रथमास्तमिते तद्विधनं तदस्य पितरोऽन्वायतास्त
स्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमा-
दित्यस्य सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now यत् Yat, which प्रथमास्तमिते Prathamāstamite, at first
setting, तत् Tat, that निधनं Nidhānam, Sakharāṇa तत् Tat that अस्या Asya
of His पितरः Pitarah, putris अन्वायताः Anvāyātāḥ, refuted तस्मात्
Tasmāt, therefore तानि Tāni, then (putri) निदधति Nidadhati, put down
(निदधति इत्येव nidadhi) निधनभाजिनः Nidhanabhājinaḥ, dependents on Nidhāna
हि hi because एतस्य Etaṣya of His साम्नः Sāmnah, of Harmonious एव Evam,
thus खलु khalu, indeed अमुं Amuṁ, that आदित्य Adityam, the sun (dwelling in
the sun) सप्तविंशः Saptaviṁśam, seven fold साम्नः Sāma, Sāman यस्मिन् Upāste,
one meditates upon.

8 Now that form which rules the period when the sun first sets, is called Sankarsana : On that form of His the Pitris are dependent : Because they are the dependents of this form of the Harmonious called Sankarsana, therefore, the ignorant even put down the funeral cakes for them : Thus he who meditates on the Lord called Sūman, in His seven-fold forms, residing in that sun, in this way (gets release)—122

MADHYA'S COMMENTARY

The author now mentions the meditation on the Lord under seven fold Sāman. According to old commentaries the present chapter is thus described — In the first adhyāya among the five fold it has been explained how one ought to think of the members of Sāma as the sun. What is laid down now is that one ought to think of the sun as the complete Sāma with due regard to its members and then He ought to meditate upon the seven fold Sāma. The old commentators have thus taken it to apply to the visible sun. This is however incorrect. Because the visible sun is not always the same to all and it is not the refuge of all creatures. These however are the attributes applied to Aditya of this khanda. Therefore the Aditya mentioned here can not mean the physical sun. So the Commentator says

So also — 'Let one meditate on the Supreme Viṣṇu called Āditya, residing in the sun. He has seven respects or forms, He is called Sāma, because He is always the same (Sama—same). He is called Sama also for this reason, because (every one thinks that He is his special beloved) and loves him only. They say 'He faces me He faces me. Thus because He is seen by all in one's own direction, therefore, He is called Sāma from Sāmya dṛṣṭi or sameness of vision.

Objection — The Lord Viṣṇu residing in the sun is not visible to all. how is it possible then to say that because He is same to the eyes of all therefore He is called Sama? This objection is answered next by the Commentator —

'The sameness of the vision of all is with regard to the solar orb, and Viṣṇu is the cause of this. therefore, all see Viṣṇu or the solar orb in his own direction. (Since He is the cause of the parallel rays of the solar orb therefore He is the real producer of this sameness of vision). In this Lord Viṣṇu alone is verily refuged all these creatures.

'Before rising this Lord Viṣṇu is called by the name of Pradyumna (Pra=before dyu=light) He is the support of all animals. He is the self on whom depend all animals. On rising He is Vāsudeva similarly (and this aspect of the Lord dwells in the risen sun). He is the refuge or support of human beings. Similarly the Lord in His aspect of Varaha resides in the sun at the time called Saṅgava (namely when cows are taken to be milked).

At the Saṅgava time—at the time when the rays are put forth or at the time when the calves are allowed to be with the cows the form of the sun that appears at that

time that is the *Ādi Bhakti*, i.e., the syllable 'Om'. This is the ordinary explanation of this word. It, however, is the meeting (sam) point of two planes or globes (gatah)—the astral plane which is midway between the Human and the Deva—Super human but sub-divine.

In this form the Lord Viṣṇu is the refuge of all Birds. Similarly the Lord Viṣṇu, called *Nāriyana*, dwells in the middl̄y sun, and He is the support of the Devas. Next to it is *Anurūddha*. This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon. In this form he is the support of creatures who are still in the womb, and not yet born. After that, namely, in the sun which appears before sunset and after afternoon, He is called *Ngī Simha* and He is the refuge of all wild animals. After that, the form which appears in the setting sun, is called *Saṅkaraṇa*. He is the refuge of the *Pitris*. This seven fold Viṣṇu should be meditated upon. He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of *Samsāra*."

Note—This describes an evolutionary period of the Day of Brahmā. Just before sun rise, i.e. before the advent of man on this earth, animals appear on its surface and the Lord as working through animals from His seat in the sun, is called *Pradyumna*, and the cosmic note of the animal world is *bing*. Then comes humanity on this earth. The birth of humanity is poetically likened to the rising sun. The Lord working through men from the sun is called *Yān Deva*. When through course of ages humanity evolves into psychic beings called Birds or movers-in space, then is the period just before the midday of creation. This Bird period of evolution has yet to come. When this period will dawn, then men will possess the power of moving freely through space going from one planet to another, and not tied down to this earth as they are at present. Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man.

After this Bird period comes the Deva period of humanity. The man is now free to move not only in the physical and astral but through the Deva world also. It is at this period that the Devas mix freely with men, for men have become Deva like. This is the culminating point of humanity and the Lord in this aspect is called *Nāriyana*. Then begins the decline. The humanity passes out from the world into the subtler regions. It no longer exists on this physical globe. Then comes the gestation state. In the higher plane this state is called *Garbhā* or womb and the Lord presiding over this state is called *Anurūddha*. After that comes the manifestation of beings—half men and half beasts. These beings called *upadravā*—exaltations, misfortunes, monsters are on the astral plane and are called *Āranyas* or wild beasts also. These are the *Terrillo*. Once the great exaltations. The Lord presiding over them is called *Kara-Simha* the Man Lion. When the close of the Day of Brahmā comes, these souls which are still on the subtler plane, become the seeds of future evolution, they are called the *Pitris*. The Lord presiding over them is called *Saṅkaraṇa*. These *Pitris* take birth on the new globe of the new system and are followed again in the same order by men Birds Devas etc. But what became of the men who had evolved up to Devas? These beings, either remain as rulers of the new world, or pass out to higher evolution. Only the *Garbhās* the *Āranyas* and the *Pitris* evolve as a rule on the new globe, and not the Devas the Birds and the men of the past Day.

The Commentator now explains the phrase "therefore they move in the air without any support."

As Varāha (the Lord as Varaha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support.

[May not Varha denote gravitation that keeps all suns and planets in their proper places? The Siddhānt called *Birds* have the power of moving in space, because they are worshippers of the Varaha aspect of the Lord.]

The Commentator now explains the passage "Therefore they make the sound *hū* because they are sharers of this saman."

They make the sound *hū*, because they are dependent upon the Lord named Hūkāra (Pradyumna).

This also explains the phrase "sharers of *hūkāra*, i. e., refuged in the Lord called Hūkāra.

The Commentator now explains the passage "Therefore they love *prastuti* and *prasaśa* because they are sharers of *Prastāva*." The two words *prastuti* and *prasaśa* are not synonyms.

Because men are dependent upon or refuged in *Prastāva* (Vāsudeva) therefore, they are lovers of *prastuti*, i. e., of novel undertakings, adventures and enterprises, and of *prasaśa* or praise and celebrities. This is so, because Vāsudeva called *Prastāva* is first of the *Avatāras* or manifestation, and the presiding deity of praise and celebrity.

The Commentator next explains the passage "therefore they are the best of the descendants of *Prajāpati* because they are sharers in *Udgītha*." The *Devas* have not become best merely because they are dependent upon and refuged in *Nārāyaṇa*, for then the animals and men also would have become best because they also are dependent upon and refuged in the Lord in His form of *Pradyumna* and *Vāsudeva* and all forms are equal in greatness. The Commentator answers this objection —

The *Devas* have become the best of all descendants of *Prajāpati*, because they worship and meditate on the Lord as full of all perfect qualities. This is denoted by the etymological meaning of the word *Nārāyaṇa* itself. It is this worship which has made the *Devas* pre-eminent and nothing else.

An objector says how do you say that the *Devas* became best of all creatures by the mere worship of *Nārāyaṇa* as full of all excellent qualities when we find that in *Mādhya Vīdya* etc. mention is made that the *Devas* became best of all creatures by worshipping *Vāsudeva*, etc. So the worship of *Nārāyaṇa* alone is not sufficient. To this the Commentator answers —

If the other forms like *Pradyumna*, *Vāsudeva*, &c., are worshipped as full of all perfect qualities then such worship also becomes the worship of *Nārāyaṇa* in deed and produces the same effect.

But how the worship of other forms can become the worship of *Nārāyaṇa*, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers —

Because the word *Nārāyaṇa* means literally He who is full of all excellent and perfect qualities, therefore, the worship of any form with

the notion that it is full of all perfect and excellent qualities is the worship of Narayana in its literal sense

Ari means evil fault *Nāra*=*nāra* free from blamish or fault. Qualities in which there are no blamish or faults are called *nāra* or faultless excellent perfect qualities. *Ayana* means refuge shade. He who is the shade of all faultless excellent and perfect qualities is called *Narayana*

Since the germs are under the special protection of Anuruddha, therefore, they are not destroyed, though carried from the body or loins of the father (to the womb of the mother). On the contrary, they increase therein. On the other hand, everything else like food, etc., entering from outside into the system becomes assimilated with the system and is so destroyed, but not so the germs when they enter the body.

But what is the authority that the Lord is Anuruddha protects the germs. The Commentator quotes a *bruti* in support of it.

As says a *Śruti* (Rig Veda, X 181 1) 'May Dhātī be the germ for thee.' Because *Dhātī* here means the Lord Anuruddha and not the four faced *Brahmā*

But how do you know this? Because in the preceding passage the Lord *Viṣṇu* is mentioned and so the whole hymn is a praise of the four forms of *Viṣṇu*

Because in the preceding three lines or *pādas* *Viṣṇu*, *Trāṣṭā* and *Prajāpati* are mentioned and in the fourth line *Dhātī* occurs, therefore, these are inferred to be the four forms of *Viṣṇu* as mentioned here, namely, *Vāsudeva*, *Saṅkarsana*, *Pradyumna* and *Anuruddha*

The whole stanza of Rig Veda is as follows —

'May *Viṣṇu* form on I mould the womb, may *Trāṣṭā* duly shape the form
Prajāpati expel the foetus and *Dhātī* be the germ for thee

But how do you say that this *Viṣṇu* *Trāṣṭā* &c denote the four forms of *Viṣṇu* and are not the names of separate deities? This the Commentator answers by quoting an authority

As says a text — "The forming and moulding of the womb is from *Vāsudeva*, the shaping of the form belongs to *Saṅkarsana*, the act of ejecting the child from the womb called *Nivṛta* and translated above as expel the foetus is the work of *Pradyumna* while maintaining the germ in the womb and nourishing it there, is the act of *Anuruddha*"

(Forming and moulding the womb means the power to produce the son or it may mean the purification of the womb. 'Shaping the form' means the construction of the various limbs and organs of the body of the child in the foetus. The 'ejectment' means the expulsion of the child from the womb when the time of delivery has approached. Letting the germ means upholding the foetus. If *Vāsudeva* &c perform these functions why does the Vedic *bruti* not mention these names and why does it use names like *Viṣṇu* *Trāṣṭā*, &c? To this the Commentator answers by showing that these names etymologically are the same —

Viṣṇu comes from the $\sqrt{\text{Vṛ}} + \text{ṣṇ}$ 'to pervade', and *Vasṇ* Deva also means the Lord who pervades all, and thus both are one. *Trāṣṭā* comes

from the √Tvas 'to shine,' and Sāṅkarāna also means the same. Prajāpati means 'he who causes the offspring (Prīya) to fall (pati) from the womb on the ground, and Nīśka means coming out of the womb, therefore Prajāpati (or he who ejects the fetus from the womb) = Pradyumnā. While Aniruddha is Dhṛta because he upholds (Dharaṇa) the fetus.

Identified that these four names found in the Vedas may be all identified with the four names, Vāsu Dev etc. but what are the two Aśvins mentioned in the next stanza which runs as follows:

O Śinvali set the germ set thou the germ Sarsavatī

May the Twin Gods bestow the germ the Aśvins crowned with lotuses

To this the Commentator answers:

Kṛiṣṇa and Rama are the Aśvins mentioned in this passage.

The Commentator next explains the passage the animals run to forests and dens from men.

Because the form of Nṛ Siṃha dwells always in forest and dens therefore the wild animals when frightened instinctively run towards forest and dens for protection, even though they know not that their protector Nṛ Siṃha is always there. Because when the wild animals are frightened the Lord is Nṛ Siṃha is always their protection.

Because Sāṅkarāna is said to be the refuge of the Pitṛis therefore, even the ignorant put down or offer funeral cakes (Pindas) to them, otherwise how could these offerings thus given reach the dead ancestors? (Because Sāṅkarāna is the Lord of the Pitṛis he carries these offerings to them.)

Though there is no difference among these (four) forms either in quality or in name (for any name is as good to call upon the God as the other for all these forms are equally the Most High) yet His most particular favourite name is said to be Nārāyaṇa. Because verily all the other names conjointly denote what the single word Nārāyaṇa does. Or because any one of these names is equal to that of Nārāyaṇa and can be as effective as that name then only when it is meditated upon with the full significance of the word Nārāyaṇa that is with the notion that the Lord is full of all auspicious excellent and perfect qualities and the name denotes the same.

(It was mentioned before that the Devas became the comment over all, because they knew the meaning of the name Nārāyaṇa and understood it to mean the fullness of all excellent qualities.) Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajāpati.

TENTH KHANDA

MANTRA 1

अथ स्वत्वात्मसंमितमतिमृत्यु सप्तविधः सामोपासीत
हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha khalu, now then आत्मतन्त्रिः Ātmatantriḥ (am, self standard, one that cannot be compared to anything else than its own self as gaganā or space has nothing else to compare it with than itself Or it may mean equal to each other Uniform to itself चक्षित्युः Aśmṛityu deathless, one who has crossed over death, conquered death सप्तविधः Saptavidhā, seven fold, (in the forms of Pradyumna etc) समः Samā, Sāman, the Harmonious उपासीत Upāsīt, let one meditate हिंकार Hīmkāra is Hīkṛta (has three syllables) त्र्यक्षर Tṛyākṣaram three syllables प्रस्ताव Prastāva, Prastāva (has three syllables) इति Iti, thus तत् tat, therefore सम Samā equal

1 Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless Hīmkāra has three syllables and Prastāva has also three syllables Therefore, both these forms (Pradyumna and Vāsudeva) are equal to each other (in knowledge, bliss and power) —123

MANTRA 2

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत् इहैकं
तत्समम् ॥ २ ॥

आदि Ādih, First Vācāla इति Iti thus द्वि Dvi, two अक्षर Aksaram, syllable (But how do you make it three syllables? An —by adding one from Pratihāra which has four syllables) प्रतिहार Pratihārah Anuruddha इति Iti thus चतुर Chatur four अक्षर Aksaram syllables तत् Tat from that वा, from Pratihāra इद् Iha to this, वा to Ādi should be added एक Ekam, one, i.e., the syllable pra तत् tat therefore सम Samā equal

2 The word Ādi has two syllables and the word Pratihāra has four syllables, taking one syllable from the last and adding it to the first both become tri-syllabic Therefore Vārāha and Anuruddha are equal (in knowledge, bliss and power) —124

MANTRA 3

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं
भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथ Udgītha, Nārāyaṇa called the Udgītha. इति Iti, thus त्रि-अक्षरं tri-
akṣaram, three syllables उपद्रव Upadravaḥ, Nṛsiṃha इति Iti, thus चतुरक्षरं
Chaturakṣaram, four syllables त्रिभिः tribhīḥ, with three त्रिभिः tribhīḥ, with
three सम Samam equal भवति Bhavati, become (Two names become equal)
अक्षरं Akṣaram, one syllable, १८, the 1st syllable of Upadravaḥ आतिशिष्यते
Atiśiśyate, remains over, ०१८, the syllable Vah is excessive त्र्यक्षरं tri-akṣaram,
three syllables, ०१८, Vah has also three syllables १, २, ३, ४, ५ । इति Tat, therefore
सम Samam, equal (to the other names like Hīṁkāra, etc.)

3 The word Udgītha has three syllables, the word
Upadravaḥ has four syllables. The three and three are
equal, the one syllable (of Upadravaḥ) which is left over, is
also tri-syllabic, therefore, it also is equal to the other
names, (like Hīṁkāra, Prastāva, etc., and it is the name of
Kṣṇābdhisāyam) —125

MANTRA 4

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि
द्वाविंशतिरक्षराणि ॥ ४ ॥

निधन Nidhānam, Saṅkareṇa इति Iti, thus त्र्यक्षरं tri-akṣaram, three
syllables तानि Tāni therefore सम Samam equal एव Eva, certainly भवति
Bhavati, becomes तानि tāni, these (forms Hīṁkāra etc.) ह Ha Verily वै
Vai, indeed द्वाविंशति Dvaviṁśati, twenty-two अक्षराणि Akṣaraṇi syllables

4 The word Nidhāna has three syllables therefore
this name of the Lord is also verily equal to the other names
Thus altogether there are twenty-two syllables —126

MANTRA 5

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो
द्वाविंशेन परमादित्याजयति तन्नाकं तद्विशोकम् ॥ ५ ॥

एकविंशत्या Ekaviṁśatyā by the knowledge of the twenty first, ११८, by Kalki
denoted by the syllable न Na of Nidhāna आदित्यādityam, the sun the
Lord residing in the sun आप्नोति Āpnōti, gets एकविंश Ekaviṁśah, twenty-
first from Keśava in the forehead वै Vai, verily इतो Itah, from this, ११८, from
this body from the Lord Keśava residing in the forehead असौ Asau that

Kalki आदित्य Āditya, in the sun सवित्र Dravimśana, by the knowledge of the twenty-second, २२, of Vah, the name of Kṣirābhuṣyaṁ पर Param, above आदित्यात् Ādityāt the sun जयति Jayati, obtains, conquers तत् Tat, that (the twenty-second) नाक Nāka, free from sorrow blessed तत् Tat, that विनाशक Viśāka, destroyer of grief of His devotees

5 By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun). for Kalki is verily the twenty-first from here (Kṣava in the forehead) By the knowledge of the twenty-second, he attains what is beyond Kalki. He is the Griefless and He is the Destroyer of grief (of His devotees) —127

MĀTRĀ ॥

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाजयो भवति य एतदेवं
विद्वानात्मसंमितमतिमृत्यु सप्तविधं सामोपास्ते सामोपास्ते ॥६॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Āpnoti, gets हा Ha, here (in the earth the form Īmadagm, etc.) आदित्यस्य Ādityasya, of the sun (of Kalki) जय Jayam, victory, attainment पर Parā, above, higher qualifying जयः इ Hī, indeed अस्य Asya, of this, २२ of the worshipper आदित्यमयात् Ādityamāyāt after attainment of the Lord in the sun २२, Kalki जय Jayah, attainment भवति Bhavati, becomes य Yā, who एतत् Eta, this Lord Viṣṇu एव Eva, thus विद्वान् Vidvān, knowing आत्मसंमित Ātmasammitam, uniform to itself अतिमृत्यु Atimṛtyu deathless सप्तविधं Sapta Vidham, seven fold साम Sām, Harmonious उपोस्ते Upośte mediates एव Eva, Harmonious उपोस्ते Upośte, mediates

6 He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless attains (not only) here the form residing in the earth, etc., but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (२२, reaching Kṣirābhuṣyaṁ) —128

VĀMĪNĀ'S COMMENTARY

The brāhmin teaches the meditation on the seven-fold Lord called Samsa, showing that when thought of with regard to the attributes of knowledge bliss and power there is always difference between Jivas, from Brahmā downwards yet there is no such difference in Pradyumna &c., which are the forms of the Lord. All these forms have this peculiarity and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge bliss and power wisdom intelligence joy and activity yet these Divine Forms are absolutely equal to each other so far as those three qualities are concerned

The old view is that this *khayā* relates to the well known *Sāma Veda*. That is wrong. For it is impossible for any scripture or for the *Sāma Veda*, which consists of mere words, to possess the attributes of being *ātmāsamuita*, "uniform with itself" or of 'leading beyond death'. Such however are the attributes given to it here. The qualities moreover of being 'graceless, etc., are inapplicable to any scripture. But," says an objector, even if it be taken as applying to the Lord, how can the Lord be said to be uniform with itself because differences appear in the various forms that He assumes from time to time. For though the words *Uau* and *"Go*, both denote the same thing, namely 'a cow', yet they are not the same so far as the words are concerned. Therefore the epithet that the Lord is uniform in itself is not appropriate. To this the Commentator answers by quoting in authority —

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "*Ātma samuita*," such is *Viṣṇu*. He is called 'beyond death' because He is deathless. That *Viṣṇu* exists seven fold, having seven forms called *Pradyumna*, *Vasudeva*, *Vaṭśara*, *Nārayana*, *Anuraddha*, *Niṣīṣṇa* and *Saṅkarsana*. All these forms, however, are equal in knowledge, bliss and power.

According to old commentators the words *hikāra* and *Prastava* are called equal and are said to be the names of *Sāma Veda*. This is an erroneous explanation, and is due to not understanding the full significance of the words *Tat Samam* which occur so many times in the *Khanda*. The Commentator shows that all these names *Hikāra*, *Prastava*, etc. when analysed resolve themselves into three syllables each, and that those which have a syllable less or more, become tri-syllable by adding a syllable from another name, or by joining one. Thus we have eight forms and names mentioned in this *Khanda* each of which is the name of the Lord and denotes the possession of the three attributes of knowledge, bliss and power. The following table will make it clear —

Name	Knowledge	Bliss	Power
1 <i>Hikāra</i> Pradyumna	Hi	kā	ra
2 <i>Prastava</i> Vasudeva	Pra	stā	va
3 <i>Ādipra</i> Varaka	Ā	di	ra
4 <i>Tihāra</i> Anuraddha	Ti	hā	ra
5 <i>Udgitha</i> Nārayana	U	gi	thā
6 <i>Upadra</i> Nigroha	U	pa	dra
7 <i>Nidharsa</i> Saṅkarsana	Ni	dha	rsa
8 <i>Vaṭśara</i> Abhikarsana	V	a	ra

According to *Madhva* *Vaṭśara* denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean).

The three syllables of all the names *Hikāra* etc. belonging to the various forms of the Lord always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable. (Thus, every form

controlled by that Lord Viṣṇu सः Sah, he नः Nah, who ननु Evam thus ननु एतत्, this, गायत्रि Gāyatriam, the Lord called Gāyatra Sāman गायितु Prāṇesu, in the senses श्रेयः Protam, interwoven, refuged controlled by वेद Veda knows गायत्रीभवति Prātibhāvati becomes beloved of Viṣṇu dwelling in the senses सः सः Sarvaṃ, whole, all, entire आयुः Ayuh, life, etc., release, Mokṣa गतिः Eti, attains ज्ञोक्तुः Jyok, all knowing जीवति Jivati, lives महान् Mahān, great, प्रजया Prajaya through offspring or wisdom वसुभिः Paśubhiḥ, with cattle, or with Vedas भवति Bhavati, becomes महान् Mahān great किर्याः Kiriyā with fame महामनाः Mahāmanāḥ, high minded स्यात् Syat, let (him) be सः Tat his व्रतम् Vratam, vow, motto

Let one realise the glory of the five-fold Harmonious called Gāyatri śīman in the senses

1 Prādhvanna in mind, Vāsudeva in speech, Nārāyaṇa in sight, Amuddha in hearing, and Saṅkarsuṇi in smell That is, the Gāyatra Sāman as refuged in the Lord, residing in the senses He who thus knows this Gāyatra refuged in Viṣṇu, dwelling in prāṇas, becomes the object of affection to the Lord, gets Life Eternal, lives as all-knowing, and great in children and cattle (wisdom and Vedic knowledge) great in fame and his vow is "Be high minded"—120

MADHYAḤ COMMENTARY

(In this and the ten succeeding khāṇḍas is again mentioned the glory of the Lord as expressed by such terms as Gāyatra Sāman Rathantara Sāman etc., and as the controller of those. The present khāṇḍa shows that the Lord dwells in the senses and is to be meditated upon as in khāṇḍa seven with this addition that He is expressed by the term Gāyatra śīman &c. and is the controller of the same. The words Manva is Hīrāṇya &c., do not require any explanation since they were already explained before in khāṇḍa seventh. The only new words in this khāṇḍa are explained now (namely, Gāyatri, protam (from sarvaṃ jñānaḥ = jñok))

The Gāyatra Sāman is always interwoven in Hari dwelling in Prāṇa. The word 'interwoven (protam) means being an expression of His' and 'being an entity controlled by Him'. (Thus Gāyatra Sāman is the name of the Lord and is controlled by the Lord)

The word etad that is a Demonstrative Pronoun and always refers to a word that has gone before. But Gāyatra Sāman was nowhere mentioned before to what does then the word etad in the first sentence of the 11th khāṇḍa refer? To this, the Commentator answers

The force of etad is to show that the Gāyatra Sāman being mentioned next to Viṣṇu dwelling in the Prāṇa is also refuged in Viṣṇu dwelling in Prāṇa. This is the force of the word etad

not only possesses these three attributes, but its very name also denotes the same fact)

Though Ādi has only two syllables yet taking the syllable Pra from the beginning of the word Prithivī and joining it to the name Ādi (which thus becomes Ādipra), we get both names of the Lord tri syllabic (one as Ādipra and the other as Tihra)

The word Upadrava has four syllables. Its last syllable is taken separately as making one word (and itself consisting of three letters Vah)

Though in Upadrava the syllable ' vah ' is left off as excessive yet it is also the name of Nityanra and designates that form of His which sleeps on the ocean of milk. But in the case of this word, instead of syllables we take the three letters vah as denoting the three attributes: knowledge, bliss and power. Thus this vah becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge, bliss and power, and thus the Supreme Person is denoted by this word also. He who knows the meaning of the word vah attains the Lord, sleeping on the ocean of space. But by knowing Him in the remaining twenty one syllables, the Lord presiding in the solar orb is obtained.

This really Lord Vira thus becomes possessed of twenty two forms of which twenty one consist of triads of three syllables while the last consists of one syllable only (vah), and designates the Sleeper on the ocean of milk. Thus the Lord has twenty two forms.

The four forms Pradyumna, Visudeva, Vraha and Nityanra have each a triad in it, and thus they become twelve ($4 \times 3 = 12$). They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with Hekara and the rest.

The fifth Anuddha has three forms. the sixth Nṛi Sāha is also a triad. The triad of Anuddha and the two forms of Nṛi Sāha form a pentad and this pentad presides over the five seasons in the form of Ish, Ac

The third form of the triad of Nṛisāha (two already have been appropriated by the seasons) resides in earth and is called Jāmadagnya. The triad of the seven namely of the Sahkaryan consists of three forms namely, Rami, Kṛisna and Kāka which exist in the sky, heaven and the sun, respectively. By knowing any one of these twenty forms of the Lord one goes to that form of the Lord which resides in that particular locality that is, one goes to that Lokān on which that form presides. By knowing

the twenty second form, called the Lord sleeping on the ocean of milk, one attains the indestructible form, the highest Mukti.

This incidentally shows that Mukti is not attained until the Yogi reaches the Sveta dvipa where sleeps Kṛishṇasayin.

This twenty second form is called Nākṛam, because it is free from all sorrow and grief. *K* means happiness, *a* means absence of happiness. Nākṛa means negation of the absence of happiness, that is, positive joy. The double negative shows the intensity of joy, because He is essentially full of intense bliss. He is called Vīkṛa because He destroys all the sorrows of His devotees. Thus in the Saṁt Saṁhitā.

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the lotus on which that Lord resides. An objector says this assertion is not absolutely correct because it has also been said that the worshipper of the form of the Lord presiding over earth gets to the Solar world also because all forms are uniform to each other. This objection is answered by the Commentator by taking up the fifth Mantra of this Khanda and explaining it.

The phrase 'He obtains here victory over the Sun' is next explained. The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun, since all forms are uniform and are one in their community of power and bliss and knowledge. The phrase 'To Him accrues a victory higher than the victory over the Sun,' is now explained. After attaining to the Lord who is called Āditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper on the-ocean of milk.

For this the Commentator quotes an authority: "Though it is true that one by worshipping a particular form of Viṣṇu can attain that form, and he thereby can attain all other forms of the Lord, because of the uniformity of all forms, yet the worship of other forms is not a redundancy, because by such worship there accrues increase of happiness to the devotee, therefore, it is always good to worship as many forms of the Lord as one can."

And there is attainment of the twenty second form more easily. The word 'victory' of the text has been explained by the Commentator as attaining the Lord. He next quotes an authority for this interpretation.

The word Jyā victory here means attainment, just as we find it in the following Mantra of the white Yajurveda XV 8.

Form 10 deva sūktar yajum puṁyā devyām sikhidān sūtra
jitum dhruvjitum svajitum

God Svitra speed this God loved sacrifice of ours. *Friend finding,*
ever-conquering winning wealth and heaven.

(Says an objector:—Admitted that the force of the word *etat* is to show that the Gayatra Saman is in the Lord, but what is the force of the word *etat* in the last mantra of the tenth Khanda? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to Viṣṇu Himself? This objection is answered by the Commentator next).—

In some places the word *etat* refers to Viṣṇu himself, by the very fact of its demonstrative force (as in mantra six of Khanda ten).

(The word *Prāṇi* has been explained by old commentators as "None of his senses loses its activity." This is wrong, as the Commentator shows):—

The devotee is called *prāṇi*, because he is fondled by the Lord Viṣṇu dwelling in the *prāṇi*.

(The words "*sarvam āyus eti*" have been explained by old commentators as "gets hundred years of life." The Commentator explains it thus):—

The Mokṣa is called "*sarva āyus*" because it is the Life Eternal. Similarly, the word *jyok* does not mean brightly, but all-knowing.

TWELFTH KHANDA.

MANTRA I.

अभिमन्यति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति
स उद्गीथोद्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनम्
सःशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्व्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
न प्रत्यद्भुद्भिमाचामेद्र निष्ठीवेत्तद्व्रतम् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमन्यति Abhimānīti, rubs the fire stick स Sab, he हिंकारो Hīṅkārah, Pradyumna एनः Oḥmāh, smoke जायते Jāyate, is born, rises स Sab, he प्रस्तावो Prastāvah, Vāsudeva सत्यनि Jvalate, burns स Sab, he उद्गीथो Udgīthah, Nārāyaṇa अंगारम् Angārāh, glowing coals भवन्ति Bhavanti, become सः Sab, he प्रतिहारः Pratihārāh, Anuruddhā उपशाम्यति Upaśāmyati, goes down, extinguishes नहं Eā, that निष्ये Nidhīnam, Sankāśyaṇa यशाम्यति Samśāmyati, completely goes down नहं Eā, that निष्ये Nidhīnam, Sankāśyaṇa एतम् Etā, this रथन्तरो Rathamāntaram, Rathamāntara Sāma यज्ञौ Agnau, is the fire, सोमं Proam, interwoven सः Sab, he यः Yāh, who एवं Evam, thus एतम्

Etat, this रथन्तरे Rathantaram Rathantara Sāma अग्ने Agnau, in the fire
 प्रोते Protam, intern ven, refuted controlled by वेद Veda knows ब्रह्मवर्चायाः Brahmvarchasya, the person whose energy has increased owing to his wor-
 shipping Brāhman or Viśnu tis, who has become released अनाद आनदाह
 able to eat large quantity of food, via healthy भवति Bhavati becomes सर्वे
 Sarvam, all eternal आयु आयु, life एति Eti gets ज्योत् Jyoh all-knowing
 जीवति Jivati lives महान् Mahān, great प्रजाया Prajaya, through (spring
 पशुभिः Pasubhiḥ, through cattle भवति Bhavati becomes महान् Mahān, great
 कीर्त्या Kīrtiā, with fame न Na, not प्रत्यक् Pratyak, facing अग्नि Agnim, fire
 आपयेद् Āchāmet let (him) eat न Na, not निषिद् Nisidhet, let (one) spit,
 or throw out phlegm तत् Tat, that व्रतम् Vratam, vow

Let one realise the glory of the five-fold Harmonious Lord called
 Rathantara Sāma in the fire

1 Pradyumna in the rubbing of the firesticks, Vāsu-
 deva in the rising smoke, Nārāyaṇa in the burning fire,
 Aniruddha in the glowing coals, and Saṅkarsana when it has
 gone down partly, and Saṅkarsana also in the fire which has
 gone down completely. This is the Rathantara Sāman as
 refuted in the Lord dwelling in the various forms of fire. He
 who knows thus this Rathantara Sāman, as refuted in the
 Lord, dwelling in the fire, evolves all Brāhmic powers,
 becomes healthy, gets Life Eternal, lives all-knowing, great
 in children and cattle (mighty through wisdom and learn-
 ing), great in fame. His vow is "do not eat facing the fire
 or spit before it"—126

VADHYAS COMMENTARY

He who meditates on Isāvardana in fire as the cause of the various
 actions connected with the ignition of fire, is the Supreme Lord Hari
 existing in the act of rubbing of fire sticks etc., and who is the refuge
 of Rathantara Sāman and has five forms but verily gets release from the
 ocean of Samsara.

Note.—This explains the fruit of the realization that Rathantara Sāman is refuted
 in and controlled by the Lord Hari in His five-fold aspects as existing in fire.

THIRTEENTH KHANDA

MANTRA 1.

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते
स उद्वीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति
तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥१॥

स य एवमेतद्वामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति मिथु-
नान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते Upamantrayate, thinks, constantly meditates, स Sah, that
हिंकार Hinkarah, Pradyumna ज्ञपयते Gnapyate, anticipates pleasure, fervently
prays स Sah, that प्रस्ताव Prastāvah, Vāsudeva, स्त्रिया Strīyā, wife, the
Beloved Lord सह Saha, with शेते Sete, sleeps, reposes in, loses conscious-
ness, स Sah, that उद्वीथ Udgithah, Nārāyaṇa, प्रति Prati, opposite, स्त्री
Strī, (facing) the wife The word prati is to be construed with the next aete
सह Saha, with (गति) गते Prati etc, watches Comes out of trance, opposite of
dete, and therefore works सः Sah, that प्रतिहार Pratiharah, Aniruddha, कालं
Kalam, time गच्छति Gachchhati, goes, vanishes तत् Tat, that निधन Nidhanam,
Sankarsana पार Pāram, space गच्छति Gachchhati goes vanishes तत् Tat,
that निधन Nidhanam, Sankarsana एतत् Etat, this (is) वामदेव्य Vāmadevyam,
Vāmadevya मिथुने Mithune, in union, in generation इति Itam interwoven,
refused, controlled by स Sah, he य Yah, who एव Evam, thus एतत् Etat,
this वामदेव्य Vāmadevyam, Vāmadevyam मिथुने Mithune, in generation, मोह
Protam, interwoven वेद Veda, knows मिथुनी भवति Mithunī bhavati, never
abandons his wife, becomes God united, मिथुनात् मिथुनात् Mithunāt mithunai,
from every intercourse, from every union with the Lord प्रजायते Prajayate,
he begets a child, He pours down life giving energy on humanity न Na, not
काचन Kauchana, any wife परिहरेत् Parihareti, should abandon (if he has more
than one wife)

Let one realise the glory of the five-fold Lord called Vāmadevya
Suman in the act of generation

Pradyumna in the thinking of wife, Vāsudeva in
talking with her, Nārāyaṇa, etc, in sleeping, etc This is the
Vāmadevya Sāman refused in the various acts which bring
about union of husband and wife He who knows this

Vāmadevya Sāman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets Life Eternal, lives all-knowing, great in knowledge and learning, great in fame His vow is "Let no wife be abandoned"—129

Note—Pradyumna in thinking of the Lord, Vāsudeva in fervent pouring out of the heart to the Lord, Nīravama in loss of consciousness and reposing in the Lord, Aniroddha in regaining consciousness and working as the instrument of the Beloved, and Sankarsana in rising above time and space. This is the Vāmadevya Sāman refuged in the Union. He who knows this Vāmadevya Sāman, thus refuged in the Lord of Union remains ever united with the Lord, becomes strong &c. His motto is "Let no one be despised."

Note—This Khanda is generally left untranslated, as it is supposed to be untranslatable. But it is a pity that the modern scholars never pay any attention to the fact that the Khanda is sacred to a Rishi called Vāmadeva, one who is described in the Yoda as having united himself with God and having retained his consciousness after such union. In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun, I am the Moon" (Rig Veda II 46 1 & 10). This is the Rishi of this Khanda. I, therefore, lay this suggestion before the scholars of Sanscrit, to consider seriously whether the whole Khanda here may not be a description of the union of the human soul with the Divine Beloved. The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upanishad in the first adhyāya, as the name of the primary couple, produced by Brahman, namely, spirit and matter, Prana and Raza, or the Chief Breath and Sarasvatī. It is the union of these two that has produced the whole universe. Mādhva has done no doubt a great service by rescuing this Khanda from the obscenity said to attach to it. In their simplest plain meaning the words of this Khanda describe the union of husband and wife. But if we take the suggestion contained in the name of the Rishi and the fact that he was one of those few God absorbed, God intoxicated sages, we cannot but come to the conclusion, that this Khanda describes, in a poetical language the coming together of the man and God. The five stages through which this union with God takes place are described in it. The first is the stage of constant thinking of God and reciting his name. The second is the stage of pouring out one's heart to God intensely praying to Him to reveal Himself to His devotee. The third is the stage when he feels the presence of God and loses his own consciousness in that Presence. This is the state of trance called 'reposing in the Beloved.' The fourth is the stage when he awakens from that trance and works with Him. He becomes now the agent of the Lord and the last when he is absorbed when time and space vanish. When kāla or time and pāra or space are gone (gachchhati) are gone for ever. This is the last stage. It is in this stage that the great vow given to him becomes literally true. The vow of this mithuna or God united sage is, nakanahana, naraharet, let him not reject anybody or anything. All that everything is divine, such a sage would drink ambrosia and poison with equal indifference. For he sees God everywhere and in the bliss of his union cries like his master Vāmadeva, I am the Sun, I am the Moon, yea, I am everything.

MADHVA'S COMMENTARY

A person who meditates on the Lord Parusottama in the five-fold acts of generation and as having the five fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly.

Note—The phrase *mithuni bhavati* of the text means one who never abandons any one of his wives but treats them all impartially, if he by some unforeseen accident marries more than one wife. The old Commentators have misunderstood this Khanda and the words 'na kinebha parishret' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse. This however, is not the meaning of those words. They simply mean that among his many wives, he should not abandon or reject any one but equally deal with them, so far as marital relations are concerned.

The words *mithuna protam* means dependent upon or refuged in the Lord dwelling in *mithuna*. This word when literally analysed means the Lord as the Commentator shows —

The Lord is called *mithunam* because he brings together (*mayati*) two peoples (*mitha*), the ~~the~~ of *mitha* becomes *m*.

FOURTEENTH KHANDA

MANTRA :

उद्यन्द्िकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराहः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्क्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

इयन् *Udyan*, rising दिकार *Himlārah Pradyumna* उदित *Uditah* risen प्रस्ताव *Prastavah*, *Vasudeva* मध्यदिन *Madhyandinah*, midday उद्गीथ *Udgitha*, *Nārāyana* अपराह *Aparāhaah*, afternoon प्रतिहार, *Prathārah*, Anuruddha अस्त *Astam*, setting यन् *Yat*, what निधन *Nidhanam*, *Saukarsana* एतन् *Etat*, this बृहन् *Brihat*, *Brihat Sāman* आदित्ये *Āditye* in the sun प्रोत *Protam*, interwoven, refuged, controlled by, etc तेजस्वी *Tejasvī*, refulgent तपन्तं *Tapantam*, heat of the sun न निन्देत् *Na nindet*, never complain

1 *Pradyumna* in the rising sun, *Vāsudeva* in the risen sun, *Nārāyana* in the midday sun *Anuruddha* in the afternoon, and *Saukarsana* in the setting sun. This is the *Brihat Sāman* as refuged and controlled by the Lord, in the sun. He who knows the *Brihat Sāman* as interwoven in the

sun, becomes refulgent and strong, he gets the Life Eternal, lives all-knowing, great in knowledge and learning, great in fame His vow is 'Never complain of the heat of the sun'—130

FIFTIETH KHANḌA

MANTRA 1(a)

अभ्राणि संश्रवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति
स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्नि-
धनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhṛāṇi, mists संश्रवन्ते Samśravante, gather स Sah, that हिंकार Hinkārāḥ Prādyumnā मेघ Meghāḥ cloud जायते Jāyate, becomes स Sah that प्रस्ताव Prastāvāḥ, Vasudeva वर्षति Varṣati rains स Sah hiṭ उद्गीथ Udgīthāḥ, Nārāyaṇa विद्योतते Vidyotate lightens स्तनयति Stanyati, thunders स Sah that प्रतिहार Pratihārāḥ Aniruddha उद्गृह्णाति Udgṛhṇāti ceases नद् Tat that निधन Nidhanam Sankarsāṇa एतद् Etat this वै रूप Vai rūpam, the Vairūpa Sāman पर्जन्ये Parjanyaḥ in the cloud प्रोतम् Protam interwoven, refuged, controlled by

1 (a) Let one realise the glory of the five foli Harmonious Lord, called Virūpasakṛm in the cloud

Pradyumna in gathering of the mists, Vasudeva in the cloud which has risen, Nārāyaṇa in the rains, Aniruddha in the flashes, and thunders, and Sankarsāṇa in the stopping or ceasing (of the clouds) This is the Vairūpa Sāman as refuged in the Lord dwelling in the clouds—131

MANTRA 1(b)

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च
पशूनवरूपे सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sah he य Yāḥ who एव Evaṃ, thus वै रूप Vai Rūpam the Vairūpa पर्जन्ये Parjanyaḥ in the cloud प्रोत P otam, interwoven, refuged, controlled by वेद Veda knows विरूपा Virūpāḥ, badly shaped च Cha, and,

सुरुपान् Surupān, handsome न चिर, and, पशुन् Paśūn, the cattle अयम् आयुः Ayam-
dhe, gets, obtains सर्वं Sarvaṁ, full आयु आयुः Āyuh, life एति Eti, reaches ज्योक्
Jyok well, long, all knowing जीवति Jivati, lives. महान् Mahān, great प्रजया
Prajayā, with children पशुभिः Paśubhiḥ, with cattle. भवति Bhavati, becomes.
महात् Mahat, great कीर्त्या Kīrtiā, with fame. वसन्तः Varsantam, raining. न Na,
not. निन्देत् Nindet, decri, complain तत् Tat, that. व्रतम् Vratam, rule, vow.

(c) He who knows the Vairūpa Sāman as refuged in the Lord dwelling in the cloud, gets cattle both handsome and ugly, becomes refulgent and strong, obtains the Life Eternal, he lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the raining of the clouds"—132.

SIXTEENTH KĀṆDA.

MANTRA 1.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीयः शरत्प्रति
हारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया
पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्यर्तु न निन्देत्तद्व्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्तः Vasantah, spring हिंकारः Hīṅkaraḥ, Pradyumna ग्रीष्मः Grīṣmah,
summer. प्रस्तावः Prastāvah, Viśuddeva वर्षा Varsā, rainy season उद्गीयः Udgi-
thah, Nārāyaṇa शरत् Śarat, autumn. प्रतिहारः Pratiharah, Anuruddha हेमन्तः
Hemantah, winter. निधनः Nadhrinam, Śākarsana. एतत् Etat, this वैराजः Vai-
rājā, named Vairāja (Sāman) मृतुषु Ritṣu, in the seasons. प्रोतः Protam,
interwoven स Sah, he य Yah who एव Evam, thus एतत् Etat, this (Vairāja
Sāman). वैराजः Vairājā, Sāman called Vairāja. मृतुषु Ritṣu, in the seasons
प्रोतः Protam, interwoven, refuged, controlled by वेद Veda, knows विराजति
Virājati, shines प्रजया Prajyā, mighty in knowledge. पशुभिः Paśubhiḥ, mighty
in Vedae. ब्रह्मवर्चसेन Brahmanavarchasena, through glory of countenance सर्वं
Sarvaṁ, all, long आयु आयुः Āyuh, life एति Eti, gets ज्योक् Jyok, all-knowing.
जीवति Jivati, lives महान् Mahān, great. प्रजया Prajyā, with children पशुभिः
Paśubhiḥ, with cattle. भवति Bhavati, becomes महान् Mahān, great कीर्त्या
Kīrtiā, with fame मृतुषु Ritṣu, the seasons न Na, not निन्देत् Nindet, com-
plain तत् Tat, that व्रतम् Vratam, vow, rule,

1. Let one realise the glory of the five-fold Harmonious Lord called Vairāj Sîman in the seasons

Pradyumna in spring, Vāsudevâ in summer, Nârâyana in the rains, Annuddha in the autumn, and Saṅkarsana in winter. He who knows this Vairāja Sîman as refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons"—133

SEVENTEENTH KHANḌA

MANTRA 1.

पृथिवी हिंकारोऽन्तरिचं प्रस्तावो द्यौरुद्गीथो विशः प्रति-
हारः समुद्रो निधनमेताः शक्यो लोकेषु प्रोताः ॥ २ ॥

स य एवमेताः शक्यो लोकेषु प्रोता वेद लोकी भवति
सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
लोकाश्च निन्देत्तद्व्रतम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Prithivî, the earth हिंकार Hîmkārah, Pradyumna अन्तरिच Antarik-
sam, sky प्रस्ताव Prastāva, Vasudeva द्यौ Dyauh, heaven उद्गीथ Udgîthah,
Nârâyana विश Viśah, directions, quarters, when applied to the Lord it means
the Commander (देशेन) प्रतिहार Pratihārah, Annuddha, समुद्र Samudrah, ocean,
when applied to the Lord it means complete (सम्यक्) abundance (अद्भुत) निधन
Nidhanam Saṅkarsana एता Etāh, these शक्ये Śakyaḥ, called Śakvāḥ
लोकेषु Lokeshu, (in the Lord dwelling) in the worlds प्रोता Protaḥ, interwoven,
refuged, controlled by स Sah, he य Yah, who एव I vān, thus एता Etāh,
these शक्ये Śakvaḥ, called Śakvāḥ लोकेषु Lokeshu, (in the forms of the
Lord dwelling) in the worlds प्रोता Protaḥ, interwoven, refuged, controlled by,
वेद Vedā, knows लोकीभवति Lokābhavati, becomes dweller of the superlative worlds
(The rest as above)

1. Let one realise the glory of the Harmonious Lord called Sîkari Sîman in the worlds

Pradyumna in the earth, Vāsudeva in the sky, Nârāyana in the heaven, Annuddha, in the quarters, Saṅkarsana

in the sea. These are the Sakvan Sāman, refuged in the Lord, dwelling in the worlds. He who knows these Sakvan Sāman, as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame, and his vow is "Never complain of the worlds"—134

EIGHTEENTH KHANDA

MANTRA 1

अजा हिंकारोऽव्ययः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः
पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्व-
मायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
पशून् निन्देत्तद्व्रतम् ॥ २ ॥

इत्यष्टावशः खण्डः ॥ १८ ॥

* अजा 'Aja' (not the same as in khanda six) अश्वाः Esh, the = रेवत्यः Revatyah Revati Sāman पशुषु Paśusu, in the five fold Lord dwelling in the animals प्रोता Protah, interwoven refuged in controlled by
(The rest is above)

1 Let one realise the glory of the five fold HARMONY the Lord called Revati Sāman in animals

Pradyumna in goats Vāsudeva in sheep, Nārāyaṇa in cows, Anuddha in horses and Sankarāna in men. These are the Revati Sāman, as refuged in the Lord dwelling in the various forms of animals. He who knows these Revati Sāman as refuged in the Lord dwelling in the animals, gets the blessed protector, the Life Eternal, lives all knowing, great in wisdom and learning, great in fame, and his vow is "Never complain of animals"—135

NINETEENTH KHANDA

MANTRA 1

लोम हिंकारस्त्वक्प्रस्तावो माक्षसमुद्गीथोऽस्थि प्रतिहारो
मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन
विदूर्ध्वति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या संवत्सरं मज्जो नाश्नीयाच्चद्रतं मज्जु नाश्नी-
यादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body : Loma as applied to Lord means the destroyer
(लोपक) हिंकार Hinkarah, Pradyumna स्त्वक् I val, the skin. The Lord is called स्त्वक्
because He is resplendent and brilliant tava equal to prakāśa light प्रस्ताव Pras-
tāvah, Vāsudeva मास Māusam flesh When applied to the Lord it means glad-
dening (मादन) essence (सार) अस्थि Asthi, bone When applied to the Lord it means
firm seated (सिंहासनासन) मज्जा Majjā, marrow When applied to the Lord it means
producer of ecstasy (वरस्य जननात्) यज्ञायज्ञीय Yajñayajñiyam, the Śīman called
so अङ्गेषु Angaṣu, in the limbs, in the forms of the Lord residing over the limbs
When applied to the Lord शय means the nearest, standing near (अन्तिक near
गत existing) अङ्गीभवति Angibhavati, becomes possessed of strong limbs अङ्गेन
Angena, in any limb, like hands, feet, etc न विदूर्ध्वति Na Vihōrdhvatī, not crippled,
become crooked सवत्सर Samvataram, for a year as Brahmachāri न मज्जो Na Majjāś,
marrow, intoxicated, drunk, being excited न अश्नीयाद् Na Aśñiyāt, should not eat
न मज्जु Majju, in exciting things

1 Let one realise the glory of the five fold Harmonious Lord
called Yajñayajñiya in the members of the body

Pradyumna in the hair, Vāsudeva in the skin, Nārā-
yaṇa in the flesh, Anuddha in the bone, and Sankarāṇa
in the marrow This is the Yajñayajñiya Śīman as refuged
in the Lord, dwelling in the various members of the body
He who knows this Yajñayajñiya as refuged in the Lord
dwelling in the various members of the body, becomes
possessed of strong limbs, he is not crippled in any limb,
gets the Life Eternal, lives all-knowing, becomes great in
wisdom and learning, great in fame His vow is "Do not
eat for a year while in a state of excitement," or "do not
eat any intoxicating thing at all —135

TWENTIETH KHANDA

MĪKRA I

अग्निर्हिकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि
प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामवे देवतानां
सलोकतां सार्ष्टितां सायुज्यं गच्छति सर्वमायुरेति ज्योत्जी-
वति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्दे-
त्तद्व्रतम् ॥ २ ॥

एति विशः खण्डः ॥ २० ॥

अग्नि Agni, Lord dwelling in the fire called Agni हिकार Hukarah Pra-
dhumna वायु Vāyuh the Lord dwelling in the air and also called Vāyu, because
He is knowledge (Va) + life (āyu) or the life + wisdom प्रस्ताव Prastāvah,
Vāsudeva आदित्य Ādityah, the Lord dwelling in the sun and called also Āditya
नक्षत्राणि Nakṣatṛaṇi, stars, the Lord dwelling in the stars and called also Nakṣa-
trā independent He who has (na न) no governor (ksattiam) over him अमृद्धमा
Chandramā the moon, the Lord dwelling in the moon and called also Chandrā
mā the gladdener, Supreme bliss from the root चन्द to give joy राज्ञः Rājāṇaḥ,
the Rājan Sāma देवतासु Devatāsu, in the devatās एतासु Itāsām of these, *viz.*,
Agni, etc एव Eva, indeed देवतानां Devatānaṁ, of the devatās सलोकतां Salokātām,
the state of being in the same loka or world as the devatā, *viz.* to be in the same
plane as the devatā सार्ष्टितां Sārṣṭitām, to be in the company of, the state of
being near the devatās सायुज्य Sayujyā, unity, having one and the same body,
Becoming a part of the body of the devatā गच्छति Gacchati, gets, (the rest
as above) ब्राह्मणान् Brahmanān the knowers of Brahman

1 Let one realise the glory of the five-fold Harmonious Lord
called the Rājāna Sāma in the Devatās

Pṛadhumna in Agni (fire), Vāsudeva in Vāyu (Air),
Naiśyana in Āditya (the Sun), Amṛuddha in Nakṣatra (stars)
and Sankarsana in Chandramā (Moon) 'This is the Rājāna
Sāman as refuged in the Lord dwelling in the Devas He, who
knows this Rājāna Sāman, refuged in the Lord dwelling in
the devas, obtains the same world, the same company and the
same body as of these very devatās He gets the Life Eternal,
lives all-knowing, becomes great in wisdom and learning,
great in fame His vow is "Do not speak evil of the
knowers of Brahman"—136

TWENTY-FIRST KHANDA

MANTRA 1

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-
रादित्यः स उद्गीथो नक्षत्राणि व्यासि मरीचयः स प्रतिहारः
सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह भवति ॥ २ ॥

त्री विद्या Trayīvidyā the Rig, the Yajur, and the Sāman, these three Vedas, the Lord dwelling in these three Vedas, the form of knowledge. Every one of the forms Pradyumna etc., is triple हिंकार Hinkārāḥ, Pradyumna अग्निर्वायुरादित्य Agniḥ Vāyuḥ Ādityaḥ, the Lokāḥ, these three worlds Bhūḥ Bhuvāḥ and Svāḥ. The Lord dwelling in these three worlds प्रस्ताव Prastāvah, Vāsudeva अग्निर्वायुरादित्य Agniḥ Vāyuḥ Ādityaḥ, the fire, air, and the sun, the Lord dwelling in these, Agni, Vāyu, and Āditya उद्गीथ Udgītha, Nārīyana नक्षत्राणि नक्षत्राणि Naksatrāṇi vāyāmaḥ marīcyaḥ, the stars, birds and the rays. The Lord dwelling in the stars (Naksatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays. These words also are the names of God. Naksatra means independent, Vāyu means the mover in space and Marīchi means light. प्रतिहार Pratihārah, Anuruddha सर्पा Sarpāḥ serpents; when applied to the Lord it means the great motion गन्धर्वा Gandharvāḥ, Gandharvās, when applied to the Lord it means the upholder of worlds (गौ gau-world) or cows (गौ = cow) or of knowledge (गौ—knowledge) पितर Pitarāḥ pitṛāḥ when applied to the Lord it means the Great Father of all. The Creator तन् Tat, that निधन Nidhanam Saṅkarsana एतत् Etaa, this साम Sāma Sāman सर्वस्मिन् Sarvaśmin in the full, the Lord possessing the full and perfect qualities अतः Protam, interwoven refuted, controlled by सर्व Sarvam full, perfection according to his capacity and need ह Ha, indeed भवति Bhavati gets (from the Self of perfection).

1. Let one realise the glory of the five fold Sīman in the Harmonious called the Full (Sarvam).

Pradyumna in the three-fold knowledge, Vāsudeva in the three worlds Nārīyana in the three devatās, viz., Agni Vāyu and Āditya, Anuruddha in the three movers-in space, viz., the Stars (Logoi) the Siddhas and the Rays (Rijus) and Saṅkarsana in Serpents Gandharvās and Pitṛis. This is the Sāma refuted in the Full. He who knows thus this Sāman as refuted in the Full, gets perfection (from the Full, according to his capacity) —137

MANTRA 2.

तदेव श्लोको यानि पञ्चधात्रीणि त्रीणि तेभ्यो न ज्यायः
परमन्यदास्ति ॥ ३ ॥

यस्तद्वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति सर्व-
मस्मीत्युपासीत तद्वतं तद्वतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तत् Tat, in this matter, regarding this. एव श्लोक Esah ślokaḥ this verse, the verse next given यानि Yāni, which, Pādyumna, etc. पञ्चधा Pañcadhā, in five forms त्रीणि त्रीणि, Trīṇi trīṇi, three three त्रेभ्य Trēbhyaḥ, than these forms न Na, nor. परं उवाचः Param ūvāḥ, higher than the greater The Most High अन्यत् Anyat, anything else. अस्मि Aśmi, is, य Yāh, who इत् It, that, was, these forms of the Lord as being the Most High वेद Veda, knows सः Sah, he वेद Veda, knows. सर्वं Sarvaṁ, all scriptures, śāstras. सर्वा दिशः Sarvādiśaḥ, (persons living in) all quarters बलि Balaṁ offering, tribute अस्मै Aśmāi, to him, such knowers. Primarily this applies to the Chaturmukha Brahman who is the real jñānī. This is literally true in his case, and partially so in the case of jñānins lower than Brahma हरन्ति Haranti, bring सर्वं Sarvaṁ, full of all qualities. अस्मि Aśmi, the Supreme Brahman called Aśmi The great I AM इति Iti, thus. उपासीत Upasīta, let one meditate. तद्वतं तद्वतं Tat vratam tat vratam, this is his vow, this is his vow

2. Regarding it is the following verse These five forms existing in triad of three and three are the highest. There is no other object more high than these. He who knows this, knows the true meaning of all the Śāstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvaṁ Aśmi, full of all perfections and called Aśmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138

MADHVA'S COMMENTARY.

Śaṅkara 14-21

These eight Khāndas are taken together by the Commentator and he explains in it the eight Śāstras, namely (1) He who realises or knows the Brīhat in the sun, (2) He who realises the Vairepan in the rain, (3) He who realises the Varuṇ in the seasons, (4) He who realises the Lokas in the lokas, (5) He who realises the Revati in the animals, (6) He who realises the Rajāyajñyam in the members of the body, (7) He who realises this Ajājan or brilliant in the Devatas, (8) He who realises this Īman in the Full. The Commentator explains these eight passages by quoting an authority —

When the Lord Janārdana is meditated as five fold in the sun and called Āditya, and when meditated in the rain, and similarly meditated in

the seasons, and in the worlds, and in cattle, and in the members of the body and in the devas and in all, under His various names of Āditya, Parjanya, Ritu, Lokā Pita, Agra Devatā, and Sūrya (which not only mean the sun, the rain the seasons the world, the cattle, the members the devas, and all, but which also are the means of the Supreme Lord Himself) and he who knows the various *Sūtras* called *Behat*, *Yunupa*, etc., undoubtedly gets release = salvation.

(In these eight *Khanda*s the words are almost the same which have occurred in the previous *Khanda*s, and they have there been explained already. The Commentator however, now takes up two of those words and shows again that they are names of the Lord. These words are *Samudra* and *Dikṣa* which ordinarily mean 'ocean' and 'direction' or 'points of the compass'. He shows that it can now be denoted the Lord also.)

The Lord is called *Samudra* because He is complete (*samavāha*) in increment or fulness (*mitreha*). So, *Samudra* means 'the completely evolved', 'the completely full', 'the fully increased', 'the vast', 'the infinite'. The word *Dikṣa* means one who commands (*deśana*), it, therefore, means the Commander, the Guide, the Director, the Teacher.

(The Commentator now explains the word *loka* a triśa *namas asthi mīḍa* and *aga*. These words generally mean 'like of the body', 'touch or skin', *loka* 'bone', 'marrow' and 'limbs' respectively. The Commentator shows that it interpreted by the key of letters these words are the names of the Lord also.)

He is called *loka*, because He causes the vanishing (*lopa*) or destruction, He is called *triśa* because He has the form of light (*triśa*).

He is called *Mūṣa* because he is exhausting (*mādhya*) and because he is the essence (*Sūra*) of all, therefore *mūṣa* means the exhausting essence, He is called *Asṭa* because He is firm (*Sthitā*) seated (*Āsina*), or He is the firm-postured. He is called *mayi* because He produces (*Janana*) intense excitement or ecstasy (*mūḍa*). He is called *Agra* because he exists (*gata*) as newest of all (*Antarā*).

(The Commentator now explains the words *Vāyu*, *Nakatra*, *Chandramā*, and *Trividyā* of *Khanda* 20 and 21.)

He is called *Vāyu* because He is knowledge (*Va*) and Giver of life (*Ayus*, namely wisdom and life, He is called *Nakatra* because He is Independent (that which does not decay or gets wounded—*Nastra*—is called *Nakatra* or He who has no one like a *Nastra* or Protector above Him, therefore it means Self-protected Self-ruling and not ruled by another). He is called *Chandramā* because he is the highest joy (*Chandra* comes from the √*Chin* 'to gladden' 'to give joy'). He is called *Trividyā* because His essential nature = wisdom and knowledge. The word *Trividyā* means He who is known by the three or through the three Vedas.

As says a text —“The Supreme Hari is called *Asmi* because He is all-knowledge and wisdom (*mi*=knowledge) and *asmi*=all dispelling; i.e., all ignorance is expelled (*asmi*=expelling, ejecting, destruction); or the All-wise Destroyer of ignorance.” Let one meditate on Him as *Sarva*, i.e., All-full, for *sarvati* means fullness.”

Says an objector —Why not take the word “*asmi*” as the First Person singular of *āsi* to be and meaning “I am,” and why explain it as a compound word? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I am false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says

If the words “*sarvam asmi*” be taken to mean “I am all,” in the sense that “every thing else is false,” then it would contradict the very next words of this verse of Khanda 21 “*tebhyo na jyāyā paramanyad asti*,” “greater than these there is nothing else.” For then the words *jyāyas* ‘greater,’ and *param* ‘higher,’ would be redundant, for there is no one else than the “I” with which any comparison could be made. (For according to this theory, every thing other than the “I” is false and non-existent. In fact, then the Śruti, instead of saying “there is nothing else greater or higher than these” would have said “there is nothing else than these.”)

Thus this Śruti (Khanda 21) proves that there are other things also (truly and really, besides the Lord.)

The word *tebhyo*, ‘than these’ should be explained as *tatah*, “than Him, for the triad there represents the Trinity or rather the unity in trinity.

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti (and not that every thing else is false.)

Says an objector —In your system also the word *jyāyā* and *param* are tautologous, for higher and greater have the same meaning. To this the Commentator says

The word *jyāyā* refers to Lakṣmī. She is the greater, while the *Parama jyāyā* or higher than the Greater is the Lord alone.

(Thus this text shows that there is no one equal to the Lord even.)

(Thus having refuted the theory that every thing else than the I is false the Commentator now takes up the other theory that there is only one consciousness in the world, that the meditation taught in the Śruti is to be taken in the sense that “I” is the only consciousness underlying all consciousnesses.

If the phrase *sarvam asmi* meant that there was only one individual consciousness (*jīva*) in this world then it would contradict the next words of this very Śruti which says “*vas to veda sa veda sarvam*”—“he who knows That knows every thing.” For the word *ta* “That,” would be redundant, for the consciousness being one only, there would be no

"That" to be known. For if the worshipper has the same consciousness as the Worshipped, he would not be aware of any "That" there (this shows that there is a Being separate from the worshipper. Had the worshipper and the Worshipped been one and identical, then the Śanta would have said —

"He who knows his own self knows every thing," but it says ' he who knows that knows every thing '

Says an objector — There is no such contradiction as you apprehend. The text *sarvam aham* does declare the unity of consciousness and that there is only one Jiva in the world, and that the text ' he who knows that knows every thing ' does not contend at the first. The latter text only repeats the well known common sense view that there are different things and objects in the world and its very mention of this difference to believe which every unillumined intellect is naturally prone shows that this common sense view is not the transcendental truth. Identity is the highest truth, and it cannot be proved either by perception or by inference as the difference is proved. The knowledge that I am all is proved only by the Revelation hence the necessity for the bruta to declare "*sarvam aham* I am all. The text ' he who knows that knows all,' is a weak one and must give way before the stronger texts declaring identity, such as "I am all. To this the Commentator replies —

This text (he who knows that knows every thing) is not an *unavada* merely, a statement of a well known fact i. e., difference. Without the Revelation we could not have known the very existence of God and His attributes much less the fact that He is different from the Jiva.

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical.

So it cannot be said that difference between God and man is one known to common sense by perception and inference.

If both are identical then arises the question has Brahman consciousness of Himself or not. But as it is an admitted fact that God knows Himself, so it is impossible for the Jiva which is essentially God, to have ignorance, etc. So Jiva must always know himself. But if it be said that Jiva and Brahman though identical, have become separate owing to *upadhi* or limiting adjuncts, then this *upadhi* would affect both equally, because both are identical, and so Jiva and Brahman both become ignorant by force of the *upadhi* acting equally upon them. And it would follow that the evils of *upadhi* would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc. Because both being identical are equally related to the *upadhi*, the effect upon them would be the same. If it be said that the effect of *upadhi* in one would be different from the effect of *upadhi* in the other, that the relation of *upadhi* in the case of one is not the same relation with the *upadhi* in the case of the other, and so though in the case of Jiva it would become

ignorant through upādhi, but not so the Īśvara, then it would follow that the difference of this and that, between Jīva and Īśvara, is not the result of upādhi but of something inherent in them both. Therefore, upādhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space).

* But, says an opponent, 'plurality or difference is a matter of perception. The difference between man and God is perceived, and as it is perceived it requires no Revelation to show that they are different. While it requires a revelation to show that they are identical.' For one argument is this. The difference is apprehended by the perception of a thing and its opposite. If the Īśvara be the thing to be distinguished then the Jīva would be the opposite and if the Jīva be the thing to be distinguished then Īśvara would be the opposite—therefore the perception of one would imply the perception of the other. So difference is a matter of perception. To this the reply is that difference is a matter of perception, when the things contrasted are both matters of perception. But God is not a matter of perception but is known through revelation alone. So it is necessary for that very revelation to teach whether this God is separate from the Jīva or one with it. Therefore when bheda brutes are found in the Revelation you cannot say that they are mere anuvādas.

Now the Jīva is proved because everyone knows that he exists. The consciousness itself is the witness with regard to the existence of one's own self. But this consciousness does not give any such direct evidence as to the existence of God, and His existence is not proved by any authority other than that of revelation. He cannot be proved by perception, because He is unlike any other object of perception. He cannot be proved by inference and reasoning because there is always possibility of error in reasoning. Therefore without revelation we cannot know anything about the existence or nature of God. In other words the existence of God is not proved by any evidence of subjective nature. Consequently it follows, that a priori subjective evidence there is none either in favour of or against the view of the man and God being separate or identical. Therefore, any text of the revelation declaring difference between God and man, cannot be taken to be a mere anuvāda or the statement of a fact already known by some other proof such as perception reasoning &c. Therefore, the brutes like 'he who knows That, knows everything' cannot be said to be mere anuvāda and so it follows that this very brute text aside the abheda brutes (the brutes that establish identity). Therefore the abheda brutes must be so interpreted as not to be in conflict with the bheda brutes. Another reason against holding that the Jīva and Brahman are identical is this. If they are identical, and as Brahman always retains His consciousness and always is self-conscious, it follows that Jīva must also always retain its consciousness for both are one, and Nescience should never attack the Jīva. And the latter can and must know Brahman or rather itself by its innate knowledge with or without (study), mūrti (meditation), &c. And thus the Jīva would always know Brahman for Brahman is also a self-conscious. There is the other alternative this Brahman may not be self-conscious though it may be all consciousness. But this view is against brute and would make creation impossible.

But says an opponent let Brahman be self-conscious but owing to upādhi the Jīva is ignorant. To this the reply is if the upādhi has made the Jīva ignorant it would make the Brahman also ignorant because both are identical. Not only this, it would make them both subject to pain death & it &c. But it may be said that upādhi would reduce

its effect only on the Jiva and not on Brahman, for the upādhi is related to the Jiva only and not to Brahman. Thus as the upādhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself. The reflection alone gets distorted, dimmed &c., owing to the defects in the upādhi called mirror and not so the face itself. But this is surrendering the advaita or pure Monism. For the reflection in the mirror and its original the face are not identical. If the Jiva is such a reflection of Brahman in matter then the theory of identity goes. For here the difference existed from before, and was not caused by the upādhi: the rays proceeding from the face were different from the face, the picture existed separately in the rays the mirror only manifested the picture. Another illustration of the upādhi causing difference, where there was no difference before, is that of space and the pot. People think that the space inside the pot is different from the space outside. Thus strictly speaking the difference caused by upādhi affects a thing which is always identical with itself, as the upādhi called pot affects space. But even here also the upādhi called pot does not create the difference in space the difference existed from before, one locality in space being always different from another. The pot only manifests the difference which existed from before. In support of this proposition that an upādhi never originates difference but only manifests a pre-existing difference, the Commentator quotes a Nyāya text:

MADHYAS COMMENTARY.

Those which are different in themselves from before, (such as different localities in space), but which the ignorant ordinarily do not realise, those alone are made manifest by upādhi, and brought within the scope of the perception of the ignorant. The upādhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only manifestor of a pre-existing bheda (difference) to the undiscriminating. (The upādhi never creates the many, the many exist from before. But is there manifoldness in space also? The Nyāya answers it in affirmative.) The spaces are also many, and infinite (or rather innumerable) like the drops of water. This is so in the Brahman-śūtra.

Therefore it follows that the Jiva and Īśvara are not identical: man and God are different. As says the Parva Śūktī — Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the adoration of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself. The following Śruti also prove that the Jiva and Brahman are not identical —

* The Lord can not be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord however, is full of all excellencies and has been so conceived by the Vedas. Nor is the true knowledge of Him obtained when taught by an Anyāya (Pantheist or an Idealist). The Lord is even smaller than the Jiva whose size is that of an atom. He is unconceivable (Katha, II 8)."

"This belief which thou hast got, can not be brought about nor destroyed by argument; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised. O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many. (Katha II. 9)"

"The Deva of eye can not fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us" (Kena, I. 3)

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him. (Katha, II. 14)"

"The Eternal among the eternal, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jivas, the tranquil-minded ones who see Him seated in their Ātma, get eternal happiness, but not the others. (Katha, V. 13)"

"As pure water poured into pure water becomes like that, O Gantama, so the Ātma (Lord) of the wise sage, namely Brahman himself, becomes like that Brahman, when he gets release; but never becomes identical with Brahman, much less any inferior being (Katha, IV. 15)"

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at dawn's dawn nor at world's ending are they distributed. (Gita, 14. 2)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following *Āk* —Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and Immutable (not limited by time space or causality) he who knows Him as placed in the cavity, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under His control" (Taita, II. 1)

This passage also shows that the enjoyment of the Muktas are under the control (*Sāha*=under) of the Lord. As says a text "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc., of the worlds) and beatitude (infinite joy)"

(The Commentator now takes up the second verse of Khanda 21. "Regarding it is the following verse —These five forms existing in triad of three and three are the highest. There is no other object more high than these

The five forms (Pṛadhumaṇ, Vasudeva, Nāmyama, Anuuddha and Sakti-rumaṇ) become fruits according to the places they occupy in Rik, etc. But though they become separate and different yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in ■ mṛ Śaṅkha

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside is unreal it can only be done so by reasoning but not so is there any necessity of reasoning if one has to establish the reality of such an object, for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments, similarly, if there are no arguments to prove its reality, that also is so much the better and is not any fault in the reality of the object. In fact the absence of reasons to prove its falsehood and unreality is a grave defect.

Not only words reasons cannot strengthen the conviction of the reality of things given in intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons the absence itself is an argument because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of the reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover there is no difference or distinction between the theory of void (Śūnyavāda) of the Buddhists and this theory that the world is absolutely unreal and false.

(But says an opponent 1.1.11.37 we do not mean absolutely false but something mysterious something which cannot be explained (Anvayaśāstra). To this the Commentator replies --

There is no proof of the existence of such an (Anvayaśāstra) or an object which is both true and false, at the same time, which is real and unreal which exists and does not exist which is sat and asat at the same time. It therefore follows that the Bheda or the multiplicity of objects is a reality and not false. This difference between objects between God and man between man and man between them and the world, is a real and true difference and not a mere Mithya.

(Let it be granted that difference is a reality that Bheda is Satya. But we say it is only a conventional reality (Vyavaharika) and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom at some time this

reality become an unreality, to whom it was known as false and phenomenal only.) And, therefore, the Commentator says —

But no one has the notion or direct knowledge that this Bheda never existed, does not exist or will not exist, and since no one ever has or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a conventional one only. Thus is the difference between us and those who say that the reality of the world is conventional only. We ask them to produce a person, to whom it is conventional only, and since they can not produce any such person, we do not admit that their theory as to the world being a conventional reality is true.

But, if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Sunya).

There are, on the other hand, express Śrutis, declaring that the world is real. As for example the following text of the Rig Veda, IV 17.5 —

Satyam Dham Anantashc Udatanti. 'All rejoice (in Him) having attained Him as the true. (This shows that even in Mukti, there is difference.)

All Śrutis declare that the Bheda = real and not fictitious. Then there are other texts also, as for example, the following verses of the Mandukya Upanishad (Verses 24 and 25, page 29) —

Note — We give these two verses again here in the orig. and with their word meaning as now given by the Commentator —

प्रपञ्चो यदि विद्येत निवर्त्तत न सशयः ।

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañchah, difference, bheda. Yadi, if. Vidyeta, was produced, is created, comes into existence at a certain time. Nivarteta, would cease to exist, will come to an end. Na not. Saśayah, doubtedly. Maya, by the wisdom of the Lord. Matram, cognised and delighted in i.e., the Bheda, which the Lord by His wisdom takes delight in and recognises as such. Even to His consciousness there is bheda. If there was no bheda, how could the Lord have sported with Brahman &c. Idam this. Dvayam difference, duality. Advaitam, the Lord called the 'One without a second' the peerless, Paramārthatah, is the Highest Entity or End.

Note — If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other. The duality is, however a reality in which the Lord by his power and wisdom takes delight and cognises it as such. He alone is the peerless Simple Element (Ukta). He is the only Supreme object.

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।

उपदेशादयं वादोऽस्मत्ते द्वेते न विद्यते ॥

Vikalpa, false notion that the Lord is not Advaita but His differences in Him. Vinivartata would cease to exist. Kalpita, created, imagined. Yadi, if. Kenachit by some one. Upadeśāt, by instruction. Ayaṁ this. Vādaḥ saying. Jñāte, being known. Madhya stands it Ajñāte—in the Unknown. The Lord is called the Unknown, because the ignorant do not know Him. Dvayam, the duality. Na, not. Vidyate exists.

Note—If, however, any one has imagined that the form of the Lord is not a single substance (but His differences in it) then that wrong notion of his will be removed by slight instruction. This is the truth [that when knowledge arises, the false notion (that Lord has differences in Him) ceases to exist or] in the Unknown Lord there is no plurality. He is homogeneous.

1 If the Plurality were a created object then undoubtedly it would come to an end. The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it.

MADHYAS CONVEYANCE

The word Prapañcha means bheda or plurality (or difference). The word vidyate means bhavati utpadyate, "if it were brought into existence" "if it were produced."

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Lord and the Lord, etc., is not created, but on the other hand it is eternal.

The word Mīya means the knowledge or the consciousness of the Lord. The word mītra means that which is cognised (matam) and delighted in (ritam) by the Lord. The whole word mīya mītraṁ thus means the plurality is a thing cognised by and delighted in by the Divine consciousness. The Lord knows it and delights in it.

The words advaitam paramātmataḥ mean that the Lord alone in His Form or Body is the real advaita (or Undifferentiated, homogeneous, free from plurality). The word Paramātmā denotes the Lord. The Lord through His Form is alone Advaita—the Undifferentiated homogeneous substance.

Therefore, what is called Advaita refers to this Lord, the Paramātmā. That is to say there are even no inherent differences in the Lord (as it is in a tree for example, that has leaves, branches, flowers, fruits, etc., different from each other, though forming one Unity. The body of the Lord is a homogeneous unity, unlike any other organised body.)

• 2 The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation He is homogeneous

Note—If plurality was due to mere imagination of us mortals then like all other fancies it would cease as soon as any one would declare the truth Thus when a man falsely imagines a rope to be a snake that false notion ceases as soon as one fully knows this is a rope and not a snake. But not so the notion of plurality. In spite of the scriptural teachings, the notion of plurality still remains

MĀDHVA'S COMMENTARY

Not is plurality due to mere imagination. If any one, through ignorance had imagined this plurality it would then also be sublated and so cease to exist, but it is never so sublated therefore, it is not an imagined thing.

Says an objector.—The Śāstris teach that plurality does cease and Monism is cognized. In fact this very Brh̥mi says when knowledge is attained (jñāta) the plurality ceases to exist.

To this the Commentator says.—No one has ever experienced Monism, it is a theory based upon instruction only.

But the instruction itself is based upon the wrong interpretation of the Śruti text. The proper reading is 'Ajñāto divy tam na vidyate,' 'In the Unknown Lord there is no plurality.'

Therefore from the teaching (Upadeśat) of the Śruti this is the theory which is established—Ajñāto divy tam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown. In that Unknown there is no plurality. He is a simple undifferentiated, homogeneous substance.

(The Commentator now quotes an authority in support of his explanation) says the Brh̥mi Sūkti—'The difference (bheda) is of five kinds. First between the Jivis and the Lord, second between the Jivis *inter se*, third between the Jivis and the insentient objects, fourth between the Lord and the insentient objects fifth between insentient objects *inter se*. As the difference is of five sorts it is called Panchabheda (thus Panchabheda has come to mean plurality rather than which is five-fold). (The word Pancha would have also denoted plurality derived from the substantive panchamāsa and the affix प्रत्ययः with the force of *प्रत्ययः*). The force of the word *प्रत्ययः* in Panchabheda is to denote excellence. The knowledge of this five-fold nature of all plurality or bheda is the best means of getting release hence this knowledge is called *प्रत्ययः* or excellent.

Thus *Prapñcā* means the Excellent—Release Giving knowledge of the five fold difference. Or *Prapñcā* is so-called because it is the most excellent pentad,—a pentad the knowledge of which gives Mukti.

"If this plurality had a beginning, it would certainly come to an end at some time. But as it does not come to an end, therefore it never had any beginning."—The line *mā i matrum* far from supporting the Advaita view, is an authority in favour of the Dvaita view.—

"The word *mā i* means the object of knowledge or consciousness of Viṣṇu."

The plurality is an object of Divine knowledge. If the Lord cognises it. But can not the Lord cognise an infinity. The answer to that is—The plurality is not only a *mā i* an object of Divine knowledge but it is *Matrum* also.

"Since it is measured or cognised (*Matra*=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord, more so, because the Lord delights (*manate*=is) in this plurality and Viṣṇu would never take delight in mere illusion. But in the case of *Brah* called the *Paramārtha* there exists no differentiation as in the case of sentient or insentient beings."

"If you say the plurality is merely an imagination," we ask why does it not come to an end? (For all imagined things—like dream, &c., come to an end sometime or other.)

(But says an objector. The *Maṇḍūkya Upanisad* starts with a declaration of monism—the Past Present Future &c. all that is beyond the three-fold time is *Om*.) This shows that there is a Unity called *Om* which is everything and that there is no such thing as plurality. Therefore these verses at the end must also be so construed (in an Advaita sense) as to be consistent with the initial statement. To this the *Prthivya Tārka* says you have misunderstood the initial statement. It does not mean all objects—whatsoever in the past, present or the future are *Om*.

"But all times whether called Past Present or Future or beyond these exist simultaneously in the Lord *Janudant Onkara* (At Him there is no such thing is limit).

(The line *Ajate dvaita* is a *vidyate* means) — "In the *Ī* called *Ajate* there is no difference or plurality. It is a homogeneous substance.

(The word *vidyate* has been explained as produced & existed. The Commentator has shown why he has so explained this verb.)

The word *vidyate* is derived from the *√vid* to markedly manifest, "to take form by chance, to happen."

But in the ordinary *Dhatupāṭha* no such meaning is given to the *√vid* where do you get this meaning? To this the Commentator answers—

Vidyate has this meaning just as *bhidvate* means destroyed though in the *Dhatupāṭha* the *√bhid* means "to split up, only

"may I, by my singing, procure mokṣa for the Devas." This is possible only when the Udgātā is Vāyu, the Beloved Son of God. But when the Udgātā is a human being, he should make the resolve "Let the Vāyu, within my heart, sing out for the release of the Devas." इति Iti, thus आगायेत् Āgāyet, let one sing स्वधं Svadhā, pleasure, svadhā, power of self-determining will, पितॄभ्यः Pitṛibhyah, for the Pitṛis, आशं Āśāṁ, hope, desired object, blessing, मनुष्येभ्यः Manuṣyebhyah, for men, तृणोदकं Trīṇodakam, fodder and water, पशुभ्यः Paśubhyah, for animals, स्वर्गे लोकं Svargam lokam, heaven world यज्ञनामाय Yajñanāya, for the sacrificer, host, patron, अन्नं Annam, food, आत्मने Ātmane, for himself, with regard to the Supreme Self dwelling in Prāṇa, आगायानि Āgāyāni, may I sing एतानि Etāni, these मनसा Manasā, with mind ध्यायन् Dhyāyan, reflecting, अप्रमत्तः Apramattah, without being heedless, स्तुवीत Stuvita, let (the Udgātā) sing praises.

2. Let the Udgātā sing with this resolution :—May I, by my singing, procure immortality to the Devas, will-force to the Pitṛis, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgātā sing praises without being heedless

MANTRA 3.

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः
सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषुपालभेतेन्द्र शरणं प्रपन्नो
अमृतं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all, स्वराः Svarāḥ, vowels इन्द्रस्य Indrasya, of Indra; Indra here means Vāyu, because through his power he gives every thing to all, (इदं एतं ऐश्वर्यं ददाति), आत्मानः Ātmanāḥ, bodies, images, symbols, सर्वे Sarve, all ऊष्माणः Ūṣmāṇah, sibilants, (are symbols), प्रजापतेः Prajāpateḥ, of Prajāpati, viz, Viṣṇu the protector (पति) of all creatures (प्रजा) आत्मानः Ātmanāḥ, symbols, bodies, images स्पर्शाः Sparśāḥ, consonants other than sibilants and semi-vowels; viz, from क to न मृत्योः Mṛtyoḥ, of Rudra; called Death, because he is the Regenerator, आत्मानः Ātmanāḥ, symbols, etc. स Iam, him (udgātā) यदि Yadi, if, स्वरेषु Svareṣu, with regard to vowels though rightly pronounced अपाज्जित Upājajita, should (an Asurah) reprove by saying falsely "Thou hast incorrectly pronounced the vowels in thy singing" इन्द्र Indram, to Indra, viz, Vāyu, the Lord of vowels, शरणं Śaranam, refuge, shelter प्रपन्नः Prapaṇṇah, taken, attained अमृतं Abhūyam, I have become सः Sah, he, i. e., Vāyu त्वा Tva, thee प्रतिवक्ष्यति Prativakṣyati, will-teach (you) एनेṇa, him ब्रूयात् Brūyat, let (him) say.

3 All vowels are symbols of Vāyu, all sibilants are symbols of Viṣṇu, all consonants are symbols of Rudra.

If any (Asura) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vāyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee"

MANTRA 4

अथ यद्येनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूवं
स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शोऽपूपालभेत मृत्युः
शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ Atha, now, then यदि Yadi, if एवं Enam him (udgata) ऊष्मसु Ūsmasu, sibilants उपालभेत Upālabbeta, reprove प्रजापति Prajāpatim Vianu (the Lord of the sibilants) शरणं Śaranam, refuge प्रपन्न Prapannam, entered upon, taken अभूव Abhūvam, I have become स Sah he (Vianu) त्वा Tvā thee प्रतिपेक्ष्यति Pratipēkṣyati, will smash इति Iti thus एन Enam him (the Asura) ब्रूयान् Brūvāt, let (him) say अथ यदि Atha yadi, and if एवं Enam, him (udgata) स्पर्शोऽपु Śparśo'apu in consonants उपालभेत Upālabbeta, should reprove रुद्र Mṛtyum Rudra (the Lord of the consonants) शरणं Śaranam shelter, refuge प्रपन्न Prapannam, taken attained अभूव Abhūvam, I have become स Sah, he (Rudra, the Lord of the consonants) प्रतिपेक्ष्यति Pratipēkṣyati, will reduce to ashes इति Iti, thus एन Enam, him (the Asura) ब्रूयान् Brūvāt, let him say

4 If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Vianu, the Lord of sibilants, let Him smash thee" And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes"

MANTRA 5

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति ।
सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं
परिददानीति । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all सर्व Svarah vowels घोषवन्त Gi śavaṇtah with sound, with voice The glossa is a particular kind of Dhvani बलवन्त Balavantah, with force, with strength sonorously with emphasis The grammatical pravatan or

effort is meant by bala वक्तव्या Vaktavyāḥ, should be pronounced (with the saikalpa that I may hereby give strength to Vāyu) इन्द्र Indre, to Vāyu बलं Balam strength ददामि Dadāmi, may I give इति It, thus सर्व Sarve all ऊष्माय Ushmay with sibilants अग्रस्त Agrastāḥ, not swallowed, not thrown internally, not perceptible, not uttered with too much rapidity अनिस्त Anrastāḥ, not thrown out, not uttered too slowly विवृता Vivṛtā well opened वक्तव्या Vaktavyāḥ are to be pronounced (with the saikalpa) —“I offer my self to Vāyu” पठित्वानि Paṭitvāni, may I offer myself इति It, thus सर्व Sarve, all स्पर्श Sparśāḥ, consonants लेणेन Leṣeṇa, slightly अनभिहता Anabhihataḥ! not touching (अनभिनिदिता) Anabhiniditaḥ without वक्तव्या Vaktavyāḥ should be pronounced वृद्धौ Mṛtyuḥ, to Rudra आत्मन् Atmān, myself, to become fit for mokṣa पठित्वमिति Paṭitvāni may I extricate, may I withdraw

5 With the prayer “May I give strength to Vāyu,” should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer “may I offer myself to Vāyu” should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat, nor thrown out With the prayer “may I extricate myself from death and get mukti,” offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants

VARIOUS COMMENTARIES

(Thus) as been taught meditation on the Lord in the Hymn of Simon the same the Harmonious both collectively and separately. Now the fruits thereof the different notes in which the Saman hymn is sung, by the Lord Himself by His angels and such a great and holy men should imitate those notes as far as possible when singing to the Lord and the Devas.)

(In the sentence Vinirāḥ Saman yajno the word) Siman means the Lord, because He is always the same the Harmonious. The method of His singing is like the deep note called vinirā, the sound of a bull or the roar of a thunder cloud

(The word yajno is to be separately construed)

I choose Him alone because He is the Highest and the Best of all (This is the meaning of the word Vinirā)

(The Commentator now quotes an authority in support of his above interpretation —

Says a text —The sound of Vinirā is like that of a bull or that of the roar of a thunder cloud, that of Vajri (the Angel) like the sound of a female cattle (cow) that of the Lord Brahman a deep note unlike anything while that of Saman is just like the ringing of the bell that of Vāyu, like the soft roar of the thunder cloud that of Indra like the harsh

Therefore the true meaning is that Prana aims to give Release to the Devas and so to himself.

' Because the primary fruit is the procuring of Release for Prana even, because he is inside all Devas.

(Prana being inside all Devas gets release when the Devas get release. But as the Lord Vishnu will also get release because He is also inside all Devas. Is not the procuring of the Release of the Lord also the primary object? No.)

" The getting of the Release for Vi-nu (who is inside all Devas) is not the primary object. Why not? Because He is eternally free (and though inside all Devas is not bound thereby).

(Now the Commentator explains the phrase Indro baham didāni " May I give strength to Indra).

" Let (the Chief Prāṇa) pronounce the vowels with force and sound, with the resolve " May I give strength to Indra. ' Let him pronounce the sibilants neither too fast nor too slowly, with the resolve " May I offer myself to Vi-nu. ' Let him pronounce the consonants fully, with the resolve " May I make them free from death, fit to get release. "

(Even here when the resolve is made by any other than the Chief Prāṇa he should modify the formula.)

" That is, let the Chief Prāṇa verily make the above resolves. Any being other than the Chief Prāṇa should modify the above Śākhāyis by thinking " The Chief Prāṇa within me is alone able to do all these, let him produce these results. " Let him think so always, otherwise he would be guilty of showing disrespect to the Devas, and a blasphemer against the Devas goes verily to darkness. Therefore let him always meditate on Indra, on Vi-nu, the Protector of all creatures, on Rudra, the Lord of Death, and say " I take refuge with ye ' thus let him think and say always and everywhere.

" The word Indra here means Vāyu because the word literally means " lordliness " and Vāyu has rule over all vowels always. Lord Vishnu called Prajāpati (the Lord of all creatures) has alone sway over all sibilants. Rudra is called Death, because He causes dissolution. He is the Lord of all consonants.

(How is this explanation congruous when the Udgātā is the Chief Prāṇa himself? He being higher than Indra and Mitya how can he say " I take refuge in Indra &c. " There is no incongruity. The formula of taking refuge applies to human Udgātā only and not to the Divine Chief Prāṇa.)

With regard to human Udgātā the refuge is with (Vāyu, Vi-nu and Rudra) with regard to Vāyu Udgātā, the giving of strength and Mukti is directly from Hari (who is inside Indra, &c.)

(It has been explained above that Indra here means Vāyu. When the Udgātā is Vāyu himself how can he say " I take refuge with Indra i.e. with Vāyu i.e. with myself? " Or how can he say " I give strength to Indra i.e. himself? " To this the answer is —)

"Because many are the Beings who are deserving candidates for filling the cosmic pot of future Vāyu, and called Indras. Therefore the saying — "May I give strength to Indra" is perfectly appropriate to the Chief Prīṇa who gives strength to such candidate Vayus." Thus in the Śūra Samhitā

(Some hold that imprecations like "Viṣṇu will answer thee" &c. refer as applying to any man who finds fault whether he is good or bad man. The Commentator shows that it is not so. The case shows that Asuras only are meant.)

So also—If Asuras creatures of evil understanding and authors of all mischief, find fault with his pronunciation, let him say "Viṣṇu will answer thee," "Rudra will burn thee," &c., but never otherwise (The good should never be cursed)

The phrase *mityor ātmānam parihaṣati* has been once explained as "may I withdraw them from death." The Commentator further explains it —

(The phrase means) "I shall withdraw the selves from the vicinity of death."

(The word *Ātmānam* is a class name here, and so implies all selves or beings, therefore, though singular it denotes plural. The words *Prajāpati* and *Indra* were explained as meaning *Viṣṇu* and *Vāyu*. The commentary now gives another authority for this interpretation.)

So also. The words *Brahmā* and *Prajāpati* denote *Viṣṇu*, when referring to something else. (Thus here they refer to sibilant letters.) Similarly, *Indra* denotes *Vāyu*, when expressive of something other than its proper name. The word *Brahmā* derived from the root *√ Brūh* means full, expanding and is the name of *Viṣṇu*. *Prajāpati* means literally "Lord of creatures" and is thus an appropriate designation of *Viṣṇu*. The word *Indra* is a compound of *idam* this, and *ātā* rules, gives—he who gives this.

TWENTY-THIRD KHANḌA

MANTRA 1

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव
द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्य-
कुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृत-
त्वमेति ॥ १ ॥

यत्र Trayah, three. धर्मस्कन्धा Dharmaskandhah, the branches of religion or law, Duty, यज्ञ Yajñah sacrifice, अध्ययन Adhyayanam, study दान Danam, charity, this first branch of the tree of Dharma represents the house-holder,

इति Iti, thus. प्रथमं Prathamam, first तपः Tapah, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तपस्य) the hermit (वनस्थ) and anchorite (यति). एव Eva, only. द्वितीयः Dvitiyah, second branch of Dharma ब्रह्मचारी Brahmachâri, the Brahmachari, the student, सत्त्वस्थी Āchârya Kulavâsi, dwelling in the house of his preceptor तृतीयं Tṛtiyah, third अत्यन्तं Atyantam, always स्वात्मानं Ātmanam, himself गार्ग्यकुले Āchâryakule, in the house of his preceptor. अवसादयन् Avasâdayan, mortifying. सर्वैः Sarve, all एते Etc. these (if not realising Brahman directly by Aparokṣajñāna). पुण्यलोकाः. Punyalokâh, blessed, who obtain the regions of the meritorious or virtuous : भवन्ति Bhavanti, become With this difference the house-holders through sacrifice, study and charity go to the Soma world. All ascetics (Kutcliaka, Bahudaka, Haṁsa and Parama Haṁsa) reach the Suryaloka through austerity. The hermits (vâgastha) go to the worlds of the Risis by the same means of austerity ; while the temporary and the perpetual Brahmachâri by means of service to their teachers attain the world of the Valakiliyas. Are not these (sacrifices, etc.) also means of attaining mukti ? To this the Śruti answers ब्रह्मसंस्थः Brahmasansthah, he who is established or firmly grounded in Brahman by obtaining direct vision or knowledge of Brahman. (Āparokṣajñānam) he alone, अमृतत्वं Amṛtatvam, immortality, mukti एति Eti, gets, obtains. This shows that all are entitled to mukti whether house-holders or Saṅgyâs provided they have realised Brahman.

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmachârin in the house of one's preceptor, always mortifying the body, while so dwelling, is the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release).

MANTRA 2.

प्रजापतिलोकानभ्यतपत्तेभ्योऽभितसेभ्यस्त्रयी विद्या संप्रा-
स्त्रवत्तामभ्यतपत्तस्या अभितसाया एतान्यत्तराणि संप्रास्त्रवन्त
भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितसेभ्य उँकारः संप्रास्त्रवत्तद्यथा
शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोँकारेण सर्वा वाक्
संतृण्णोँकार एवेदः सर्वमोँकार एवेदः सर्वम् ॥ ३ ॥

इति त्रयोविंशः संदः ॥ २३ ॥

प्रजापति Prajāpatiḥ, Viṣṇu लोकांश्च Lol ān, all collection of words, entire literature अभ्यतपन् Abhyatapat, found by analysis, brooded over (thought out what were the most essential of these) distilled the extract तेष्व Tebhyah, from them. अभितपेभ्य Abhitap ebhyah analysed, brooded over, being so distilled त्रयी Trayī, Three fold विद्या Vidyā, knowledge, यः, the Rig, the Yajus, and the Sāma Vedas समप्रवन् Samprāśravat, issued forth, became manifest ताम Tam, her (the three fold knowledge) अभ्यतपन् Abhyatapat, analysed, distilled the extract तस्या Tasyah, from her (three-fold knowledge) अभितपया Abhitaptayā, from so distilled एतानि Etāni, these अक्षराणि Aksarāṇi, syllables सप्रवन्त Samprāśravantaḥ, distilled out, flowed out भू Bhūḥ, Bhubḥ भुव Bhuvaḥ, Bhuvah इव Svah, eva हवि इ, thus तान् Tan, them अभ्यतपन् Abhyatapat, distilled out, the extract तेष्व Tebhyah, from them अभितपेभ्य Abhitap tebhyah, so distilled. ओंकार Oṃkārah, the syllable Om सप्रवन् Samprāśravat, flowed forth तत् Tat, that. यथा Yathā, like शकुना Saukunā, with stalk, with needle सर्वाणि Sarvaṇi, all पर्णानि Paṇāni, leaves सत्पणानि Samtripāṇi, are attached to, are pierced (the root of this is कृ to pierce, to cleave) एव Evam, thus एतन् Etena, by this ओंकारेण Oṃkāreṇa, with Om सर्वā Sirvā, all, whole वाक् Vāk, speech सत्पणा Samtripṇā, is attached ओंकार Oṃkārah, the syllable Om इव Eva only इदं Idam, this सर्व Sarvaṃ, all.

2 Viṣṇu distilled the entire literature From that distillation flowed out the triple Vedas He distilled them again From that distillation were extracted these three syllables Bhūḥ, Bhuvaḥ, Svai He distilled these again They being thus distilled, came out OM As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One

MADHYAS COMMENTARY

(It has been mentioned before that the worshippers of individual Śaṃin and of the entire Śaṃin get Śvarga and Release respectively. This Khanda shows who get Mukti and who get merely Śvarga.)

The Māyavādins say the duties like sacrifice study and charity belong to the householders the duties like austerities &c belong to the Vānaprasthas the duties of perpetual celibacy and studentship belong to the Bāṣṭhikā Brahmacārinas. All these three classes of people attain by means of the aforesaid duties to the regions of the Virtuous. The remaining fourth not mentioned by name is the Śruti as the Parivrat who stands firm in Brahmā in the right manner and he obtains immortality which is something beyond and distinct from the regions of the Virtuous. According to these Māyavādins the Mukti is only for the Saṃnyāsins.

This view is contested by the Commentator and he quotes an authority to that effect

So it is said —“The persons belonging to any one of the four Āśramas, get by the due discharge of their duties, to the regions of the Virtuous. But all these get release, by the knowledge of Brahman alone.”

(The due discharge of Sannyasa also leads to the regions of the Virtuous and not necessarily to Mokṣa. And when a person, whether a Householder or a Sannyasi gets Brahma jñāna he gets Mokṣa.)

(The Śruti says that Omkāra was distilled from all the Vjāhritis. The commentary now gives the reason for the same.)

Omkāra is the name of Brahman (of the all Full and possessing perfect and excellent qualities). It is the essence (Ātman) of all speech, because by explaining it (analysing and expanding it) All words are evolved and explained, thus it is the essence of all speech.

(The Śruti says Omkāra eva idam sarvaṃ. Omkāra is all this. The commentary now explains this. The above phrase does not mean that Omkāra is this all, for palpably all is not Om nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvaṃ.)

This Omkāra, thus praised in the Śruti, is the Sarvaṃ or Full of all excellent qualities, full of all meanings. In fact Sarvaṃ means Full also. (Thus it follows that this Omkāra denotes also the fullness of every thing.)

(Says an objector —The word Sarvaṃ is in the neuter gender and so cannot refer to Om which is masculine. The reply to this is that the change of gender is a valid license. Or the word Sarvaṃ is in the neuter gender simply because neuter denotes all genders and so it is taken here in the masculine and thus there is no anomaly.)

As it is in construction with Sarvaṃ there is no anomaly of gender. Moreover Sarvaṃ also means there superiority. Thus Om is superior to everything else. And this superiority has been praised in the previous passage yathā śākhāna, it shows that Omkāra is praised as superior to everything else.

(Omkāra is said to be the essence of the Vjāhritis. As the Vjāhritis are three so also Om has three letters. As the Vjāhritis are the essence of the three Vedas, so Om also is the essence of the three Vedas.)

Om is the essence of the Vjāhritis, thus A is the essence of Bhūh, U is the essence of Bhuvah, M is the essence of Svah, respectively.

(In the sentence Prajāti lokān āhṛīṣat—irayā vidyāṃ prapāṇat, the primary meaning is that the brooding of Prajāti as 1 the flowing out into one and the same. The commentary reserves it as mere exception.) —

As ॐ is a text —“The āhṛīṣat or brooding is the knowledge—this is the essence of that—it does not mean anything else here. Samprapāṇa means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahman.

(This is beside the fact that the word Prajāpati here means Virāṭ or Kāyapa, on the contrary it means the Supreme Brahman.)

(Says an objector — If by *Pragjapati* you take the Supreme Brahman here how do you say that a certain idea rose in His mind for His knowledge is eternal and does not arise at a particular point of time To this the Commentary answers —)

As says a text — "Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (*abhitapat*), otherwise it has no other meaning with regard to the Supreme Self."

(Says an objector — According to your interpretation, only three Āśramas are mentioned, and not the fourth for you take the word *Brahmasamsthā* not as the name of the fourth or the Sannyāsa āśrama, as we do but as meaning one who has Brahma knowledge How do you get the fourth Āśrama? To this the Commentary answers —)

The fourth or the duties of a Sannyāsī are included in the word *Tapas* of the first mantra It includes both the *Vanaprastha* and the *Sannyāsin*

"All the Āśramas, whether householders, or *Vanaprasthas*, *naiṣṭhika Brahmachārin*s, or *Sannyāsī*s, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their āśramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise

"By sacrifice, study and charity the householder verily goes to the region of the Moon, *Soma Loka*) The *Yatis* (*Sannyāsī*s) by austerity go to the region of the Sun (*Sūrya Loka*), especially the four kinds of *Sannyāsī*s, (namely *Parivrajaka*s *Hanṛaka*s *Kutūṭa* and the *Bahudakas*) The *Vanaprasthas* by austerity alone go to the regions of the Rishi, the perpetual students (*Naiṣṭhika Brahmachārin*s) by the mere service of their teachers go to the regions of the *Valakṛiḥya*s But if they see the God *Janardana*, directly, then they attain Immortality (*Mokṣa*), but not otherwise

No one gets Immortality (*Mokṣa*) by mere *Sannyāsa*. As says a *Śruti* — 'By knowing Him thus alone one gets here Immortality, there is no other way to attain it (*Śvetā III 8*) So also the words of Lord *Bīḍanayana* (*Vedānta Sūtras III 3 18*) Knowledge only is the means of Release, as seen from the emphatic statement So also the Lord (in the *Bhagavad Gītā*) Nothing compels me so much in granting Release, as Love The due discharge of one's duties the *Sādhyā*, the *Yoga* the sacred study the austerity the renunciation (*Sannyāsa*), the charitable and religious works do not bind (oblige) me to give *Mukti*, O *Uddhava*' So also in the *Gītā*— Not by mere renunciation (*sannyāsa*) doth he rise to perfection (*III 9*) So also the *Śruti* — 'His sons take his inheritance' shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñāna. So also says another text — "The Release is certain for persons of all castes and stages (āśramas) through knowledge alone, yea even of the out castes and of the immovables, but still the Yati (Sannyasin) is the best, for Renunciation is the means of getting mokṣa specifically." As says a text — "Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c" (Mundakī, III 2 6)

TWENTY-FOURTH KHANDA

NIṢṬHA 1

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्य-
न्दिनं सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः Brahmapādinah, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahma from their teachers) वदन्ति Vidadanti, declare ask (from their teachers) यत् Yat, if वसूनां Vasūnām, (under the control) of Vasus प्रातःसवनं Prāṭhasavanam, sacrifice in the morning, morning-oblation (as the Bhūh loka is ruled by Vasus therefore, the Vasus are the dwellers of Bhūloka) रुद्राणां Rudrānām, belonging to the Rudras (the antarikṣa loka is dwelt by Rudras, because they are the lords of antarikṣa who get the oblation given in the midday) माध्यन्दिनं Mādhyandīnam midday सवनं Savanam, sacrifice, oblation आदित्यानां Ādityānām, of the Ādityas विश्वेषां देवानां Viśveṣāṃ Devānām, of Viśvadevas (The heaven is ruled by those who get the evening oblation) च Cha and तृतीयसवने Tṛtīya Savanam, third oblation (As all the three worlds are kept under control by the Vasus, the Rudras, the Āditya and the Viśvadevas) respectively and fully occupied by them क क्वा, where तर्हि Tārhi therefore यजमानस्य Yajamānasya, of the sacrificer (learned or ignorant) लोक Lokah, world (for which he sacrifices) भूम्भ, etc, are kept under control by different devas) इति Iti thus सः Sah, he यः Yāh, who तः Tam, him (the way which will be described hereafter) न Na, not विद्यात् Vidyāt, knows कथं Katham, how कुर्यात् kuryāt, should do विद्वान् Vidvān knowing कुर्यात् kuryāt, should do

1 The (pupils) inquirers of Brahman ask their teacher—"If the morning oblation belongs to the Vasus,

the noon oblation to the Rudras and the third oblation to the Ādityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc., (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 3

पुरा प्रातरनुवाकस्योपाकरणाजघनेन गार्हपत्यस्योवद्भुमुख
उपविश्य स वासवः सामाभिगायति ॥ ३ ॥

लो ३ कद्धारमपावा ३ णू ३३ पश्येम त्वा वयश्चा ३३३३३
हुँ ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

पुरा Purā, before. प्रातः Prātah, morning अनुवाकस्य Anuvākasya, of the song, chant (the whole word prātarānuvāka means the matin chant.) उपाकरणा Upakaraṇat, commencement, beginning अजघनेन jaghanena, behind. गार्हपत्यस्य Gārhapatyasya, of the household altar उवद्भुमुख Udamukhaḥ, looking towards the north, facing the north उपविश्य Upaviśya, sitting down. वासव Vasavam, addressed to the Lord Viṣṇu residing in the Vasus साम Sāma, the Sāma hymns अभिगायति Abhigāyati, sings out (the following songs). लोकाद्वार Lokadvāram, the door of the world (earth) the door by which may I attain the earth अपावर्तु Apāvartu, open पश्येम Paśyema, let us see त्वा Iva, thee, वयं Vayam, we राजाय Rajyaya, for the sake of kingdom (that we may rule on earth) The prolated ā of ra is chanted 7 times with the seed mantra "huṁ" inserted in the middle, viz, ra ā ā ā huṁ ā ā ā, the prolated ā of jyā 3 times, etc इति Iti, thus

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sāman addressed to Viṣṇu dwelling among the Vasus, thus — Open the passage to the world of the Vasus, so that we may see Thee and obtain terrestrial glory therein

MANTRA 3(b)

अथ जुहोति नमोऽग्रे पृथिवीक्षिते लोकक्षिते लोकं मे
यजमानाय विन्देय वै यजमानस्य लोकः ॥ ५ ॥

अथ Atha then जुहोति Juhoti, sacrifices (to the fire) with the following mantras नम Namah, adoration, salutation, hail अग्नये Agnaye, to agni, २१८, Visnu (who is called Agni, the devourer) पृथिवीक्षिति Prithivīkṣiti, dwelling on the earth लोकक्षिति Lokakṣiti, dwelling in the worlds लोक Lokam, world, appropriate for me मे Me, to me यजमानाय Yajamānāya, to the sacrificer विन्द Vinda, give, obtain for एव Esah thus वै Vas, verily यजमानाय Yajamānāya, of the sacrificer लोक Lokah, world

2(b) Then he offers oblations in the fire saying—"all hail, O Visnu, dwelling in fire, dwelling on the earth, dwelling in all regions Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious (Lit This is verily the world of the pious)"

MANTRA (2c)

एतासि अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं संप्रयच्छन्ति ॥ ६ ॥

एतासि Etāsaṁ, I shall go अत्र Atra, there यजमान Yajamānah, the sacrificer, the worshipper परस्ताद् Parastād, after आयुष Ayusaḥ, of the life, २१८, when the life is over This refers in the case of (अपरौक्षणी Aparokṣaṇī) the falling off or dropping down of the final body In the case of others, ordinary death स्वाहा Svāhā take (this) अपजहि Apajahi, cast back परिधं Paridham, the bolt, the hindrance to the attainment of the enjoyments of the loka इति Iti, thus उक्त्वा Uktvā saying उत्तिष्ठति Uttiṣṭhati rises up let him rise up तस्मै Tasmai, to him वसव Vasavaḥ the particular forms of the Lord Visnu dwelling in the Vasus, they being gracious प्रातःसवन Prātaḥ Savanam, morning oblation, all rites performed in the morning संप्रयच्छन्ति Samprayacchanti, fulfil, cause to be performed without hindrance

2(c) After my life is over may I, the sacrificer, go there Svāhā Then having said "Remove the obstacle, O Lord" let him rise For him the Lord, through the Vasus, makes perfect and complete his morning oblation

MANTRA 3

पुरा माध्यन्दिनस्य सवनस्योपाकरणाजघनेनाग्नीध्रीयस्यो-
दङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा ३ णू ३३ पश्येम त्वा चयं वैरा ३३३३३
हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

पुर Pura, before माध्यन्दिनम् Madhyandinaṣya of midday सवनम् Savanaṣya, oblation उपारानात् Upāranāt, commencement जघनेन jaghanena behind अग्निर्ध्रियस्य Agnidhriyasya, the Agnidhriya altar (Dakṣiṇāgni) उदङ्मुखः Udaṁmukhaḥ, North-facing उपविश्य Upaviśya, sitting स Sah, he रौद्रसाम Raudrasāma, the Sāma hymns addressed to Viṣṇu dwelling in the Rūdras अभिगायति Abhigāyati, sings out लोकद्वार Lokadvāra door to the world अपारानम् Apāranā, open पश्येम Paśyema let us see स्वा Tvā thee वयम् Vayam, we विराज्याय Virājyāya (another reading is वैराज्याय Vairājyāya), to obtain sovereignty of the intermediate world

3 Before the commencement of the noon oblation, the sacrificer sitting down behind the Dakṣiṇāgni altar, and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Rūdras thus —Open the passage to the world of the Rūdras so that we may see Thee and obtain astral glory therein

MANTRA 3 a)

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ६ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनं सवनं संप्रयच्छन्ति ॥ १० ॥

वायवे Vāyave, to Vāyu Viṣṇu called Vāyu, the giver of life (आयु Ḍyau) and wisdom (व Va) अन्तरिक्षक्षितः Antarikṣakṣitaḥ dwelling in the intermediate region (the rest as above)

3(a) Then he offers oblations in the fire saying — All hail, O Viṣṇu, dwelling in the Rūdras, dwelling in the sky, dwelling in all regions Lead me, Thy worshipper, to the place appropriate for me, to that which is verily the world of the pious After my life is over may I, the sacrificer, go there Svāhū! Then having said “Remove the obstacle, O Lord,” let him rise For him the Lord through the Rūdras makes perfect and complete his midday oblation

MANTRA 4

पुरा तृतीयसवनस्योपाकरणाजघनेनाहवनीयस्योदङ्मुखः
उपविश्य स आदित्यं स वैश्वदेवं सामाभिगायति ॥ ११ ॥

लो ३ कद्धारमपावा ३ णू ३ ३ पश्येम त्वा वयस्स्वारा ३ ३ ३ ३
हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ कद्धारमपावा ३ णू ३ ३ पश्येम
त्वा वयस्साम्रा ३ ३ ३ ३ ३ हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १
इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविचिद्भ्यो लोकचिद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४ ॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः
स्वाहाऽपहतपरिधमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनं संप्रयच्छ-
न्त्येव ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंश खण्डः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनम् *Trītiya savanasya* third oblation evening oblation आदित्यनीयस्य
Ādityāniyasya of the *Ādityanija* altar आदित्य *Ādityan* Viṣṇu dwelling in the
sun वैश्वदेव *Vaiśvadevan* addressed to Viśvedevas स्वराज्याय *Svirājyāya*,
for celestial glory साम्राज्याय *Samrājyāya* for perfect glory दिविचिद्भ्यः *Divik-*
cidubhiḥ dwelling in heaven अपहत *Apahata* cast brick, remove यज्ञस्य मात्रा
Yajñamātrām (equal to *Yajñamātrām*) the saviour (यज्ञी) of the maker (यज्ञ-
मा) of sacrifice, i.e., Viṣṇu who saves the *Yajamāna* *Yajñama* is the same
word as *Yajamāna* He who saves the *Yajmāna* is called *Yajñamātrā*

1 Before the commencement of the evening oblation,
the sacrificer sitting down behind the *Ādityanija* altar and
looking towards the north, sings the *Sīmān* addressed to
Viṣṇu dwelling in the *Ādityas* and in the *Viśvedevas* thus —
Open the passage to the world of the *Ādityas* and *Viśvedevas*
so that we may see Thee and obtain celestial and supreme
glory

Then he offers oblations in the fire saying — All hail,
O Viṣṇu! dwelling in the *Ādityas* and in the *Viśvedevas*,
dwelling in the heaven, dwelling in all regions. Lead me,

Thy worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I the sacrificer go there "Svâhâ." Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Visvedevas perfects his evening oblation. He verily knows this Lord called Yajñimâtrâ, the Saviour of the pious, who knows him thus, who knows him thus.

NĀDHVA'S COMMENTARY

(In the previous Khanda has been taught the meditation on the Lord called Sîmanu the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupil and teacher meditation on the Lord through his forms of Vasu etc. established by a portion of the Sîma Veda which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth etc. Lest one should make the mistake that the offering of the morning midday and evening oblations are given to the well known Vasu &c. &c. that they are prayed to in order that they may unbolt the door the Commentary says —

By praying with the Mantras "Loka Drava &c., to the Lord God Hari residing in the Vasu, Rudra, Âditya and Visvedeva and called also by those names the sacrificer gets heaven if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate etc. heaven &c. depends upon the worship of the Lord Hari alone. The difference is if he is worshipped with knowledge then moksha is gained if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Rājya, by the wise to be eminent in the intermediate world is called Virājya, to be eminent in heaven is called Svarājya.

(But it has been said that the wise get Moksha in these worlds. How is that? For the worlds of the Release are Vaikuṇṭha &c. And those world names are not used here. Then also it is said that one must go to the Sveta dvipa and see the Lord there in order to get Moksha. How then can men get Moksha in these inferior worlds like earth etc. To this the reply is that some Released souls remain in earth etc. even after Release. They prefer to so remain instead of going to Vaikuṇṭha. But they also must make pilgrimages to the Sveta Dvips before getting Release.

Even in these (earth sky and heaven) there is Release for some special persons. They however go to Sveta dvipa and after seeing the Lord Viṣṇu there and being permitted by Him they remain on this earth, etc., enjoying happiness and free from sorrow as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu Âditya &c.)

The Śruti (Rig Veda X 82 3)— He who one alone bears the names of all the Devas shows that the Lord alone has the names of Vasu, etc.,

also (These are primarily the names of the Lord, and secondarily applied to the Devas)

Admitted that the person who desires release should pray to the Lord why should the person who does not want release but heaven only pray to Him who can get these higher worlds by praying to the presiding deities of those worlds namely to Vāsu etc. To this the Commentator says that all prayers are really offered to the Lord with this difference that some are addressed so consciously and wisely and others unconsciously and ignorantly)

Says the Gita (9 20) —The knowers of the truth, the Soma drinkers the purified from sin, worshipping me with sacrifice, pray of me the way to heaven, they ascending to the holy world of the Ruler of the Shining Ones sit in heaven the divine feasts of the Shining Ones

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being

(But if the persons desiring Svarga also must pray to the Lord how is it their reward is temporary only and they lose heaven after some time To this the Commentary says —)

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord (and conception of the Godhead) is not perfect and complete and because they have attachment and prejudices still alive

As says the Gita (9 21) —I am indeed the enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall

(This shows that through partial knowledge of the Lord is attained a temporary Svarga)

So also the Gita (9 21) —They, having enjoyed the spacious heaven world their holiness withered come back to this world of death Following the virtues enjoined by the three, desiring desires they obtain the transitory

This shows that desiring desires or attachment also leads to a transitory world

By merely not knowing that Viṣṇu is the highest and the best one goes to blind darkness what to say of those who hate Him or hate Brahmā, etc Those who do not know the gradation and difference between Devas and Devas and between all the devas and the Lord Viṣṇu also go to darkness from which there is no extrication (easily)

(Let it be granted that there is darkness for one who hates Brahmā etc But is darkness the fate of those also who worship them but have made mistakes in their worship To this the Commentary replies —)

If any one has done any offence with regard to these, he verily goes to the lower world, (though not to the worlds of darkness because

Vishnu residing in fire, etc., when appealed to, removes this obstacle.

(But, it is objected, we living on earth do not see this mote thus bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned we can confidently say there is no such mote. Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet, and are not prevented from entering it by the mote spoken of? To this ■ Commentary says —)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Vishnu, through these prayers, then the sacrificer attains earth, etc., to enjoy the happiness and Mukti.

(Thus these motes are round a particular spot or locality on these three planes, they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes, the *Antarikā* and *Śvarga loka*s. If it be asked that the physical heaven ought to be visible, at least to all human eyes, the reply is that without the grace of Lord Vishnu no one can cross the mote, nor can find out the existence of this physical paradise even.)

The phrase *Yajñisyaṁsātā* means the Lord Hari because He is the Saviour of the performer of sacrifice. The word *Yajñam* means "the performer of sacrifice" (*mā* means performer). *Yajñasātā* means the Saviour (*ātā* means Saviour) of *Yajñamā*, (the sacrificer). First devotees alone who know Him thus, goes to heaven (*Śvarga*) if he is ignorant, or attains *mukti*, if he is wise.

THIRD ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चनीव
शोऽन्तरीक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage वै
Vai, indeed, alone. आदित्य Ādityah, the sun Ādi=beginning, ta=all pervading,
Ya=wisdom,—the whole word means "the eternal, all-pervading wisdom"
देवमधु Devamadhu, honey to the Devas "Madhu" here means happi-
ness—"devamadhu" means "the giver of happiness to the Devas" तस्य
Tasya, of him, of the Lord called Āditya and honey द्यौः Dyauḥ, heaven
ऋः Śrī, because she is all resplendent, "dyau" means light Śrī possesses
light and dwells in heaven, therefore she is called Dyau एव Eva, indeed
तिरश्चनीवः Tiraścchināvāṁśah, cross-beam, it is a name of Śrī, because by
her prostration (tiraścchina) and devotion and obedience, she has brought
the Lord Hari under her control (Vāṁśa=vaṁśa control) अन्तरीक्ष Anta-
riksam, the intermediate region, the Vāyu is so called because he always
sees the Lord Hari within himself (antar=inside, iksa=to see) The
Vāyu or air is called antariksa because he moves in the sky अपूपः Apūṣah,
honey cells, "ap" means the apyam, the goal, i.e., the Brahman, "upa" near
He, near in whom or in whom, Brahman always resides is apūṣa मरीचयः
Marīcayah, the rays the Rasis called Marīchi and the rest, dwelling in the
rays of the sun पुत्राः Putrah, sons, makers of honey, the honey dwelling in
the honey cells is the son of the bees, as produced by them

1. That Lord is verily honey to the Devas Śrī is
like the cross-beam. Vāyu is the bee-hive. And the Rasis
Marīchi, etc., the sons (or the honey-makers) —154

Note—That Eternal, All pervading Wisdom alone is the perfect joy that supports the
Devas His spouse Śrī, the Refulgent has brought him under her control by her obedience
Vāyu His beloved Son, is always absorbed in the contemplation of His glory for He is the
receptacle in which the Lord always dwells The sages like Marīchi etc., are His children

MANTRA 2

तस्य ये प्राच्यो रश्मयस्ता एवास्य प्राच्यो मधुनाढ्य ऋच
एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा
एता ऋचः एतमृग्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं
वीर्यमन्नाद्य रसोऽजायत ॥ २ ॥

Vishnu residing in fire, etc., when appealed to, removes this obstacle

(But it is objected we living on earth do not see this mote this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned we can confidently say there is no such mote. Nor can you say that this mote is invisible so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet and are not prevented from entering it by the mote spoken of? To this the Commentary says —)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Vishnu, through these prayers, then the sacrificer attains earth, etc., to enjoy the happiness and Mukti.

(Thus these motes are round a particular spot or locality on these three planes, they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes the Antariksha and Sarga lokas. If it be asked that the physical heaven ought to be visible at least to all human eyes the reply is that without the grace of Lord Vishnu no one can cross the mote, nor can God out the existence of this physical paradise even.)

The phrase Yajñayamatri means the Lord Hari because He is the Saviour of the performer of sacrifice. The word Yajñamā means "the performer of sacrifice" (mā means performer). Yajñamātri means the Saviour (tri means Saviour) of Yajñama, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (Sarga) if he is ignorant, or attains mukti, if he is wise.

MANTRA 3

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितरूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman) व्यत्तन् Vyaksarat, flowed forth (the Dharma and Moksa for the Devas) तत् Tat, that (honey called Vāsudeva and revealed through the Rigveda) आदित्यं Ādityam, the sun (in the orb of the sun representing the bee hive or by the side of the solar orb, i.e., by the eastern side) अभित् अभित्, towards by the side of (i.e., in the eastern rays) अश्रयत् Aśrayat, became fixed तत् Tat, there वै Vai, verily एतद् Etat, this in the forms of fame, etc., called Vāsudeva and as manifested through the Rig-Veda यत् Yat, which एतद् Etat, that आदित्यस्य Ādityasya, of the sun रोहितं Rohitam, red रूपं Rūpam, form

3 He (the supreme Brahman) flowed forth (Dharma and Moksa for the Devas), that honey (revealed through the Rig Veda and called Vāsudeva) took its place on the (eastern) side of the solar orb. There verily He (Vāsudeva) assumed red colour and that is the red light of the sun —156

SECOND KHANDA.

MANTRA 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभि
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लरूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now य Yc, which अस्य Asya his दक्षिणा दक्षिणा Daksināh Rāś-
mayah, the southern rays ता Tāh, those एव Eva verily अस्य Asya, his
दक्षिणा मधुनाद्य Daksināh Madhunadyah, southern honey cells यजूंषिं Yajūṁsi,
the Yajus verses or the Rudras एव Eva verily मधुकृत Madhukṛitah, the
honey-makers, bees यजुर्वेद Yajurvedah, the Yajurveda (Sankarsapa) एव

सस्य Tasya, of Him the Lord called Āditya, of the Lord the inner controller of Savitrि ये Ye, those which रास्य = Prāñchah (existing in) the eastern-quarters रसस्य Rasmīyah, rays 'ra' = delight, "ām" = auspiciousness "mi" = wisdom The forms of the Lord called Vasudeva, etc., dwelling in the rays of the sun तां Tāh, those एव Eva, verily अस्य Asyah, of this, the honey-cell called Vāyu वास्य Prāchyah, eastern मधुनाम् Madhunaādyah, honey cells "Madhu" = happiness,, "na" = not, "alam" = able, *etc.*, not able, none can obtain this happiness except through Vasudeva ऋच Richah, of the Rig, the Riks are especially used in the morning oblation Vasus are called Rik, because they preside over the Rig-Veda and are like bees, makers of honey एव Eva, indeed, मधुकृत Madhukritah, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called 'Madhu' ऋग्वेद Rigvedah, the Rig-Veda, एव Eva, even पुष्प Puspam flower that which nourishes wisdom as the flower nourishes the bee तां Tāh, the words of Rig-Veda अमृता Amritah, nectar, deathless, because they are not the production of any human being, hence Amritā or eternal आपा Apah, waters, the best drink of the Devas (ā = best, pa = drink) the juice in the flower तां Tāh, they, वे Vā, verily एता Eitah, these ऋच Richah, the Riks *etc.*, the Vasus like Agni, *etc.* एतन् Etam, this ऋग्वेद Rigvedam, the Rig Veda अभ्यतपन् Abhyatapan, brooded over, drank, fully reflected upon, heated तस्य Tasya, of him अभितप्तस्य Abhitaptasya, being heated यस्य Yasyah, same, wisdom, because his form is wisdom तेज Iejah, glory, bliss, his form is bliss इन्द्रिय Indriyam, vigour, supreme lordliness, the Lord is called "Indriya" because He possesses supreme lordliness वीर्य Viryam, strength, He is all strength अन्नस्य Annādyam, health, the power to confer boon and beatitude magnanimity, literally food support, He indwelling in food supports all रस Rasah, essence, He is called "rasa" because He is essence of all अजायत Ajāyata became manifest

2 Of that Lord, the eastern rays are the eastern honey-cells The Richas (the Vasus) are verily the bees The Rig Veda is the flower The juice in the flower is the nectar Those Richas (the Vasus) distilled this flower called the Rig Veda It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power—155

Note—Of that Lord in the sun the forms Vasudeva *etc.* dwelling in the eastern Rasmī and called so because of their (Vasudeva *etc.*) being full of delight auspiciousness and wisdom are the only means of attaining the Lord called sweet Vasus verily are the bees (who manifest the sweetness of the Lord) the Rig Veda is the flower as it nourishes the knowledge The words of the Rig Veda are the eternal best drink (to be drunk by the ear) These Vasus studied closely the Rig Veda (physical laws) and discovered therein the Supreme Brahman whose form is wisdom and bliss supreme lordliness and power, vigour, strength magnanimity and force

MANTRA 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितं रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman) व्यक्षरत् Vyaksarat, flowed forth (the Dharma and Mohsa for the Devas) तत् Tat, that (honey called Vāsudeva and revealed through the Rigveda) आदित्य Âdityam, the sun (in the orb of the sun representing the bee-hive or by the side of the solar orb, i.e. by the eastern side) अभित Ablutth, towards by the side of (i.e. in the eastern rays) अश्रयत् Aśrayat, became fixed तत् Tat, there वै Vai, verily एतत् Etat, this in the forms of fame, etc., called Vāsudeva and as manifested through the Rig-Veda यत् Yat, which एतत् Etat, that आदित्यस्य Âdityasya, of the sun रोहित Rohitam, red रूप Rūpam, form

3 He (the supreme Brahman) flowed forth (Dharma and Mohsa for the Devas), that honey (revealed through the Rig Veda and called Vāsudeva) took its place on the (eastern) side of the solar orb. There verily He (Vāsudeva) assumed red colour and that is the red light of the sun —156

SECOND KHANDA.

MANTRA 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभि
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लं रूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now ये Ye, which अस्य Asya, his दक्षिणा रश्मय Daksinah Ras-mayah, the southern rays ता Tāh, those एव Eva verily अस्य Asya, his दक्षिणा मधुनाड्य Daksinah Madhunādyah, southern honey cells यजुर्वेद Yajurṁsi, the Yajus verses or the Rudras एव Eva verily मधुकृत Madhukrutah, the Honey makers bees यजुर्वेद Yajurvedah, the Yajurveda (Sankarsapa) एव

Eva, alone पुष्प Puspam, flower सा ताः Tāḥ, those अमृता Amṛtāḥ, nectars आपः Āpah, waters तानि Tāni, those वै Vai, verily एतानि Etāni, these यजुर्वेद Yajurṁsi, the Yajus verses, Rudras like वायु, etc., the presiding deity of the Yajur Veda एतम् Etam, this यजुर्वेद Yajurvedam, the Yajur Veda अभ्यतपन् Abhyatapan, heated, distilled, reflected over, तस्या Tasya, from that अभितप्तस्य Abhitaptasya, being distilled स्याः Yasah, fame, wisdom तेज Tejah glory, bliss इन्द्रिय Indriyam, vigour, lordliness वीर्यं Viryam, strength अन्नं Annadyam, food, etc., magnanimity रस Rasah essence अजायत Ajāyata, become manifest. तत् Tat, that व्यक्तम् Vyaktam, flowed out तत् Tat that आदित्य Adityam, the solar orb अभित अभित, by the side अग्रयन् Agrayan, became fixed तत् Tat, there, वै Vai, verily एतम् Etam, this यत् Yat, which आदित्यस्य Adityasya, of the sun. शुक्लरूपं Śuklamrōpam, the white form (Sāṅkar-sana)

1 Now those which are the southern rays of that Lord, they are verily His southern honey cells The Yajus (the Rudras) are verily the bees The Yajur Veda (Sāṅkar-sana) is verily the flower The juice in the flower is the nectar Those Yajus (the Rudras) distilled this flower called the Yajur Veda it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength and magnanimity and power He (the Supreme Brahman) flowed forth (Dharma and Mōkṣa for the Devns) That honey revealed by the Yajur Veda and called Sāṅkar-sana, took its place on the southern side of the solar orb There verily He (Sāṅkar-sana) assumed white colour and that is the white light of the sun —157

Note—Of that Lord in the sun the form Sāṅkar-sana dwells in the southern rays These are called rays or Rāvi because of their being full of delight auspiciousness and wisdom They are the only means of attaining the Lord called Sweet Rudras verily are the bees who manifest the sweetness of the Lord The Yajur Veda is the flower because it nourishes that knowledge The words of the Yajur Veda are eternal best drink These Rudras verily distilled the Yajur Veda and man fed thereby the supreme Brahman whose form is wisdom and bliss glory and power vigour and strength, health and force

THIRD KHANDA

MANTRA 1

अथ येऽस्य प्रत्यङ्गो रश्मयस्ता एवास्य प्रतीच्यो मधुनाढ्यः

सामान्येव मधुकृतः सामवेद एव पुण्यं ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येतः सामवेदमभ्यतपस्तस्याभि-
ततस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यश्चसोज्जायत ॥ २ ॥

तद्व्यचरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
कृष्णं रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha noṁ Ye, which Asya his वयस्परमय Pratyakṣharaśamayah
western rays Tāh, those Eva, verily Asya, his पवीर्यो मधुनाञ्च Prātichyah
madhunaḍyah, western honey cells सामानि Sāmāni, the Sāman ve ses, the
Ādityās, so called because they are equal (sāma) with the twelve months
for each month there is an Āditya Eva, verily Madhukṛtāḥ, honey-makers
bees सामवेद Sāmavedaḥ the Sāmaveda (Pradyumna) Eva, alone Puspam,
flower Tāh, those Amṛtāḥ, nectars Āpah, waters Tāni, those Vai, veri-
ly. Etāni, these सामानि Sāmāni, the Sāman verses Ādityas the presiding
deity of Sāma Veda Etam this सामवेद Sāmavedam, the Sāma Veda Abhya-
tapan, heated, distilled, reflected over Tasya, from that Abhitaptaśya
being distilled Yaśah, fame, wisdom Tejah, glory, bliss. Indriyam, vigour,
lordliness Viryam, strength Annādyam, food etc, magnanimity Rasah,
essence Ajāyata, became manifest Tat, that Vyaksarat, flowed Tat, that
Ādityam, the solar orb Abhitāḥ, by the side Aśrayat, became fixed Tat
there Vai, verily Etat, this Yat, which Ādityasya, of the sun कृष्णरूप
Kṛṣṇarūpam, dark form (Pradyumna)

1 Now those which are the western rays of that
Lord, are verily His western honey cells The Sāmāni are
verily the bees The Sāma Veda is verily the flower The
juice in the flower is the nectar Those Sāman Verses (the
devas called Ādityas) distilled this flower called Sāma Veda
(Pradyumna), it being so distilled there became manifest the
Lord of wisdom, bliss, lordliness, strength, magnanimity
and power

He, the Supreme Brahman, flowed forth Dharma and
Moksa for the Devas, that honey revealed by the Sāma Veda
and called Pradyumna, took its place on the western side
of the solar orb There verily He (Pradyumna) assumed
dark color and that is the dark light of the sun —158

FOURTH KHAND

MANTRA 2

अथ येऽस्योदश्चो रश्मयस्ता एवास्योदीच्यो मधुनाढ्योऽथ-
र्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपस्तस्या-
मितसस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

तद्व्यचरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्वदेतदादित्यस्य परं
कृष्णं रूपम् ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

Atha, now Ye, which Asya, his उदश्चोदश्चो Udaścharyaśmajah, nor-
thern rays Tab, those Eva, verily Asya, his उदीच्यो मधुनाढ्यः Udičhyah
madhunādyah, northern honey cells अथर्वाङ्गिरस Atharvāṅgirasah, Atharva and
Angirasa verses The Devas called Soma, &c., since they cause rain (adhara)
and are thus the essence (rasa) of the bodily organs (anga) Eva, verily Ma-
dhukritah honey-makers, bees इतिहासपुराणम् Itihāsapurāṇam, Itihāsa and
Purāṇam It includes the verses of the Atharva Veda also Eva, alone.
Puapam, flower, Tab, those Amritah, nectars, Āpah, waters, ते Te those
Vai, verily एते Ete, these Atharvāṅgirasah, Atharva and Angirasa verses,
Devas called Soma etc. एतत् Etat, this Itihāsapurāṇam, the Itihāsa and
Purāṇas. Abhyatapan, heated distilled, reflected over Tasya, from that.
Abhitaptasya being distilled Yaśah, fame, wisdom Tejah, glory, bliss
Indriyam, vigour, lordliness Viryam, strength Annādyam, food etc., magna-
nimity Rasah, essence, power Ajāyata, became manifest. Tat, that Vjāk-
śarat, flowed Tat, that Ādityam, the solar orb Abhitah, by the side
Āśrayat, became fixed Tat, there Vai, verily Etat, this Yat, which
Ādityasya, of the sun एतं Parah, deep black कृष्णं रूपम् Kṛṣṇahrūpam, deep
black form (called Anuruddha)

1. Now those which are the northern rays of that Lord they are verily his northern honey cells. The hymns of the Atharvāṅgnas (Soma &c.) are verily the bees. The Itihāsa-Purāṇa (Aniruddha) is verily the flower. The juice in the flower is the nectar. Those Atharvāṅgiras (the devas called Somas) distilled this flower called the Itihāsa-Purāṇa, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and

power. He the Supreme Brahman flowed forth Dharma and Moksa for the Devas That honey revealed by the Atharvāṅgiras and called Aniruddha, took its place on the northern side of the solar orb There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun —159

FIFTH KHANḌA

MANTRA I

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाढ्यो गुह्या
एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभितप्तस्य
यशस्तेज इन्द्रियं वीर्यमस्त्राद्यश्च रसोऽजायत ॥ २ ॥

तद्व्यत्तरत्तदावित्यमभितोऽभ्यत्तद्वा एतद्यदेतदावित्यस्यमध्ये
जोभत इव ॥ ३ ॥

ते वा एते रसानाश्च रसा वेदा हि रसास्तेषामेते रसास्तानि
वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥४॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now Ye which Asya, his ऊर्ध्वा रश्मय Ūrdhvāḥ raśmayah, upward rays Tāh, those Eva, verily Asya, his ऊर्ध्वा मधुनाढ्य Ūrdhvāḥ Madhunaḍyah upwards honey cells गुह्या Guhyāḥ, the occult, the secret एव Eva, verily आदेशा Ādēśāḥ, teachings, doctrines, the Perfect Ones called the Rjyas the Teachers of the Secret Madhukṛtāḥ, honey makers, bees ब्रह्म Brahma, the entire Veda, the Infinite Vedas Brahma comes from √bṛh=endless There is no end of the Vedas, therefore they are called Brahman or endless एव Eva, alone Puspam, flower Tāh, those Amṛtāḥ nectars Āpah, water ते Te, those वे Vai, verily एते Ete, these गुह्या आदेशा Guhyā ādēśāḥ, the Teachers of the Secret Doctrine, the Rjyas एतद् I tad this ब्रह्म Brahma, the entire Vedas Abhyatapan, heated, distilled, reflected over Irya from that Abhitaptasya, being distilled Yaśāḥ, fame, wisdom Tejāḥ glory, bliss इन्द्रिय Indriyam, vigour, lordliness Vīryam strength Annādyam, food etc, magnanimity Rasāḥ, essence, power Ajayata became manifest Iat, that, Vyākṣarat, flowed out Iat, that Ādnyam the solar orb Abhitah, by the side Adrayat,

became fixed Tat there Vai verily Etat this यत् Yat which एतत् Etat this आदित्यस्य Ādityasya of the Āditya मध्ये Madhye, in the middle क्षाभते Kṣabhate, stirs इव Iva, as if ते Te they, the forms like Vāsudeva &c वै Vai verily रसानाम् Rasanām of the essences, of the five essences रसा Rasāḥ essences वदा Vedāḥ, the Vedas हि Hi indeed रसा Rasāḥ, the best तेषाम् Teṣām, of these (Vedas). एते Ete, these (Vāsudeva &c) रसा Rasāḥ, the best तानि Tāni these वै Vai indeed एतानि Etāni these (five forms Vāsudeva &c) अमृतानाम् Amṛtānām to the Immortals अमृतानि Amṛtāni, the givers of immortality वेदा हि Vedāḥ hi the Vedas (the Immortals) indeed अमृता Amṛtāḥ Immortals तेषाम् Teṣām, of them एतानि Etāni these अमृतानि Amṛtāni the givers of immortality

Now those which are the upward rays of that Lord they are verily His upward honey cells : The Secret Doctrines (Rijus) are verily the bees : The entire Vedas constitute the flower : The Juice in the flower is the nectar : Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nārāyaṇa), it being so, distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power : He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas : That honey revealed by the Entire Vedas and called Nārāyaṇa took its place in the centre of the solar orb : That form which seems to stir in the centre of the sun is verily the Lord Nārāyaṇa having the color of the rising sun

These verily (Vāsudevas &c) are the Essences of the essences : For the Vedas are the essences (the best) and of them Vāsudeva, etc., are the essences (best) : They are the Nectars of the nectars : For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity)—160

MAHĒVAS COMMENTARY

In the end of the last Adhyāya it was mentioned that the Vasus the Rudras and the Ādityas have dominion over the morning, midday and evening oblations respectively. In the present Adhyāya the Śrī still describes the glory of the Lord dwelling within the Sun and which is the object of worship. His glory was not so fully described previously as was necessary. Old commentators have taken the word *Mahe* to be the literal meaning of "honey" and they say that the sun is honey as a mere poetical metaphor. The Commentator sets aside this view and shows that in the first five bhāṇḍas in this Adhyāya the Brahma Vidya is established and he does so by quoting an authority

means that in which is the *Ap* or the approachable, the goal, namely the Lord God. The *Vīṇ* is called *Apūpa*, because the Lord, the approachable is within him. The hive is called *Apupa* because the honey, etc., is in it.

(Thus *Apūpa* is a compound of two words *Ap* meaning Approach the approachable or the goal and *Upa* meaning present. That in which the *Ap* is present is called *Apupa* is called *Upa* because he is obtained or reached by or = the goal of the released souls. The ordinary bee-hive is called *Apūpa* because there is present in it *Ap* the goal honey etc. The word *Ap* in this connection means water and honey is called *Ap* for water because it is a liquid and all liquids are called water.

(The commentary now explains the word *Rāṇi*. It generally means rays. It means also here something else. Its literal meaning is that which = delight (ra—delight and a auspiciousness and ma wisdom). Thus the whole word *Rāṇi* means he whose form = wisdom auspiciousness and delight).

The phrase dwelling in the Eastern rays means Lord Hari called *Vāsudeva* dwelling in the Eastern *Rāṇi*. The word *Rāṇi* itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

knowledge), therefore the Lord is called *Āditya* i.e., the Primeval all-pervading wisdom,

The word *Madhu* has already been explained as the name of the Lord. It has the ordinary meaning of 'honey' also here and thus these verses are a simile. (Therefore the commentary says) —

The Lord is like honey, viz. He satisfies the Devas

As he is like honey, to complete the simile there must be a cross-beam bee-hive bees flowers etc., to make honey. Thus the Commentary now shows this — *Vāyu* is *Madhu* i.e. is the cross-beam *Vāyu* is the bee-hive the Devas are the bees and the Vedas and religious literature are the flowers. The words used to denote these things 'cross beams etc., have also double meaning one the ordinary well known meaning, and the other as applying to *devi*, *Varu* etc. The Commentary shows this now. The phrase '*divaurevataschūnamakā*' apparently means 'the heaven is the cross beam' but an intimate heaven and intimate cross beam are not meant here. *Dya* means the shining one and is the name *devi*.

Sri possessing the attributes of luminosity, etc., (*dyi*=to shine) and dwelling in heaven (*dya*=heaven), is called *Dya*, and *Sho* is connected with *tirovamśā* etc. cross beam, etc.

(Thus *dya* means *devi* primarily but not the lokā heaven is called *dya* in the second sense because *Dya* or *devi* dwells there.)

She is the cross-beam because she is the refuge of *Vāyu*. *Vāyu* in the bee-hive, because *Madhu* or *Vasqu* is specially contained or placed in him (is honey in the cells), *Vāyu* is also called *Antarikṣa* (lit interior vision) because *Hari* is seen by him always within his heart.

The sky is called *Antarikṣa* because *Vāyu* dwells in it.

Vasus, etc., are the honey-makers, they are his sons and called so. The *Marichis* are Rays dwelling in the rays of the sun, and are called the sons.

(Thus the *Uśis* 'Marichis' etc. dwelling in the solar rays are like the eggs or sons of the bees the Devas, *Vasus*, *Rudras* etc. are the bees *Vāyu* is the bee-hive.)

(The commentary now explains the word *Tirovamsā* in its another sense and shows that literally it is a very appropriate epithet of *devi* the spouse of *Hari*. The word means obedient as shown below.)

Because the God *has* *Itunī* has brought *Hari* as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called *Tirovamsā* (*ti*=obedient, *vamśā*=controlling, one who controls another by obedience and devotion). The word *Tiryak* means bowing down (therefore devotion and obedience). The cross beam or rather the arched timber frame from which the hive hangs is called *Tirovamsā* because by its slanting posture it controls (*vaśa*=to control) the hive that hangs from it and since it controls the hive, the cross-beam is named *Tirischitrovamsā*.

Vāyu is called the bee-hive or *Apūpa*. The word *Apūpa* literally

means that in which is the Ap or the approachable, the goal, namely the Lord God. The Vijn is called Apāpa because the Lord, the approachable is within him. The hive is called Apōpa because the honey, etc., is in it.

(Thus Apāpa is a compound of two words Apā meaning Apāra the approachable or the goal and Ūpa meaning present. That in which the Ap is present is called Apā. Vajra is called Apā because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apōpa because there is present in it Ap the liquid honey, etc. The word Ap in this connection means water and honey is called Ap or water because it is a liquid and all liquids are called water.)

(The commentary now explains the word Rāsmi. It generally means rays. It means also here something else. Its literal meaning is that at which is delight (ra=delight and sm=auspiciousness and i=wisdom). Thus the whole word Rāsmi means he whose form is wisdom auspiciousness and delight.)

The phrase dwelling in the Eastern rays means Lord Hari called Visudeva dwelling in the Eastern Rāsmi. The word Rāsmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

(The word nīdi is now explained). —

The word nīdi means part (na=not, āna=sufficient, not whole but a part). The nīdi or part of Lord is called Nīdi because without these Divine Vīdīs (like Visudeva Pradyumna &c.) no adhikāra can reach the whole, the Ātmā the Supreme Lord. (One must reach Him through one of these Vīdī forms.)

(The commentary now explains the phrases. The Rikṣ are the bees the Yajus are the bees the Śūmans are the bees. The Atharva-śūgras are the bees the Gūhya Advas are the bees. Even with the simile of the bees these words do not mean the works called Yajus of the Rig Veda &c. but are names of particular classes of devas.)

The Pīṭṛ in the devas called Vasus, the Chief of whom is Agni, because they preside over the Rik Veda (they have the adhikāra of the Rig Veda). They are called Rikṣ because they are utchīṭa or worshipped as the first, especially (i.e., in the morning the Vasus are the first worshipped). The Yajus are the name of the Rudras, the chief of whom is Indra because Indra is the friend of Rudra. These are the devatas of sacrifice (yajna) and therefore called Yajus. The word Indra here does not mean the ordinary Indra but it means Vīṇa. He is the principal deva worshipped in the middle first of all and Soma is drunk by him first, he alone is the chief of all the Rudras with Śakti at their head. The Śūmans are the Ādityas, because they are same with the months (i.e., one Āditya enjoys one month and thus the twelve months are enjoyed by twelve Ādityas). The phrase Vānanta mukhā of Khanda VIII does not refer to the well known Vānanta. The word Vānanta there means Indra called Parandara because he is chosen (pryate elected) in every

sacrifice. This Indra is the head of this hierarchy, because he is appointed as the chief of the Ādityas, by the Lord Viṣṇu. And it is a well-known thing that Indra is the lord of the Ādityas and not Varuṇa the lord of waters. (But Viṣṇu is in the sun and rules the sun, why should not He be taken here) The lord Viṣṇu is not in it here, because the enumeration here is of the boys or worshippers, and Viṣṇu being the worshipped cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgus is provide over the Itihāsa, Purāṇas, and the works called Atharva Aṅgusās, with Soma as their chief. They are called Atharva Aṅgusās, because they pour down (adham) rain, therefore they are called Atharvas. Because they are the saps or controllers (sāp) of the bodily organs (aṅgas), therefore they are called Aṅgusās. In other words, the whole term Atharva Aṅgus means the rain making controller of bodily organs. (The *dh* is changed to *th* anomalously). These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various parts of the body. Hence they are truly aṅgusās or functionaries.

The phrase Gulya śideśā means Brahmins and all those who are fit to hold the post of future Brahmins, the Tṛkṣas (śideśā) of all secret (gulya) doctrines, because they are verily the Teachers (Gurus) of all.

(The term Gulya śideśā is also a word and is the name of those teachers of the occult, who are themselves also occult). The name by which they are known is Rjivas or the RĪJIV OT ONIS or the RĪJIVĀṆĪ OTIS.

(They have to be known by name in now explain) —

Brahmā is the name of all the Vedas, because of their infinity, because they are endless.

(An aṅga brahṁ amāntā vai Vedaḥ. The *śrīṣṭhā* from which comes the word brahṁ means also endlessness). (Now we explain the phrase in like this. Rjiva &c. he is the Rjiva Veda &c.)

These devas like Agni, &c. thoroughly pondered over the Rig Veda, &c. and thereby discovered a revealed the honey called the Supreme Brahman and since they are the revelers of this honey, they are called bees or honey makers. The Vedas are called paśpā (flowers literally nourishers paś—to nourish) because they nourish wisdom (paśka = nourisher). The ordinary paśpās are so called, because they nourish the honey makers that is the bees with their nectar.

(The commentators now explain the phrase Rjivāṇā Agnir) —

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,

Vidy only and not with apart Vidy is understood by others.) More over to whom can primarily belong the possession of yajus—wisdom, tejas—bliss, indrya—lordliness, vishva—strength, amudyu—majesty and risak—power, but to the Supreme Lord? For says 1 Scott 'His name is the great vidis'

In fact the root meaning of the word *bhag* shows the possession of complete lordliness, perfect strength (*Virāḥ*), perfect fame (*Yasas*), *Sri*, wisdom (*Gyan*), and perfect knowledge (*Vijñāna*). He who possesses these six qualities is called *Bhagavan* or the Adorable Lord. Another *Sūtra* says *īśoṣaṁsthī bhāṣaḥ* (Lift Up III VIII). Says another text — I take refuge under him who is the essence of happiness, who is the personification of the six perfect qualities, the Supreme residing in the heart, the Brahman free from all evils, & illumined full with lordliness, dispassion, fame (wisdom), knowledge, power and prosperity, and who is called *Adham* — the Great I — (According to Mullha this 'I' means the nondiscordable the Supreme). So also another text says — "That resplendent Inventor of light itself, *Narayana*, the Purush existing from the beginning. That this *Narayana* is to be meditated in the solar orb we learn from the well known mantra '*dheyaḥ kulaḥ svasti mandalaḥ* &c — '*Narayana* residing in the middle of the solar orb should always be meditated upon'. Moreover the attributes of lordliness &c., applied to the Sun in this *Upaniṣad* cannot apply to any inanimate object like the physical sun but is appropriate with regard to the Lord alone. As says a *Sūtra* — The Adorable is full of wisdom the Adorable is full of lordliness, the Adorable is full of power. So also Lord *Madhavan* in the *Vedānta Sūtras* (III. 1. 1) — Brahman is the object of that knowledge which results from the conclusion of in enquiring into all scriptures for the injunctions &c., are not special. So also — "He has all names, all forms may that Brahman the Great Glory be propitious. So also the text — 'That God which all the Vedas declare' (*Kath. Up.*). So also the text — Verily all the *ṛk*, all the *Yedas*, all the sounds are the names of one Being only, and that is the Puruṣ (all are of one uniform nature because all denote freedom from imperfections and full of all excellent qualities). So also — In the *Vedas* in the *Itanṣyans* in the *Purāṇas* in the *Bhāṣas*, *Viṣṇu* is sung everywhere in the beginning, middle and end. So also — 'They call him *Viṣṇu* the Supreme in whom all names are appropriate. Moreover the *Mantra* and *Brahman* portion of the *Vedas* may treat of *knayans* (and world up of inanimate objects) but never so the *Upaniṣads*. They never can teach any thing inferior to

to 54° E in आदित्य Âdityah, the sun पुरस्तात् Purastât in the east in the Udayâ, sadri (the hill from which the sun is said to rise) उदेता Udetâ, rises, rising पश्चात् Pashchât, in the west in the Astâdri अस्तमेता Âstameta sets, setting. The time of the Vasus is 31 Ghatikâs and two Kâshâs. The space is the whole stretch of country between the Udayâ or rising point and the setting point. In any particular longitude it would cover all countries within 93½° longitude east of it and 93½° longitude west of it. वसुता Vasutâm of the Vasus एव Eva alone तावत् Tavât, so much, आधिपत्य Âdhipatyam, sovereignty, the jurisdiction of the Vasus extends over the country between the Udayâdri and the Astâdri स्वातन्त्र्य Svârâjyam supremacy, enjoyment of all objects of desire. He who enjoys (tanñjayati) or satisfies himself (sva) is called Svarâj, the state of Svarâj is called Svarâjyam. पवेता Parjeta attains.

3 The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west (The knower of this Vidyâ) attains (that sovereignty and supremacy) —163

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction i.e. between the Udayâgiri in the east and the Astâgiri in the west and so long as the Vasus reign therein.

SEVENTH KHANDA

MANTRA I

अथ यद् द्वितीयममृतं तद्रूद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha now Yat which द्वितीय Dvitya is second Amritam nectar etc., Sankarsana, Tat, on that इद्ग Rudrâh the Rudras Upjivanti, behold live upon, get uparoksa jñâna, understand with study meditation etc. See him by meditation इन्द्रेण Indreṇ, with Indra (Vâyu) Mukheṇ as the chief or teacher of inferior Devas of this order Na not Vai verily Devâh, Devas Adhanti, eat Na not Pibanti, drink etc., they become perfectly desireless, vîrakṭâ Etat this Eva verily Anritam, nectar, Sankarsana Dîṣṭva having seen तृप्यन्ति, become satisfied Tc, they Etat, this Sankarsana Eva, verily, Rûpam, form Abhisamvîśanti enter into Etismât, from this Rûpât form (of Sankarsana) Udyanti, come out

1 The Rudras behold with their chief Vâyu the second of these Nectars Verily (because) these (Devas)

neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form—164

Note—That which is the second nectar Sankarṣaṇa gives the higher life to the Rudras with Vāyu at their head. Verily because these Rudra Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of it.

Note—The Rudra Āditya, Soma and Suddhya worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in lower hemisphere we shall find that after sunset (till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1½ hour the direction of its motion would be from north to south, and for the last 45 minutes (i. e. just before sun rise) the sun would appear to move vertically up (a tangential motion). This is what is meant by the phrases the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the direction of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west, (2) rising south, setting north, (3) rising west, setting east, (4) rising north, setting south, (5) rising up, setting down.

MANTRA 2

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनै-
तवेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

Sah, he Yah, who Etat, this. Evaṁ, thus. Amṛtam Nectar. Veda, knows रुद्राणां Rudrāṇām, of the Rudras. Eva, surely Ekaḥ, one Bhūtvā, being, becoming इन्द्रेण Indreṇa, with Vāyu. Eva, surely Mukheṇa, as chief Etat, this. Eva videtā Amṛtam, Nectar Dṛṣṭvā, having seen Tṛp्यati, becomes satisfied. Sah he Etat, this Eva, indeed Rūpam form Abhiśanvi-
śati, enters into. Piśmat, from this Rūpāt, from form Udeṭi, rises.

2 He who thus knows this Nectar, becoming one of the Rudras with Vāyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this form and rises again out of it—165

Note—The human Adhikāri who knows this Nectar (Sankarṣaṇa) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vāyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets Kāyaja Mukti, that is to say, he at will enters into this form and comes out of it, whenever he likes.

MANTRA 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत
उदेतोच्चरतोऽस्तमेता रुद्राग्रामेतावदाधिपत्यं स्वाराज्यं पर्येता ॥४॥

इति सप्तमः खण्डः ॥ ७ ॥

Sah, he Yavat, so long, 15½ Ghatikā and one Kāsthā and that length of space crossed in that time. In other words 6 hours 15 minutes of time and 93½° of space. From sunset to midnight, i.e., from 3½ p.m. to midnight. Ādityāh, the sun Purastat, in the east, in the Udayādī Udetā iśc., rising Paścimat, in the west, in the Astādī Astimetā, set., setting द्वि Dvā, twice i/e., the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is half that of the Vasus : i.e., ½ of 10½ = 5¼ hours. So also the space तावत् Yavat, so much, दक्षिणत daksinatāh, from south उदेत Udetā, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north उत्तरत उत्तरत Uttaratah; towards north अस्तमेता Astametā, setting रुद्राग्राम Rudrāgrām of Rudras. Eva, alone, ādhipatyam, sovereignty Svarājyam supremacy, enjoyment of all objects of desire Paryeā, attains. The direction of the sun's motion is northerly.

3 The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west. This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north. The knower of this vidyā attains this sovereignty and supremacy of the Rudras.—166.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, i.e., the country between the rising point in the south and the setting point in the north and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra loka.

EIGHTH KHANDA

MANTRA 1

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति ब्रह्मणेन मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुच्यन्ति ॥ १ ॥

अथ Atha, now Yat, which तृतीय Trūtyam, third Amṛitam Nectar vra, Pradyumna Tat, on the आदिता Adityah the Ādityas Upajanti behold live upon See Him by meditation वद्वेन Varuṇena, with Indra Mukhera, as the mouth, vra as the chief teacher of the nation Devas of this order Na nor Nai, verily Devāḥ the Devas Asnanti, eat Na, not Pibanti, drink Etat, this Eva verily Amṛitam nectar, Pradyumna Drisṭvā, having seen Tripyanti, become satisfied Te, they Etat, this, Pradyumna Eva, verily Rūpam, form Abhisamviśanti Enter into Etasmāt, from this Rūpāt, form (of Pradyumna) Udyanti, come out

1 The Ādityas behold with their chief Indra the third of these Nectars Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form —167

Note —That which is the third nectar (Pradyumna) as enjoyed by the Ādityas with Indra at their head Verily because these Aditya Devas remain perfectly indifferent to all other enjoyments therefore they see this glorious form They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this glorious form and come out of it

CHINTA 2

स य एतदेवममृतं वेदादिष्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ २ ॥

Sah, he Yah, who Iyat this Evaḥ this Amṛitam, Nectar Vedh, know आदिता Adityantam, of Ādityas Eva, surely with one Bhūtvā, being, becoming वद्वेन Varuṇena with Indra Eva surely Mukhera, as chief Etat, this Eva, indeed Amṛitam Nectar Drisṭvā having seen Tripyati becomes satisfied Sah he Yat, this Eva indeed Rūpam, form Abhisamviśati, enters into Etasmāt, from this Rūpāt, from form Udyati, rises

1 He who thus knows this Nectar, becoming one of the Ādityas with Indra as their chief and having seen this Nectar, becomes perfectly content He enters into this Form and rises again out of it —168

Note The human Adhikari who knows this Nectar (Pradyumna) and how the Adityas get Mukti by the vision of the glorious Form becomes one of the Adityas with Indra as his Teacher He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets (vyajña mukti) that is to say, he at will enters into this Form and comes out of it, whenever he likes

MANTRA 3

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्प-
श्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यं स्वाराज्यं
पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Sah, he Yāvat so long &c, the time of the Ādityas extends over 3 hours, and then space is 45° Three hours after midnight &c, up to 3 A.M. Ādityah, the sun दक्षिण Dakṣiṇataḥ in the south Udeatḥ riseḥ rising उत्तर Uttarataḥ, in the north Astameitā setḥ, setting द्वि Dvith, twice as, the time of the Rudras, when the sun travels from the south to the north is twice as great as that of the Ādityas In other words the time of the Ādityas is 45° that of the Rudras &c 7 Ghṛtikās + 1½ Kāṣṭhikās सप्तह्रिदयः सप्तह्रिदयः सप्तह्रिदयः, from west वेदेन Udeatḥ, rising to the people dwelling in that place, the sun appears to rise as if from the west and set in the east पुरस्ताद् Purastāt, towards the east अस्तमेत आस्तमेत Astameitā setting आदित्यानां Ādityānām of Ādityas, the time of Ādityas एवा alone Ādhipatyam, sovereignty (of the Ādityas) over the country between the rising point in the south and the setting point in the north Svarājyam, supremacy, enjoyment of all objects of desire Parjeto, attains The direction of the sun's motion = easterly

3 The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east The knower of this Vidyā attains the sovereignty and supremacy of the Ādityas—169

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Ādityas hold jurisdiction &c, the country between the south rising point and the north setting point and the time during which its true motion is twice as much as that of the Ādityas and its true motion is from the west and towards the east here when looked at from the upper hemisphere

NINTH KHANDA

MANTRA 1

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न
त्रै देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेवं
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha now Yat, which. चतुर्थं Chaturtham, fourth Amritam, nectar is Aniruddha Yat, on that महता Marutah the Maruts Upajivanti, behold, live upon See Him by meditation सोमेन Somena with Soma Mukhena as the mouth is, is the chief or teacher of the inferior Devas of this order, Na, not, Vai, verily Devāh, Devas Aganti eat Na not Pibanti, drink Etat, this Eva, verily Amritam nectar, Aniruddha Drisṭvā, having seen, Tripyanti, become satisfied Te, they Etat, this (Aniruddha) Eva, verily Rūpam, form Abhisamvīṣanti, enter into Eṣamāt, this Rūpit, form (of Aniruddha) Udcanti come out

1 The fourth of these Nectars the Maruts behold with their chief Soma Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form—107

Note—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts with Soma at their head Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments They neither eat nor drink, but are immersed in the contemplation of the Most High and at their will they enter into this Glorious Form and come out of It

MANTRA 2

स य एतदेवममृतं वेद मरुतामैवैको भूत्वा सोमेनैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रू-
पादुवेति ॥ २ ॥

Sah, he Yāh who Eṣat this Form, thus Amritam, Nectar Vedā, knows महता Marutām, of Maruts Eva, surely Etah, one Bhūtvā, being becoming सोमेन Somena, with Soma Eva, surely Mukhena, as chief Yat, this Eva, indeed Amritam, Nectar Drisṭvā having seen Tripyati becomes satisfied Sah, he Yat, this Eva indeed Rūpam, form Abhisamvīṣati, enters into Eṣamāt from this Rūpit, form form Udcanti, rises

2 He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar becomes perfectly content He enters into this Form and rises again out of It—171

Note—The human Adhikārī who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form becomes one of the Maruts with Soma as his Teacher He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and so gets bhujya mukti that is to say he at will enters into this Form, and comes out of It whenever he likes

MĀTRĀ 3

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्त-
रत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वराज्यं
पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

Sth, lie Yavad, so long. The time of the Solar (Mātrā) is $1\frac{1}{2}$ hour, and space 22½°. That is from 3 A.M. to 4½ A.M. Ādityah, the sun पश्चान् Pāścāt, in the west, in the Āstāgiri, Udetā, rises, rising पुरस्ताद् Puristād, in the east, in the Udayagiri Astimētā, sets, setting द्वि Dvīh, twice, viz., the time of the Mātrā. When the sun travels from the west to the east is twice as great as that of the Maruts. In other words the time of the Maruts = half that of the Ādityas तावन् tāvāt, so much दक्षिण Daksinatā, from the north उदेता Udetā rising to the people dwelling in the north, the sun appears to rise as if from the north and set in the south दक्षिण Daksinatā, towards the south अस्तमेता Astimētā, setting मरुता Marutām of the Maruts इव, alone Adhipatyam, sovereignty (of the Maruts extends over the country between the rising points in the west and the setting point in the east.) स्वराज्यam, supremacy, enjoyment of all objects of desire पर्येता, attains

3 The Ādityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east. This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south. The knower of this Vidyā attains the sovereignty and supremacy of the Maruts—172

Note. He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction, viz., between the country in the west rising point and the east in the setting point and the time during which the Ādityas reign therein is twice as much as that of the Maruts and the duration of the motion of the sun from the north towards the south here as appearing to a resident of the upper hemisphere

TENTH KHANDA

MĀTRĀ 1

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन
न वै देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति तं
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now Yut, which. पञ्चन Panchanam, fifth Amritam, nectar viz., Brahman 'Eat, on that साध्या Sādhyāh, Sādhyas Upajanti, behold, live upon. See Him by meditation ब्रह्मा Brahmanā, with Brahma Mukhena as the mouth viz., as the chief or teacher of the inferior Devas of this order Na, not. Var, verily Deva' Devas Adanti, eat Na, not Pibanti, drink. Etat, this Eva, verily. Amritam, nectar Drisṭvā, having seen Tripyanti, become satisfied i.e., they Eat, this Nārāyaṇa Eva, verily Rūpam, form Abhisamvīṣanti, enter into 'Etiasmāt, this Rūpāt, form of Brahman Udyanti come out

1 The fifth of these Nectars, the Sādhyas behold with their chief Brahmā Verily because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar (Getting Mukti) they enter into that Form and they rise out of that Form —173

Note—That which is the fifth nectar (Brahman) is enjoyed by the Sādhyas, with Brahman, at their head Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments they neither eat nor drink, but are absorbed in the contemplation of the Most High and at last will they enter into this Glorious Form and come out of It

MANTRA 2

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येत-
त्साद्रूपादुदेति ॥ २ ॥

Sah, he Yāh, who. Etit this Evam, thus Amritam, Nectar Veda, knows. साध्या Sādhyānam, of Sādhyas Eva surely Ekah, one. Bhūtvā, being becoming ब्रह्मा Brahmanā with Brahma 'Iva, surely Mukhena, as chief Eat, this Eva, indeed Amritam, Nectar Drisṭvā, having seen Tripyanti, becomes satisfied Sah, he Eat, this Eva, indeed Rūpam, form Abhisamvīṣati, enters into 'Etiasmāt, from the Rūpāt from Form Udeṭi, rises

2 He who thus knows this Nectar, becoming one of the Sādhyas with Brahma as their chief and having seen this Nectar becomes perfectly content - He enters into this form and rises again out of It —174

Note—The human Adhikari who knows this Nectar (Brahma) and how the Sādhyas get Mukti by the vision of the Glorious Form becomes one of the Sādhyas with Brahma as his Teacher - He also gets the vision of this Form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures and he gets 'Savyajna Mukti' that is to say, he at will enters into this Form and comes out of It whenever he likes

MĀNTRA 3

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-
 दूर्ध्वमुदेतार्वागस्तमेत साध्यानामेव तावदाधिपत्यं स्वाराज्यं
 पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Sab, he Yavat, so long The time of the Sādhyas is 45 minutes in duration, and the space is 11½°. That is from 1½° N. to 5½° N. This is the famous Brāhma Mūrti, the sun उत्तरत Uṭtaratā, in the north Udeṭa, rising दक्षिणत Dikṣiṇatā, in the south Astamētā, set, setting द्वि Dvī, twice 90°, the time of the Sādhyas. When the sun travels from the north towards the south is twice as great as that of the Sādhyas. In other words, the time of the Sādhyas is half that of the Maruts. तावद् Tāvāt, so much ऊर्ध्व Urdhva, upward उदेता Udeṭā, rising अर्वाङ् Arvāṅ, downward अस्तमेता Astamētā, setting साध्याना Sādhyānam, of Sādhyas. The time of Sādhyas is 1 Ghatika 22½ Muṣ. ½ kṣatā. Eva, alone Ādhipatyam, sovereignty, the jurisdiction of the Sādhyas extends over the country between the rising point upward and the setting point downward स्वाराज्यम् Svārājyam, supremacy, enjoyment of all objects of desire पर्येता, attains.

3 The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south. This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nādi. The knower of this Vidyā attains the sovereignty and supremacy of the Sādhyas—175

Note. He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sādhyas hold jurisdiction i.e., between the country upward, the rising point and downward the setting point and the time during which the Maruts reign therein, so twice as much as that of the Sādhyas and the sun's direction of motion here is vertical.

MĀRHYAS COMMENTARY

Khanda II to V

(Having in the previous part described the five forms of the Lord, the present five khanda's describe the five Great Hierarchies of beings, that are the so Forms and get Mukti thereon.)

The seeds of the first Nectar are the Vasus with their chief Agni. So long as they see that form of the Lord Viṣṇu they do not (wish to) enjoy anything else (and that is what is meant by the phrase "they neither eat, nor drink.") Verily they enter into this Form only in

Mokṣa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vāyu as their Chief, (for they are dependent on Vāyu). But Vāyu being Itiāyagrabhī also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Sūthys as well. (Thus Vāyu rules both the second and the fifth hierarchies.) Therefore to Vāyu belongs the contemplation over the Yjuri Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yajur Veda, or the laws of the intermediate world, under his control, in his capacity as Brahman, the head of the Sūthys, he has all the Vedas to ponder over, that is all the laws under him.) As Brahman he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge. For Vāyu verily is the refuge of both these classes, even in mukti. The sons of Aditi (the Ādityas) are beholders of the third Nectar, with Indra as their chief. The beholders of the fourth Nectar are Mitrās with Soma as their Chief. The beholders of the fifth Nectar are the Sūthys with Brahman as their Chief. These Sūthys are called Ityās. The Beings called Saptarī, Soma, Surisārit, Suprīti, and Varuṇa are included in the class of Sūthys.

(But why an objector → How can Brahman who is one of the Ityās be the head of these in their state of Mukti? To this the answer is that in the state of Mukti Brahman is not their head, but all are equal. The word head in this connection means 'not inferior'.)

In the state of Mukti all are equal to Brahman, and each being a peer of the other, no one is inferior to any one and so Brahman also is not inferior to any one and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahman is the Chief of Vāk and Śaś &c. in their state of Mukti even. (That is with regard to Vāk, &c., Brahman retains his superiority even in the state of their Mukti.)

Śiva is the seer of both nectars, the second and the fifth. In his state of Śiva he sees only one. In his state of Mukti he sees both.

(This is said in answer to the question that Rudra and he are being identical how can he be included in the fifth category and at the same time be second. The reply to this is that when the condition of beehood is transcended that is in Mukti he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of beehood he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vises Rudras &c. Now is described the result of meditation on the Lord = Brahman by those who have not reached that status but have qualified themselves for it.)

These Devas (or beings fit to become Devas) who are qualified to get the status of Vasus, Rudras, &c., belonging to these five great hierarchies, attain that status, when they are meditating perfectly and fruitlessly on the Lord called Vidhu. After attaining the status of Vasu, Rudra, &c., they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdiction of these five classes. They are summarised here:

Class	Territorial jurisdiction	Temporal jurisdiction
Vasus	120 + 7½°	12 hours and 20 minutes : e from 5½ A M to 5½ P M
Rudras	20° + 3½°	6 hours and 15 minutes : e from 5½ P M to midnight
Ādityas	4°	3 hours : e from midnight up to 3 A M
Maruts	22½°	1½ hour : e from 3 A M to 4½ A M
Rajas (Sādhyas)	11½°	45 minutes : e from 4½ A M to 5½ A M

The period of time and the extent travelled by the sun, when it rises in the Udyāgiri and sets on the Astagiri, belong to the Vasus. They are the Lords of that time and space. Similarly the time and space occupied by the sun in his travel from the Astagiri to the midnight when it travels from the south to the north somewhat in an easterly direction, that time and space are under the rule of the Rudras with Vayu as their head. This time and space are halves of those of the Vasus and are enjoyed by the Rudras. Similarly half of the Rudra's time and space belongs to the Ādityas being west to east and is after midnight to 3 A M. Next to that is the time of 1½ hour and space under the jurisdiction of the Somas and is called *Murat* *desa* and *kala*, their extent being half of those of the Ādityas and extends from 3 A M to 4½ A M. Each of these follows one after other, beginning with the country last mentioned and ending with the next. That is the sun takes up one country after the other in the order given above. The *Murat* time is half that of the Ādityas and the sun here rises from the north point and sets in the south point. In the Indrapari the sun rises on the head and sets behind the Udyāgiri and the time is half that of the *Murat* *kala*. The Lord of this time and space is Brahman.

The time of the Vasus is 31 ghatis and a little less, half of that is of the Rudras, half of this is that of the Ādityas, half of this is that of the Maruts, and half of this is that of Brahman. The *Vasuloka* is double in extent to that of the *Rudraloka*, thus the meaning of the phrase *dakṣiṇat* used in the Śruti and so on. The *Brahma* *muhurta* is the well known morning time before the sun rise. The reason of its being so called is evident from the above. Similarly the first portion of the

night is popularly called *Rudra kālā* and its reason is also now evident. Similarly the time after the midnight is popularly called the *Sūrya kālā* it being the coldest period of the 24 hours. It is also called *Māntakālā* because the wind generally blows in this period.

The day time being *Agneyakālā*, was given to the *Vasus* whose chief is *Agni*, therefore the first *ghṛitā* after the sunrise is specially set apart for the performance of the fire sacrifice. The whole day belongs to the *Vasus*, as the whole night belongs to the other four. Such was the division made by *Viṣṇu* from old. But this is a general division, yet he gave to the *Rudras* and *Mṛtys* to the *Ādityas* and *Viśvedevas* secondary jurisdiction in the day time also, such as the midday to the *Rudras* for midday oblation, the evening to the *Mṛtys* and *Viśvedevas* for the evening oblation. The *Vasus* have a general jurisdiction over the day, while *Brahmā* has jurisdiction over the whole day and night. The *Rudras*, *Ādityas* and *Mṛtys* have jurisdiction on particular portions of the day and particular portions of the night. The *Vasus* have jurisdiction over the period of day only in a general way, and not specially. The *Rudras* &c., have rule over the midday and the evening and in these periods, *Vasus* exercise only a subordinate jurisdiction under the *Rudras* &c., while in the morning they have supreme power, subject only to the higher rule of *Viṣṇu* (*Brahmā*) & even the *Agni*, &c., are under *Viṣṇu*.

As the morning oblation belongs to the *Vasus* so the lordship of the earth is also theirs. The lordship of the intermediate world belongs to the *Rudras*, and the *Mṛtys* and of the heaven to the *Ādityas*. *Brahmā* (and) *Vāyu* are (is) the lord (s) of all the worlds from heaven downwards. *Indra* is the lord of the *Triloka*, but *Itan* is the OVERLORD of all.

The word *Svārāja* does not mean self rule here, but enjoyment, or self realization. Literally it means causing joy (*rañjan*) to one's self (*sva*).

(Śaṅkara says that the time of the sunrise in *Indra* world is half that of the *Yama loka*, that of *Varuna* double that of *Yama* that of *Soma* double that of *Varuna*. On this the Commentator says)

There is no proof that the time of the *Yama* period is double that of the *Indra*, that the sun stays there twice as long as in the *Indra* world, and that *Varuna*'s time is double of this and if the *Yama* double of *Varuna*'s. Nor is there any proof that the *Brahma*'s time is only double that of the *Yama* for the *Brahma* time extends to the (long) period of two *Prāṇas*. While *Indra*, &c., live only up to the end of a *Manvantara*. Nor is there any authority for the statement that the eastern region belongs to the *Vasus* the southern to the *Rudras* the western to the

Ādityas, and the northern to the Rudras exclusively, and that they have no jurisdiction anywhere else for there is no proof of this, while there is proof to the contrary. For according to them Indra is the Head of Rudra hierarchy, for they take the word Indra, in Khanda seven, in its ordinary meaning of Indra (and not meaning Vayu as we have done)

Thus Indra being the head of the Rudras has south. But they give him east also. Thus arises self contradiction. Indra is lord of the east his half only of the time he has with the Rudras, in other words the time of Indra is double of the time of Rudra, which is absurd. Moreover according to them, Indra, Vama, Varuna and Soma are lords of east south west and north respectively and the period of each succeeding is double of that of the preceding. Thus Soma's time is sixteen fold that of the Indra. Moreover, in that theory, the Indra pita (father) perishes with all its inhabitants after the Indra period is over. Thus when the Rudra period commences, there exist no Indra and Indra world, similarly when the Āditya period commences, there are no Indra or Rudra nor their world, and so on. (The sense is that the Indra period for example being $\frac{1}{4}$ th of the life of Brahman is 81 years in duration the whole life of Brahman being taken as 100 years. When Indra dies there remain 91 $\frac{1}{2}$ years still to the end of the kalpa or pralaya. Therefore all ministers &c. address I to Indra in that remaining period are useless, since he no longer exists. Thus the Vedas become unauthoritative. Similarly with Rudra &c. After 18 $\frac{1}{2}$ years of Brahman there will be no Rudra, and for 81 $\frac{1}{2}$ years there should be no Rudra worship. In fact according to Śāṅkara the periods are as follows —

Indra 81 years Rudra 18 $\frac{1}{2}$ Āditya 27 Maruta 54, Brahmi 100

According to this theory, it is after the destruction of the Indra and his world, that the next period commences and so on. Moreover in this view, the Pralaya would not commence even after the sun's rising overhead has come to an end, because in the next Khanda it is mentioned that the sun rises even after its rising overhead and there can be no Pralaya so long as the sun exists.)

According to this view, even after sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says Khanda XI. 'When from thence he has risen upwards, he neither rises nor sets. He is alone standing in the centre.' Now when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya. Thus there are many objections to the Śāṅkara's explanation. We desist for fear of prolixity.

The Vasus have then cities in all quarters, and not only on the east and so also is the case with the Rudras and others. The particular quarters are however assigned to them, for the facility of meditation only, and not that they are confined to those quarters only.

(Another) objection (to Śāṅkara's explanation) is that Indra having ceased to exist (after 81 $\frac{1}{2}$ years), the Rudra period cannot commence, for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period. Therefore (Śāṅkara's) explanation is not a very satisfactory one.

Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries.

The rotundity of the earth causes the difference in the amount of the light and heat. But even under this interpretation of the boon the Dasyas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon for now they are liable to daily tyranny from the Dasyas. To this Brahmā replied:

O Devas! My second boon to the Dasyas, namely that they will have sovereignty when the sun rises from the south, &c., does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south &c., (so you are safe for the present).

(But that is also a calamity, though coming at an indefinite future. The boon to Dasyas O Brahmā is unwise, for at thy will in some future time the sun will rise in the south &c. Not so, replied Brahmā.)

This inviolable compact was made by me O Devas! with the sun of yore that he would always rise from the east and set in the west (so there is no fear of his ever rising from any other quarter, and no fear, consequently of the Dasyas ever getting sovereignty over the Devas.)

This compact can never be broken by anybody at any time, for my reason. Therefore be not afraid O Devas, for there is no cause of fear. Being thus addressed by Brahmā, all the Devas became free from anxiety, and every one went to his own abode.

This very fact is mentioned also in the dialogue between Bali and Indra as told in the Mokṣa Dharma of the Mahābhārata.

The boon given by Brahmā to the Dasyas was an ambiguous one. Its true meaning as above explained by Brahmā to the Devas was a secret teaching confined to the Devas. Bali who was a Dasya did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali, will rule over Indra. For according to the story Indra found Bali in the body of a donkey eating thistle in a field, and Indra taunts him by saying "are you not angry for your present plight O once mighty ruler of the dasyas?" To this Bali replied that when in the future Kṛpā the sun will rise from the south, then he will again reign, and his reign will be twice as long as that of Indra's. But Indra who knew the true meaning of Brahmā's boon disabuses Bali of his vain hope and says that the sun will never rise from the south, &c.

Bali, knowing only the boon given by Brahmā to the two Dasyas, but not knowing its real meaning as explained by Brahmā to the Devas, addressing Indra and — O Purandara, I shall conquer thee when the sun shall rise from the south. Hearing this, Indra replied — "This will never happen, because Brahmā has made this law that the sun will always rise from the east." Thus saying, Indra went to heaven seated on Anavata (elephant).

ELEVENTH KHANDA

MANTRA 1

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये

स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting After the world is dissolved i.e. in Pralaya तत Tatah, from that from the solar orb, ऊर्ध्व Ūrdhvah, above i.e. to the Vaikuntha Loka The word gachchhati must be supplied to complete the sense The whole sentence means Then (at the time of Pralaya) the Lord called Āditya leaves the solar orb and goes up to Vaikuntha उदेत्य Ut + etya, having reached Vaikunṭha एव Etya, having reached, at High (Vaikuntha) न Na not एव Eva, indeed उदेता Udeṭā, rises न Na, not, nor अस्तमेता Astameṭa sets (in Vaikunṭha, he neither rises nor sets) एकल Ekalah, in one manner only, एव Eva, only मध्ये Madhya, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity) स्थाता Sthātā, stands

1 Then rising from that (solar orb) He goes up (to Vaikunṭha Loka) Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (i.e. throughout Pralaya)—176

MANTRA 2

तदेव श्लोकः न वै तद्व न निम्लोच नोदियाय कदाचन ।

देवास्तेनाह सत्येन मा विराधिपि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement एव Esah, thus श्लोक Shlokaḥ, verse न Na, not, वै Vai, verily तद्व Tatra, in Him in the Lord Hari in Vaikunṭha The words "There are no faults" should be supplied to complete the sentence, न Na, not. निम्लोच Nimlocaḥ, setting न Na, not, उदियाय Udiyāya, rising कदाचन Kadāchan, ever, undoubtedly देवा Devāḥ, O devas! तेन tena by that अह Aham, I (Brahmā) सत्येन Satyena, by the truth by the fact that the Lord is free from all faults I swear मा Ma, not विराधिपि Virādhipi, may I not attain prosperity (Virādha means want of prosperity) ब्रह्मणा Brahmanā, through the grace of the Supreme Brahman इति It, thus

2 And on this there is this verse (Brahmā says) "In Him, verily, there is no fault He neither rises nor sets O Devas! there is no doubt in it I swear by this truth Through the grace of the Supreme Brahman may I never get want of prosperity"—177

MANTRA 3

न ह वा अस्मा उदेति न निम्लोचति सकृदिवा हैवासौ
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not ह Ha, verily. वै Vai, indeed, अस्मै Asmai, to him The released soul, mukta jiva उदेति Udeti, rises न Na, Not निम्लोचति Nimlochati, sets सकृद् Sakrit, always दिवा Divā, day ह Ha, verily, एव Eva, indeed अस्मै Asmai, to him भवति Bhavati, becomes य Yih, who (the mukta jiva) एता Etam, thus एव Evam, thus ब्रह्मोपनिषद Brahmapanisadam, the Brahmapanisadā, the secret Doctrine of Brahman वेद Veda, knows

3 And indeed to him who knows thus this secret doctrine of Brahman, the sun never rises nor sets. For him there is perpetual day—178

MANTRA 4

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
स्तद्धैतद्ब्रह्मालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तद् Tat, that एतद् Etat, this, viz., the knowledge of the Lord as Madhu वै Vai, verily ब्रह्मा Brahman, Vishnu प्रजापतये Prajapatiḥ, to Viriñchi उवाच Uvācha, said प्रजापति Prajapatiḥ, Viriñchi मनवे Manave, to Svāyambhuva Manu मनुः Manuh, Manu, namely Svāyambhuva प्रजाभ्य Prajābhyā, to his descendants like Ikṣvāku, etc तद् Tat, that ह Ha, indeed एतद् Etat, this, Brahman ब्रह्मालकाय Uddālaka, to Uddālaka आरुणाय Ārunaḥ, to Āruni ज्येष्ठाय Jyesthaya, to the elder पुत्राय Putrāya, to the son पिता Pitā, father ब्रह्म Brahman, Brahman प्रोवाच Provācha, said

4. This Madhu Vidyā Vishnu taught to Viriñchi, who taught it to Svāyambhuva Manu, who told it to his descendants. Because the father told this doctrine of Brahman to his eldest son Uddālaka Āruni—179

MANTRA 5

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणम्याथ
वान्तेवासिने ॥ ५ ॥

इद Idam, this, Brahman वाव Vāva, only तद् Tat, therefore ज्येष्ठाय Jyesthaya, to the eldest पुत्राय Putrāya, to the son पिता Pitā, father ब्रह्म Brahman, Brahman प्रब्रूयात् Prabhrūyat, may say प्रणम्याथ Pranāmya, to the beloved वा Va, or वान्तेवासिने Antevāsine, to the pupil न Na, not अन्यस्मै Anyasmai, else कस्मैचन Kasmāchana, any body

5 Therefore the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else—180

MANTRA 6

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामग्निः परिग्रहीतां धनस्य
पूर्णा दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकदशः खण्डः ॥ ११ ॥

यदि Yadi, though अग्नि Aṅi, even अस्मै Asmai, to this (the teacher of Brahman) इमा Imān, this (earth) अग्नि Adbhūh, by the sea परिग्रहीता Parigrīhātā, surrounded धनस्य Dhanasya, by wealth पूर्णा Pūrṇān, full of दद्याद् Dadyāt, may give एतत् Etat, this (doctrine) एव Eva indeed एत ततो Itatah, than that भूय Bhūyah, wealthier इति Iti, thus Etat eva tatah bhūyah iti

6 Even if he were to give to him (teacher) the whole son-girl earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value—181.

MADHYA || COMMENTARY

In the previous Khandas it was taught how to meditate on the Lord Hari as Madhu (Honey) under the name of Īditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty four hours. These Khandas also showed how the Lord as sun while sitting in one place was really giving light in another place and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun looks so long as the creation lasts—does this go on in Pralaya or Cosmic dissolution? The present Khand answers that question and shows that in Pralaya the Lord abandons the solar orb and withdraws himself to a higher world called Vāikuntha, where there is perpetual day.

So in the Deva Sāṁh—Now the Lord Viṣṇu dwelling in the sun, is called Āditya, because He is the first (ādī) cause, or because He draws in (ādāya) within Himself all the Devas. He goes up (ābhāṇanta) the solar orb and reaching the Vāikuntha world He neither rises nor sets. During the whole period of Pralaya He remains alone. O Devas, there is no doubt in it. Through that time Brahman may I never get want of prosperity? (I am telling you the truth and swear by Brahman). Thus addressed Brahman the Lord faced to the Devas, in days of yore.

He who knows this Secret Doctrine (Vidya) has perpetual day (because Mukta—because he is Released) of dwelling in the Highest Heaven of Vāikuntha; there is no rising or setting. If the sun.

The Lord Viṣṇu imparted this knowledge to Virūchī. Virūchī told it to Manu Svayambhūva. Manu told it to his descendants.

If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge.

The Devas only are competent to meditate on One Nectar and Brahman is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikāris of this meditation which belongs exclusively to the Deva creation. So far the Deva Śānti.

The phrase *Brahmanā pūenz mī viridhaya* means "may I, through the grace of the Adorable Lord, never get want of increase."

TWELFTH KHANDA

MANTRA :

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gāyatrī, the Lord called Gāyatrī and residing in the Gāyatrī, having a female form and called Haya Śirsa or he whose head is sound. This Sound Headed Form is the first of the six forms of the Lord. हे Vā, verily इदं Idam, this सर्वं Sarvam, all भूतं Bhūtam, manifold, full, the incarnations like the Fish &c. This is the second Form of the Lord, and is called Bhūta or the Incarnation Form or the Form of manifoldness. वाक् Vāk, the speech the Lord dwelling in speech. This Form is the same as the Gāyatrī Form, the female Form and called Haya śirsa or the Sound headed. हे Vā, alone. गायत्री Gāyatrī वाक् Vāk the Speech, the Voice, the Lord called Vāk. हे Vā, alone इदं Idam, this सर्वं Sarvam, all भूतं Bhūtam, creatures. All creatures are under the control of the Lord called Vāk. गायति Gayati, sings, the Lord sings out the Vedas, reveals them. He is the first utterer of the Vedas वाग्वै Trayate Saves. He saves the whole universe.

1 The Lord called Gāyatrī is verily this All-Full, in whatever form (He may be). Gāyatrī is Speech, because (the Lord as) Speech (controls and commands) all beings. He sings out (the Vedas) and gives salvation to all, (hence He is called Gāyatrī)—182

Note.—The Gāyatrī is the first Form of the Lord. It is a female Form and is in the sun. The second Form of the Lord is that which incarnates and is called the Bhūtam or the Multiform. The third Form is Vāk or Speech—the Revelation that teaches the Word of command. The first mantra mentions these three forms.

The names of the Lord given herein are after the object in which the Lord dwells Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord. Thus the Lord has the name Prithu or Broad—the earth is called Prithvi after this name of the Lord because of her spaciousness and expansiveness and so on.

MANTRA 2

या वै मा गायत्री यं वाव सा येयं पृथिव्यस्याः हीदः
सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Ya, what वै Vai, indeed सा Sa she that गायत्री Gayatri, the Gayatri. The Musician Saviour, the Lord dwelling in the Gāyatri and called Gayatri इय Iyam, thus वाव Vāva, indeed सा Sa, that या Ya, which इय Iyam, thus पृथिवी Prithvi, the earth. The Lord dwelling in the earth and is called Prithivi because All expansive (Prithu=broad) अस्या Asyam, in this (Lord called Prithvi) हि Hi, verily इदम् Idam this सर्वम् Sarvam all भूतम् Bhūtam, living beings प्रतिष्ठितम् Pratisthitam, established, rest एताम् Etām, Her, this Form of the Lord called Prithivi एव Eva, indeed, alone न चाति शीयन्ते Na Atīśyante, do not go beyond do not excel

2 That (very Lord who is in the sun and called) Gāyatri, is indeed (the very Lord who is in the earth and called) Prithivi the Broad. In this (form) are all these beings established. None excels this Form—183

Note—The Prithivi is the fourth form of the Lord.

MANTRA 3

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरम-
स्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Ya, what वै Vai, indeed सा Sa, that पृथिवी Prithvi, the earth the Lord called the Broad इय Iyam, thus वाव Vāva, verily, indeed सा Sa, that यद् Yat, which, इदम् Idam, this अस्मिन् Asmin, this (perceptible) पुरुषे Puruṣe, in the Jiva शरीरम् Śarīram, body. The Lord called Śarira because He is auspiciousness (Śa), delight (ra) and wisdom or motion (ira) अस्मिन् Asmin, in Him हि Hi, indeed इमे Ime, these प्राणा Prāṇāḥ, the senses, the life-breaths प्रतिष्ठिता Pratisthitāḥ, rest एतद् Etad, him एव Eva, even, indeed न Na, not, अतिशीयन्ते Atīśyante, go beyond

3 That very Lord who is in the earth and called Prithivi, is indeed the very Lord who is in this Soul and called Śarira the Joy-bliss wisdom. In this Form rest indeed these senses. None can excel this Form—184

Note—This is the fifth form of the Lord. This is the aspect by which the Lord sustains all organised bodies and hence He is called Śarira or body. The word Śarira literally means the wisdom or motion that gives rise to joy and delight. All sensations are essentially pleasurable.

MANTRA 4

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदय-
मस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what Vat, indeed Tat, that Puruse, in the Jiva Śarīram the joy-delight-wisdom Idam, that Vāva, verily Tat, that Yat, which Asmin, in this śānti Antah, inside Puruse, in the Jiva हृदयम् Hridayam the heart The Lord is called Hridayam also because He *knows* (ajñā) or *moves* (ajanta) in the hearts of all souls Asmin, in this Hi indeed Ime, these Prāṇāḥ, senses Pratisthātā, rest Etad, Him Tat, even indeed Na, not Atiśāyante, go beyond

4 That very Lord who is in the Soul and called Śarīra, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart In Him rest indeed these senses None exceeds this Form —185

Yat Tat is the sixth and the innermost form of the Lord and called the Heart or the Mover of all hearts or the Knower of all hearts

MANTRA 5

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्वचाभ्यनूक्तम् ॥ ५ ॥

सैषा Sā that एषा Eṣā, this (six formed Gayatri) चतुष्पदा Chatuspadā, four-footed षड्विधा Ṣaḍvidhā six-formed गायत्री Gayatri the Lord called Gayatri तद् Tat, that एतद् Etad, this ऋषि Rishi by the Rik verse अभ्यनूक्तम् Abhy-
nūktam, mentioned declared

5 That very six-fold Gāyatrī has four feet, and that very fact is declared by a Rik verse (Rig Veda X 90 3) —186

MANTRA 6

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ॥ पादोऽस्य सर्वा
भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

तावाद् Tāvān, such (as has been described before is the greatness of that Lord) अस्य Asya of this (Purusa o Lord) महिमा Mahimā greatness glory तद् Tadah than that (greatness already described) ज्यायश्च Jyāyā greater The Lord is greater than even what has been already described च Cha and एष Puruṣah the Person the Lord पाद Pādah a foot a separated portion, the Jivas being similar to the Lord in possessing knowledge &c., are called adā or portion अस्य Asya, His of this Purusa सर्वा Sarvā all भूतानि Bhūtāni beings, the souls the Jivas त्रिपाद Tripad three feet called Nārāyaṇa Vasudeva and Vaikunṭha अस्य Asya, His अमृतम् Amṛtam the Immortal, the Essential nature, the svarūpa or the real form of the Lord दिवि Divi in heaven With

reference to the Lokas called Bhūh, Bhuvah and Svar, the heaven mentioned here alludes to a place which is one *śat* yojanas beyond the intermediate world. These worlds are called Dyu or Heavens, and consist of the Śveta dvīpa, the Anantāsana and the Vāikuṇṭha. The word लिखति "scats" should be supplied to complete the sentence इति हि, thus (has he been described).

6 Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven —187

MANTRA 7

यद्वै तद्गङ्गेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यद् Yat, what वै Vai indeed well know : तद् Tat, that, the form of the Lord called the Gayatri : ब्रह्म Brahma, the all pervading, the Supreme Brahman इति Hi, thus इदम् Idam, this वाव Viva indeed तद् Tat that य Yah which अयम् Ayam this बहिर्धा Bahirdha, outside, in the physical heart पुरुषाद् Puruṣāt, of the Jiva form आकाश Akāśah the All Luminous अहम् Ā=all काश Kāśa=Light

7 That Gayatri-form of the Lord is indeed Brahman the All-pervading. This indeed is the All-luminous which is outside of the Soul (in the physical heart) —188

Note.—The bruta again describes the four feet of the Lord called Gayatri in a different way. The verse describes two forms. The first is the Brahman form (i.e. the all pervading form—existing both inside and outside the body). The second is the Bīrākāśa, the Luminous form in the material (jale) heart in the ether (dharmā) i.e. in the ethereal body.

MANTRA 8

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः पुरुष आकाशः ॥ ८ ॥

य Yah what which is in the external heart वै Vai, indeed स Sah, he बहिर्धा Bahirdha outside, the physical heart : पुरुषाद् Puruṣāt of the Jiva आकाश Akāśah, the All Luminous अयम् Ayam, this वाव Viva indeed स Sa, that य Yah which आयम् Ayam this अन्तः Anta inside within पुरुषे Puruṣe in the Jiva pervading the Jiva आकाश Akāśah, the all luminous

8 That All luminous form who is outside the Jiva (in the external heart) is verily the All luminous who is inside the Jiva (pervades the soul) —189

Note.—This is the Third form or foot of the Lord called Gayatri

MANTRA 9

यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय
आकाशः

Yah, who Vav, indeed, Sah, he Antah purúṣe, within the jiva Ākāśah the All-luminous Ayam, this Váva, verily Sa, he Yah, who Antar, within हृदये Hridaye, in the heart, in the innermost recess of the Soul आकाश Ākāśa, the All-luminous

9 That All-luminous form who is inside the Jiva, is verily the All-luminous who is in the heart of the Jiva —190

Note - This is the Fourth Form

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनींश्च श्रियं लभते य एवं वेद ॥६॥

इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (continued)

Yah who Vav, indeed Sah he Antar hridaye, in the heart Ākāśah, the All-luminous एत एत, that एतद् Etad this पूर्णम् Pūṇam, full, infinite in time, space and attributes अप्रवर्ति अप्रवर्तिः Apravartih, unchanging, self-determined, he whose activities are not determined by another These two epithets apply to all the forms पूर्णम् Pūṇam full अप्रवर्तिनींश्च Apravartiniṃśch, unchanging independent, self-determined, not subject to any one (except Vishnu) श्रियं Śriyam, happiness The Chaturmukha Brahmā who is the real adhikari of this Gayatri-Vidyā gets on Mukti the real Śrī, while others get according to their stage of evolution lower happiness लभते Labhate, obtains य Yah, who एवम् Evam, thus वेद Veda, knows

9 That All-luminous who is in the heart, is verily the Full the Self-determined He who knows thus, obtains happiness, full and independent —190

MANTRA'S COMMENTARY

This khanda is generally explained to be an integral of the Gayatri. The following words occurring in it have been taken by bankers in their surface sense e.g. Gayatri as meaning the entire Gayatri Bhūtm existing thing vā speech, prithivī the earth ādya body bhūtmā the heart. etc. Altho shows that these words all mean the Lord. He takes up first the word Bhūtm and shows that this word comes from the root √bhu meaning "to be many" and not from √bhū to be. That thus it means "The Full" "The Infinite". In fact Bhūtm is the same word as Bhūmī both meaning immensity.

In the previous khandas were taught the glory of the Lord as Aditya, and it was shown how He was the object of meditation for the Devas called Vasus &c. Now is explained the glory of the Lord under His name of the Gayatri as being a 4 fold, for the sake of those who are devoted to the worship of the Gayatri.

Whatever is here Bhūtm (Manifold) is really Prabhūtm (Immensely) is alone the All Full Lord called the Gayatri (No one else is Full

or manifold) It comes from the $\sqrt{\text{bhū}}$ to be many. And 'many' has the sense of Fullness also.

Having explained the word *bhūta* in his own words the Commentator now quotes an authority for his interpretation of this word as well as of the other words.

As in the *Sat-tatva* — That which is Full in every way (in space, in time and in qualities), having the forms of the Fish the Tortoise &c., is this Lord Viṣṇu and who verily is within every one. Because the Vedas have emanated from Him (or uttered by him) He is the great singer (*Gayakṛ*) and is the saviour (*trātṛ*) of all, hence He is called *Gayatrī* (the great Musician Saviour). He is the Supreme Male *Vasudeva*. *Bhūta* is the same as *Bhūmī*—both meaning Immanency and *Bhūmī* is the Supreme Person because He is All Full. He is Supreme over everything else (including *Ramī* even), He is the controller of all. Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him.

Thus the First Form of the Lord is *Gayatrī* a form for a and soul-like luminous. His Second Form is the Incarnating Form such as the Fish &c. and called *Bhūta*. His Third Form is *Vāk*.

He the Lord Viṣṇu alone is called *Vāk* (the speech or the voice) because he dwells in speech. Because he is the Revealer, therefore he is called *Haya Śirsa* (the mind or sound is heard) and he dwells in the *Gayatrī*.

Thus the third form of Hari is *Vāk* and allegorically represented as *Haya-grīva*. *Haya* or *Turoga* mean both the mind and the sound and also the horse. *Haya śirsa* or *Haya grīva* need not necessarily be translated as horse faced as that has nothing to do with *Vāk* or speech but as mind faced or sound faced.

He indeed (called *Gayatrī*) is also named *Prithivī* and dwells in the Earth. Verily in Viṣṇu pervading the earth is established the whole world. Nothing whatsoever surpasses Him. This *Hari* indeed is the greatest of all. On account of His spaciousness (*prithu*) He is called *Prithivī* (the Broad). He indeed called *Prithivī* resides in the souls of all embodied creatures. The Unborn Adorable Lord is called *Śairā* because He is all joy and delight (*śairi*) and also wisdom (*airā*). The *Puruṣa* (of mantra 3) is the *Hari* the all pervading Lord resides in the *Parāṇa* or Soul. The Lord Viṣṇu thus dwelling in the *Hṛd* gets the name of *Śairā*. Because He is auspiciousness (*śairi*) delightful (*rai*) and wisdom (*airā*), therefore He is called *Śairā*—the Wisdom Delight Prosperity. He dwells also in the heart of the *Jivā* whose essential nature is sentience (*chaitanya*), as the Lord Viṣṇu moves (*ayana*) or knows (*gyana*) in the heart (*hṛd*). So the wise call Him *Hṛdaya* or the Mover in the heart or the Knower-of-the-heart.

The Lord Viṣṇu dwelling in the Gāyatrī has a female Form and luminous like the sun. This is His First Form. His Second Form is the Incarnation Form, such as those of the Fish, &c., and called the Bhūta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya-sirṣa)—it is also a female Form. The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form. The Fifth Form is that which is inside the Jīva (soul) and pervades it. It is named Śāstra. The Sixth Form is that which dwells in the heart and is called Hṛdaya. Thus the Lord Viṣṇu called Gāyatrī has these six forms and so He is said to be six-fold.

The Lord Viṣṇu called Gāyatrī is said to have four feet, three of which constitute His essential nature (avarūpa), and the fourth is separate. His fourth and the separated Foot includes all the souls (Jīvas), merely because they are similar to Him (and hence called a foot of the Lord). But the true feet of the Lord Viṣṇu are those existing in heaven—namely Nārāyaṇa, Vāsudeva and Vaikunṭha—these are the three feet of the avarūpa or the essential form of the Lord.

Note—Nārāyaṇa resides in the Sveta dvīpa, Vāsudeva in the Anantāsana, and Vaikunṭha in Vaikunṭha. The Vaikunṭha world is heaven, as it is beyond the Sveta Loka even, but how can you call Sveta dvīpa and Anantāsana heavens, for they are parts of the Bhūta world. To this the Commentary says:

The forms of Hari called Ananta śayana (Nārāyaṇa) and Agantīśana (Vāsudeva), reside always in vehicles made of the most refined mental Matter (cit-Prakṛiti), many millions of miles away from the earth, and hence these two places are also called "heaven" in the Śruti. All places which are more than myriad of miles (yojanas) away are called Dya or heaven, when we speak of the three worlds (bhūh, bhuvah and svar); and therefore these two are called heavens.

Note.—If heaven be used in this peculiar sense, i. e., for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nārāyaṇa, Vāsudeva and Vaikunṭha exist in these heavens, what is then that world which is said to be higher than heaven? For in sutra 7 of the next khanda we find a place mentioned which is said to be higher than heaven: *एत* "for according to your explanation every place beyond a lac of yojanas is "heaven," so nothing can be beyond heaven. To this the commentary says:—

The Lord is said to be above the Heaven when reference is made to the seven worlds.

Note—When we intend to speak of the three worlds Bhūh, Bhuvah and Svar, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Sveta dvīpa (the White Planet or Island), the Anantāsana (the endless mat) and the Vaikunṭha are heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord is "beyond heaven," we are speaking of Him as beyond the seven worlds (for heavens are included within the seven worlds).

The commentary now explains the mantras *ya i va i tad brahma* &c (mantra 7 to 9) and shows that these verses also establish the four forms of the Lord Gāyatrī in a different way.

The Lord is the Supreme Brahman—and is declared to be all pervading. He verily is outside the Jiva in the ether of the (physical) heart. He who is in the physical heart, is now also within the Jiva pervading it. He who thus pervades the Jiva is also within the inmost recess (heart) of the Jiva, within the spiritual heart. Thus also is described in another way the four footedness of the Lord.

Note—The first form is in the Brahman or the All pervading form—that which exists both in and out of all physical bodies. It is the physical form of the Lord—the Lord as space. The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies. This is the Lord as an organised body—the Lord as in ether. The third form is in the Jiva—the Ego the Lord as controlling all I-gos or personalities. The fourth form is in the spiritual heart of the Ego controlling all minds.

The commentary now explains the phrase *tv i eti pārāṇa apravṛtta* (mantra 9).

First (viz. Lord described before as six formed and four formed) is full (infinite in time space and qualities). He is not moved by any one but sets in motion the whole universe. That is said to be *pravṛtta* who is set in motion by another. The Lord Hari is self determined (*apṛavṛtta*) because He is always Independent. Or the Lord is called *apṛavṛtta* because he has no *pravṛtta* or origin.

(According to the *śikṣā* the word *pravṛtta* if taken as an accusative form will mean that which all else use the Lord is not such an object to be set in motion by all. If it be taken in active sense then it means the mover. The Lord has no mover.)

Happiness, Full Independent and eternal is for such knower.

Note—Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed 9. It is not that it is full as the sense that the Lord is full. It is called Independent because no lower being has control over him. It is certainly dependent on the Lord. This happiness belongs to the Released who knows the Lord thus and not to non released.

The *Chaturmukha Brahman* alone is entitled to this Gāyatrī meditation (principally and) directly. For inferior beings who perform this Gāyatrī meditation there is also happiness but it is dependent and not full—the full and independent happiness is for Brahman alone and not for anybody else. No doubt the happiness of Brahman is dependent on Viṣṇu also but it is independent of every being lower than Brahman. The happiness of others is dependent not only on Viṣṇu but on Brahman also. Thus the word independent is a relative term and means not dependent on a being lower than itself, and depends upon the position occupied by it in the hierarchical gradation and the capacity of the being. Thus it is in the *Sūtra*.

The commentator has explained thus this khanda in the words of the authoritative work called the Sat Tatva, and has shown that this chapter also deals with the Supreme Brahman. Śaṅkara however explains this khanda as applying to the poetical metre called the Gāyatrī. The commentator now shows the irrelevancy of that explanation by *reductio ad absurdum* proof.

From the application of the word Brahman to Gāyatrī, it is concluded also that the latter can mean here the Lord, (and not the metre Gāyatrī. For the word Brahman in its principal meaning denotes the Lord, therefore the word Gāyatrī here means the Lord.)

Not only the word Brahman is a direct statement that the word Gāyatrī here means the Lord, but by applying the well known canons of interpretation also we conclude that this chapter refers to the Lord and not the metre Gāyatrī for there are inferential marks also to that effect.

The words Fully Independent—*pūrṇa pravartā*—used in mantra 9—can apply literally and principally only to the Lord, and not the metre Gāyatrī, moreover the Rig Veda mantra X 90 3 quoted in this chapter also shows that the topic treated herein is the Lord and not to the metre Gāyatrī (for even the Śaṅkaras admit that the Puṇya Sūkta from which the above mantra is a quotation applies to the Lord.)

Thus having established that the Vaidī taught herein applies to the Lord the commentator now shows that the explanation of the word *Bhūta* given by Śaṅkara is wrong. For Śaṅkara says—*Bhūta* means all the living beings animate or inanimate.

All the Jivas (egos—animate or inanimate) form but one foot of the Lord, for the Śruti says *pīḍasy' uśā bhūtāni*—all beings are but a foot of Him (mantra 6)

The fall reasoning is this. If the words *sarva bhūtāni* used in the first mantra meant "all being, animate and inanimate"—then there occurs tautology. For the word *bhūtāni* refers to the Gāyatrī which is six fold and has four feet. While mantra 9 shows that all 'living beings' form but only one foot of the Gāyatrī, and are thus included in and are a portion of the six fold Gāyatrī. The word *bhūtāni* therefore in the first mantra cannot mean "living beings"—for then we are faced with this absurdity—that one place *bhūtāni* (if translated as living beings) is equal to the whole of Gāyatrī, and in the second place it is only one-fourth of Gāyatrī. Therefore the *bhūtāni* of the first mantra cannot mean 'living being'—but one which would include all living beings and be over and above that.

Therefore the phrase "*bhūtāni yad idam kūcha*"—refers to the *Avatara* form from which come out the incarnations like the Fish, the Tortoise, &c., and the word *bhūtāni* refers to this form which is one of the six forms of the Lord called Gāyatrī.

The commentator now quotes an authority to show that "all living beings" constitute one separated *pīḍa* of the Lord.

As among the twenty-two *Avatāras* of the Lord, the Jiva also is mentioned, as *Pīṭha Avatāra* (which is a typical Jiva), so among the four *pīḍas* of the Lord, the Jiva constitutes one *pīḍa* owing to its proximity to the Lord.

Note—Prithu is the ninth Avatara when counting twenty two Avatara. In response to the prayers of the Rasis the Lord assumed the body of Prithu. In reply to the objection 'why the Jivas who are different from the Lord enumerated in the category of the other three forms which truly belong to the Lord' the commentary goes on

Says the Prithamya —

As the Time, Brahma (the Male), the Vyakta (the Manifest matter) and the Prakṛiti (the Unmanifested Root of matter) are enumerated among the forms of the Supreme Viṣṇu along with His really supreme forms like the Fish, &c, so all the beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mūṛti (the Material or Visible) and the Amūṛti (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot and are counted along with His feet (or real forms).

Note—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatāra forms like the Fish &c.

Says the objector. But why do you labour this point? Is it not plain that the Egos (Jivas) are one foot of the Lord in the sense that they are identical with the Lord? Why make them different from the Lord and then search out a forced interpretation? To this the Commentary replies —

(There, however, are the real feet of the Lord) for in the Bhagavata Purana we find Him described as Tripāt in the verse "sudarśanīkṣyam avīṣṭam in pratyakṣa dayitam Tripāt" — 'the Three footed Lord employed His beloved weapon called Sudarśana.' This shows that the Egos (Jivas) are not really a foot of the Lord.

Note—In this chapter the Lord is as 1 Four footed in a conventional sense only His real forms are three the Jivas are not His essential forms. Had they been so the Bhāgavata Purāṇa would not have spoken of the Lord as Tripāt (the Three footed) but Cintāpāt.

Says an objector. But how a thing which is really separate can be said to be a part or portion (smaṇ) of another? To this the Commentary replies —

As Sūryāhā the wife of the Sun has been described as a part (amśa) of the Lord, so the Jivas (Egos) are said to be the part of the Lord, though they are always (whether bound or free) really distinct in substance from the Lord.

THIRTEENTH KHANDA

MANTRA 1

तस्य ह वा एतस्य हृदयस्य पञ्च देवमुपयः स योऽस्य
प्राङ्मुपिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽज्ञायमित्यु-
पासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart) इ Ha, indeed वै Vai, verily एतस्य Etasya, of that (of the Ākāśa—the all-luminous) हृदयस्य Hṛdayasya, of the Heart (of the Lord called the Dweller in the heart) पञ्च Pañcha, five (in number). देव-सुपय Deva-susayāḥ, divine gate-keepers. The gate-keepers who are Devas themselves. The word upisayāḥ 'are to be meditated upon' should be supplied to complete the sentence. The word Deva-susai may also mean "the gate through which the deva has his exit and entrance" स य Sa yāḥ, that which अय Asya, His, of the Supreme Brahman in the heart प्राण सुपि Prāṇ susūti the east gate; i.e., the gate-keeper at the east-gate स प्राण Sa prāṇāḥ, (that is the Prāṇ presiding over physical breath) तद् चक्षु Tat chakṣuḥ, that is the eye, the deity presiding over the eye स आदित्य Śr Ādityāḥ, that is the sun, the deity presiding over the sun तद् तेजसु सप्तमस्य इति tat tejasaḥ sapṭamasya iti, that is energy and food i.e., the deity presiding over tejas and food उपसीति Uṇisita, let one meditate तेजस्वी Tejāsvi, energetic अन्नम् Annam, healthy भवति Bhavati becomes. gets a portion of the tejas &c, of the sun. य Yāḥ, who एवम् Evam, thus वेद Veda, knows, meditates

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health. He who meditates thus becomes energetic and healthy.—191.

MANTRA 2

अथ योऽस्य दक्षिणः सुपिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्त-
देतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Ath, now यāḥ, who Aya, His दक्षिणसुपि Dakṣiṇa susūti, the southern gate (keeper) सा, he व्यान Vyānāḥ, the Vyāna Vayu: the presiding deity of the insentient (jada) energy called Vyāna तद् वात tat, that वायु Vyānam, the east the presiding deity of air स सा, he चन्द्रमा Chandramāḥ, the Moon तद् एतद् tat etat, that this is (called the Moon) श्री Śrī, beauty छा, and चरत् Yāśas, fame, all spreading to, thus उपसीत Uṇisita, let meditate श्रीम्नः Śrīmān, beautiful, artistic यशस्वी Yaśāsvi famous Bhavati, becomes यāḥ, who Evam, thus Veda, meditates

2. Now he who is His southern gate-keeper is the presiding deity of Vyāna, of the ear, and is the Moon. Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.

MANTRA 3

अथ योऽस्य प्रत्यङ् सुपिः सोऽपानः सा वाक् सोऽग्निस्तदे-
तद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं
वेद ॥३॥

Atha, now Yah, who Asya, His प्रत्यङ् सुपि Pratyag sūpi, the western gate (keeper) सः Sah, he अपानः Apānah, the presiding deity of Apāna सा Sa, he वाक् Vāk, the presiding deity of the organ of Speech ॥ Sah, he अग्निः Agniḥ, the Fire-Deva ।त एत, that this (form of Agni). ब्रह्मवर्चसम् Brahman Varchasam, the energy produced from the study of the Vedas The intellectual energy अन्नाद्यम् Annādyam, food, health ।तः thus Upāsita, let one meditate ब्रह्मवर्चसी Brahman-Varchasvi, possessing intellectual energy Annādaḥ, healthy Bhavati, becomes Yah, who Evam, thus Veda, knows, meditates

3 Now he who is His southern gate-keeper is the presiding deity of Apāna, of the organ of speech and is Agni Let one meditate on him (as Agni possessed of) intellectual energy and sanity He who meditates thus becomes intellectual and sane —193

MANTRA 4

अथ योऽस्योदङ् सुपिः स समानस्तन्मनः स पर्जन्यस्तदे-
तत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥४॥

Atha, now Yah, who. Asya, His उदङ् सुपि Udaṅsūpi the northern gate (keeper) सः Sa, he समानः Samānah the presiding deity of Samāna सः सः Tat, that मनः Manaḥ, Manas, the presiding deity of Mind ॥ सः Sah, he पर्जन्यः Parjanyaḥ, Indra ।त एत, that this (form of Indra) कीर्तिः Kīrtiḥ, renown Cha and व्युष्टिः Vyusṭiḥ, beauty, lordliness Cha, and ।तः thus Upāsita, let him meditate कीर्तिमान् Kīrtiman, possessing renown व्युष्टिमान् Vyusṭiman, possessing lordliness Bhavati, he becomes Yah, who Evam thus Veda, knows or meditates

Now he who is His northern gate-keeper is the presiding deity of Samāna, and of wind, and he is Indra Let one meditate on him as Indra possessed of renown and lordliness He who meditates thus becomes renowned and lordly --194

MANTRA 5

अथ योऽस्योर्ध्वः सुषिः ॥ उदानः स वायुः स आकाशस्त-
वेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

Atha, now Yā who Asya, his ऊर्ध्वसुषि Ūrdhva Sūṣhī the upper gate-keeper, the central स Saī, he उदान Udāna, the presiding deity of Udāna स Sa, he वायु Vāyu, the principal Vāyu स Sa he आकाśa, the presiding deity of ākāśa, he is called आकाś because he knows all that, that Etad, this योज Ojas, the presiding deity of the Ojāś force, and called also ojas because of his brilliancy मह Mahā, the presiding deity of Mahā, because he is full, therefore he is called mahāt or great Similarly the sun, the moon, Agni and Indra, are also known as Prāna, Vyāna, Apāna and Samāna respectively Ojāś, possessed of spiritual energy Māśaśvī, possessed of fullness Ūbhavati, he becomes Yā who Evam, thus Veda, meditates

5 Now he who is the central gate keeper is the presiding deity of Udāna and the chief Vāyu and is Ākāśa Let one meditate on him as the Principal Vāyu possessed of spiritual energy and greatness He who meditates thus becomes spiritually energetic and great—195

MANTRA 6

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य
एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले
वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषा-
न्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

ते Te, they वे Vai, indeed एते Ete, these पञ्च Pancha, five ब्रह्मपुरुषा Brahman-purusāḥ, the servants of Brahman of the Supreme Lord of the Heart Are they the gate keepers of the heart only? No but of heaven also स्वर्गस्य Svar-gasya of the heaven of the Vānu loka, literally स्वा= self, रा=delight गा=wisdom, The place whose essential nature is wisdom and joy लोकास्य Lokasya, of the world द्वारपा Dvārpaḥ gate keepers The entities called विजय Vijayā are the outer guards of the Vānu world these are the Inner Guards ॥ सः, he स Yā who एतान् Etan, these एव Evam thus पञ्च Pancha, five Brahman puruṣāḥ, the servants of the Supreme Lord स्वर्गस्य of the heaven लोकास्य of the world द्वारपा the gate keepers वेद Veda, knows अथ Asya his कुले Kule, in the family वीर Vīra here have good offspring जायते Jayate is born प्रतिपद्यति Pratipadyate, enters स्वर्गम् I am the world of Vānu Yā who एतान् Etan, thus Pancha Brahman-purusāḥ the five servants of the Supreme Brahman स्वर्गस्य lokasya dvārpaḥ, the gate keepers of the world of heaven Veda, knows

6 These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga.—196.

MANTRA 7

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः
पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे
ज्योतिस्तस्यैषा दृष्टिः ॥७॥

अथ Atha, now; after describing the meditation on the gate-keepers, the glory of the Lord is again described यत् Yat, what, the three forms existing in the Śvetadvīpa, the Anantāśana and the Vāṅkūṭha, that अतः Atah, from this, referring to div 'heaven' परो Parah, high, above दिवः Divah, heaven उद्योति Jyotiḥ, light, luminous दीप्यते Dīpyate, shines विश्वतः Viśvataḥ, Brahman's (world) पृष्ठेषु Pristheṣu, on the tops, on the backs, on the higher worlds सर्वतः sarvataḥ, than all the worlds पृष्ठेषु Pristheṣu, on the highest places अनुत्तमेषु Anuttamesu, on those beyond which there are no higher worlds उत्तमेषु Uttamesu, in the highest (worlds) लोकेषु Lokēṣu, in the worlds इदं Idam, this वाव Vāva, verily तत् Tat, that यत् Yat, which इदम् Idam, same अस्मिन् Asmin, in this अन्तर Antar, inside, within पुरुषे Puraṣe, in (the heart of) man उद्योति Jyotiḥ, the light तस्य Tasya, his of this Light within the man एषa Eṣa, this दृष्टिः Dṛṣṭiḥ, direct perception: or proof

7. Now that Light which shines above this heaven, in the worlds higher than those of Brahmā, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes); that is verily the same light which is within (the heart of) man. And of this the direct proof is this —197

MANTRA 8

यत्रैतदस्मिञ्छरीरे सःस्पर्शेनोष्णिमानं विजानाति तस्यैषा
श्रुतिर्यत्रैतत्कर्णविपिष्ठं निनदमिव नदधुरिवाग्नेरिव ज्वलत

also the sun, the presiding deity of energy and health. The warden of the south is the Moon, the Vāṇa, the presiding deity of ear the deity of fame and beauty. The warden of the west is the presiding deity of the speech, the Apāna, the fire, the intellectual energy, the deity of food. The warden of the north is Indra the presiding deity of the Samana and Manas, of glory and lordly power always.

The gate keeper of the zenith (or the central gate) is the Chief Vāyu itself, the (presiding deity of)ākāśa. He is called Ākāśa because of his all knowing (=all, kīśa=to illumine to know). He is called Udana because of his being high (unnatī=high). He is called Ojas because of his powerfulness (ūrjita=powerful). He is called Mahah because he is full. These five Persons are known as the gate keepers or servants of the Supreme Brahman. They are the constant gate keepers in the Heart and also in the world of Viṣṇu. They are the Inner Guards of the Vaikuntha as Jaya, Vijaya &c., are the Outer Guards of the Viṣṇu Loka.

Note In the Śruti it is said that, he who meditates on Prāṇa gate-keeper becomes Togyas and Ananda on Vyāna Śrīmān and Vasava on Apāna Brahmavarchasvi and Annada on Samāna Rikṣman and Pushkara on Udana (Jasvi and Mahasvi). *Prima facie* it would appear that the person meditating becomes equal in these attributes with the objects of meditation. The Commentator shows that the worshipper gets a portion of the attributes of these gate keepers.

He who meditates on these gates even a share in a portion of the attributes belonging to these (gate-keepers) and also attains the Viṣṇu world and gets good offsprings.

Note—The phrase tripaḍāyamitām divi has been explained in the sense that the three forms Nārāyaṇa &c., exist in the Dyaṁ namely in the Svetadvīpa Anantāsana and Vaikuntha. These very three forms are now spoken of in the seventh mantra of the Khanda as existing above Dyaṁ. The Dyaṁ there has a different meaning from the dyaṁ here. The phrase above dyaṁ does not mean a world above the Vaikuntha or Anantāsana or the Svetadvīpa but above dyaṁ in its lower sense.

In fact the three forms of the Lord in those three worlds are identical with the form of the Lord in the Heart—the Citadel with two gates.

The Lord Viṣṇu dwelling in Vaikuntha and residing above the seven worlds is indeed the same who is in all the worlds and is also in the highest and best world of Brahman called Viśva. He is in the non inferior worlds as well. He one alone resides in all souls (Puruṣas). And that Viṣṇu is in Prāṇa (vital force) and Pūrṇa is in Agni (vital heat). This vital heat (agni) is felt on touching a living being. This is one way of seeing Viṣṇu, namely through the vital heat which is the effect of vital energy in which dwells the Lord. This Prāṇa is constantly singing out the praise of that Viṣṇu and this is what the wise hears always as existing in his two ears and gets divine sight and gets Mukti through such meditation.

(The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition. Ordinary people neither see this Light nor hear this music. This is the result of meditation on the vital heat and vital sound. The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music. This last is a well known method of Yoga, called the Śabdā Yoga and is very popular now a days, among the sect called the Śat Saṅgis or Rūhā Sāmīs.)

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing. Thus it is in the Śat Tattva.

Note.—In Mantra 2 the word विश्व 'fame' is used and in Mantra 4 the word कirti or 'renown' is employed. The commentator now shows the difference between these two.

In the Śabdā Nirṇaya it is said that Yaśas means that which goes (या) to different directions—fame in distant places, a pervasive attribute, while kīrti is a visible monument of one's greatness.

(Thus the Pyramids are the kīrti of the Pharaohs. The idea of something material and perceptible is to be found in the word kīrti while Yaśas has no such idea as Arjuna is famous as a warrior.)

The phrase Sarvataḥ Prastheṇa of mantra 7 literally on the back of all means in places which are the highest namely in the Vaiṇaṭha the Kāra Sāgara (the Ocean of Milk), and the Anant saṁ &c.

The phrase Viśvataḥ Prastheṇa of the same mantra means 'in higher places than even the Brahman Loka.

The word Anantama means that from which there is nothing better, beyond which there are no superior worlds. The word Uttama means which is itself in every respect high and the best.

Says an objector.—The Vaiṇaṭha Loka alone is the highest of all worlds why do you include the Kāra Sāgara and the Anantama which are parts of the Prakṛti plane? To it is the Commentator replies.

The Anantama is the highest of the Prithvī (physical) Lokas and consequently with respect to the earth it is the highest or Sarvataḥ Prastheṇa. With regard to the Intermediate worlds (the astral) the Śīta Dvīpa is the highest and so that also is called the highest or Sarvataḥ Prastheṇa and Hari dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane). Among all the heavenly (Devā) worlds the Vaiṇaṭha is said to be the highest. So the Lord in Vaiṇaṭha is also rightly said to be dwelling in the highest place for among the heavens the Vaiṇaṭha is the highest.

Says an objector —The phrase *Atha yad atah puro divah* (Mantra 7) has been explained as 'beyond the heaven'. If the Lord is in the highest heaven Vaikuntha how can He be said to be beyond the heaven? To this the Commentator replies—

The Great Meru is said to be 'heaven' with regard to the Earth. The Anantāsana is beyond this Great Meru (the Land of the Earth Devas—the heaven on Earth) and thus the Lord in Anantāsana is beyond heaven (i.e., beyond the earthly Paradise). The Solar Orb is the heaven of the Intermediate Plane or the Āśā (or the Astral Plane). The Śvetā Dvīpa is beyond this heaven and so the Lord in Śvetādvīpa is beyond the Astral heaven. The Indira Loka is the heaven of the Dyu plane (Dya plane). The Vaikuntha is beyond the Indira Loka and so the Lord in Vaikuntha is beyond this heaven also. It is in this sense that the phrase *Divah* 'beyond the heaven' is used. (The 'heaven' here means the earthly, the astral and the celestial heavens).

Admitted that Vaikuntha is *Vasatah Prithiva* because it is beyond the Satya Loka or the Brahman world. But how can the Anantāsana and the Śvetādvīpa be said to be beyond the Brahman world for you have explained the word *vasatah* as 'of Brahman'. These two worlds are not beyond Brahman's world though they are the highest regions of the physical and the Astral? To this the Commentator answers—

With regard to the Earth, the Brahman's world is in Meru. The Anantāsana is beyond Meru and so it is beyond the Brahman's world. With regard to the Intermediate Region, the Vajrayanta is the world of Brahman. The Śvetādvīpa is beyond this and so it is beyond the Brahman's world. With regard to the Dyu worlds the Satya Loka is the world of Brahman, and the Vaikuntha is beyond the Satya Loka and therefore beyond the Brahman's world. In other words like the 'heaven,' the Brahman's world is also threefold. (The Physical Brahmanic world is in Meru, the Astral Brahmanic world is in Vajrayanta, and the Celestial Brahmanic World is the Satya Loka).

The Anantāsana, the Śvetādvīpa and the Vaikuntha being beyond the Meru, the Vajrayanta and the Satyaloka respectively they are said to be "beyond the Brahman's world. —*Vasatah Prithiva*. Thus it is in the Sat Tattva.

The words *Nizāṇṇa ira* and *Naḥāṇa ira* of Mantra 8 have been explained by *bankara* as 'a rumbling like that of a chariot' and 'a bell ringing like that of the bell'. The Commentator shows that these explanations have no authority. He quotes the authority of Sat Tattva for his explanation.

So also 'Nanāda' is the roar of the ocean and *Madatham* is the sound of the thunder.

The word *Chakravāṇa* has been explained by *bankara* as 'conspicuous', while *Madhava* has explained it as 'obtaining of divine vision'. He now quotes the same authority of the Sat Tattva for his explanation.

So also —“That which goes (yā) in the eye or Brahman (Chakṣuṣ) is called Chakṣuṣya—Brahman reaching, therefore “divine vision” (Such a person sees Brahman, he gets Brahman reaching gaze—Chakṣuṣya)

FOURTEENTH KHANDA

MANTRA 1

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु
क्रतुमयः पुरुषो यथा क्रतुरसिँद्धोके पुरुषो भवति तथेतः प्रेत्य
भवति स क्रतुं कुर्वीत ॥१॥

सर्वं Sarvaṁ, Full, full of all perfect qualities खलु Khalu, verily, इदम् Idam, this, so near within the heart ब्रह्म Brahma the supreme Brahman (within the heart) तज्ज् Jat, that जलान् Jalān, the moier (vāti) on water (jala) इति Iti, thus यथा Yathāh, crimly, with the mind (buddhi) fixed on the Lord, with devotion उपासीत Uपासीत, let (one) meditate अथ Atha, now, next (after such meditation) खलु Khalu, because क्रतु Kratu, knowledge, conviction resulting from meditation मय Miyah, full of पुरुषः Puruṣah, the man, the adhikārī the aspirant यथाक्रतु Yathākratuh according to (one's) conviction (faith or belief) शान्तिम् Asmiti, in this लोके Loke, in the world पुरुषः Puruṣah, the man भवति Bhavati, is तया Pāthā, so, इत Itah, from this (world or body) प्रेत्य Pretyah, having gone out, died in the state of mukti भवति Bhavati, becomes He gets in the state of Release, the fruition according to the stage of his knowledge and faith ॥ So, he क्रतुम् Kratum, conviction, knowledge, faith in Viṣṇu according to his capacity and knowledge कुर्वीत Kurvīti, let him do

1 This Brahman is indeed the Full Let one meditate with devotion on Him as the Moier-on-the-water (Such meditation leads to faith) Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death So let him generate full faith (in the Lord)—199

MANTRA 2

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाम्य-
नादरः ॥२॥

मनोमय Manomayah, full of great intelligence, omniscient प्राणशरीर Prāṇaśarīra full of power, the body is of power आकाशतः Akāśataḥ from आकाश Brahman

whose form is light luminous सत्यसकल्प Satya saukalpah whose will is true, whose will is never frustrated, saukalpa means the mental modification that precedes an action, the volition True resolve आकाश Ākāśah, the full of wisdom (lāśā = wisdom) आत्मा Ātmā, the doer, the agent of giving, &c सर्वकर्मा Sarva karmā, the ordainer of all actions and thus all acting सर्वज्ञा Sarva jñānah, all-desires, the objects of desire are desires सर्वगन्ध Sarva gandha, all-scents सर्वरस Sarva rasah, all tastes सर्वम् Sarvam, all इदम् Idam, this अभ्यन्तः Abhy-antah, all-reaching, all embracing, all supporting अवाक् Avāk silent, who never opens his mouth but to bless or who does not talk uselessly अनादर Anādarah never surprised, free from self conceit, impartial

2 (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness —200

MANTRA 3

एष म आत्मान्तर्हृदयेऽणीयान्नीहेर्वा यवाद्वा सर्पपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्याया-
नृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥३॥

एष Earth, this (Lord) मे Me my हृदये Hridaye, in the heart अन्तर Autar, within, the inner आत्मा Ātmā the self. अणीयान् Anīyān, smaller than बीहे Briheh, a corn of rice वा, or यवाद् Yavat, than a corn of barley वा or सर्पपाद् Sarsapat than a mustard seed वा or श्यामाकाद् Śyāmākā, a canary seed Śyāmāka tṇḍulāt, than the kernel of a canary seed वा, or एष this Me, my Ātmā, Self Autar, within Hridaye, the heart, ज्यायान् Jyāyān, greater पृथिव्या Pṛthivyā, than the earth ज्यायान्, greater than अन्तरिक्षात् Antarikṣāt, the Intermediate region ज्यायान्, greater than दिव Dīvah, than the Heaven ज्यायान्, greater एव Ebyah, than these, लोकेभ्यः Lokēbhyah these worlds

3 Thus my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds —201

MANTRA 4

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽ-
वाक्यनादर एष म आत्मान्तर्हृदये एतद्ब्रह्मैतमितः प्रेत्याभिसं-

भवितासीति यस्य स्यादद्धा न विचिकित्सास्तीति ह साह
शाण्डिल्यः शाण्डिल्यः ॥४॥

इति चतुर्दशः खण्डः ॥१४॥

Saiva, I amst, enjoyer of all works Saiva kāmsh, enjoyer of all desires
Sarva-gandhah, enjoyer of all sweet odours Sarva-rasah, enjoyer of all
sweet tastes Sarvam, all Idam, this Ahhyattah, All-reaching Avah,
silent Anadarah, Impartial Eshah, this Me, my Ātma, Self Antar, within
Hridaye, the heart एतद् Etat, this ब्रह्म Brahma, Brahman एतद् Etam, Him इह
Itah, from this body प्रेत्य Pretya, after dying or departing अभिसम्भविता Abhisam-
bhavitā, I shall obtain असि Asmi, I am इति Iti, thus दास्य Yasya, whose
स्याद् Syat, may have अद्धा Addha, faith न Na, not विचिकित्सा Vichikitsā,
doubt अस्ति Asti, is इति Iti, thus ह Ha, verily सः Sma, a mere expletive
आह Ōha, said शाण्डिल्यः Śāṇḍilyah, Rishi Śāṇḍilya

4 He is the Enjoyer of all works, all desires, all
sweet odours, and all tastes He embraces all this, and is
the silent Impartial (witness) Thus my Self within the
heart is that Brahman (Let one meditate on Him, with
this idea) when departing from this body I shall reach Him
He who has this faith (verily obtains Him,) there is no doubt
in it Thus said Śāṇḍilya, thus said Śāṇḍilya —302

NADHAS CONVENTARI

In a former chapter it was shown that the Lord within the heart was also the Lord
pervading the entire universe The same meditation is taught in the present chapter
also It shows that the Lord is both smaller than the atom, and thus pervades the Jiva
which is atomic and he is greater than the whole cosmos In fact the Lord within the
heart is infinitely big also

In the Śid goma it is thus written —The Lord Brahman is called
idam or "this" because He is the nearest of all (He is inside all Jivas)
He is called sarvam also because He possesses all infinite qualities That
Brahman is called jalam also, because that Lord Vishnu moves on the
waters (jala=water, ahar=move) (The Vedas declare that the Lord Vishnu
moves on the waters, as the Rig Veda) "Āntaṁ vā itam &c" is the clear
text of the Veda showing that the Lord *breathes*, in the waters of cosmic
matter, without air In that infinite mass of surging matter, Brahman
alone breathes, hence He is called Nūḥyana (the Mover on the waters)

(The whole Mantra means At the time of prānya, that One Supreme Lord
breathed (and he worked easily) without air There was no air yet He breathed He
worked (sua bhaya) easily, happily, not for the sake of getting happiness but He was
happy to work There existed then no one greater than Him Tamas alone existed

then In that time of Great Latency, Tamas namely jivas and root matter alone co-existed with the Lord This Tamas was in the form of aprakṛtam or infinitely spread out sūlakam or water This covered all The word Nityam also means the same See Manu This chapter also teaches the meditation on the Lord in the heart

Thus let one calmly meditate Because a man consists of thoughts, therefore he must have right thoughts The word kratu means definite, certain knowledge, belief or faith, and nothing else As is the faith of a man, so is the state of his life after death His mukti is according to his kratu or conviction It is therefore, necessary to have right kratus or convictions, so that there may be right state of mukti The right kratu is the firm conviction in the Lord Vi-ṇu, the All-Full, and Greatest As Vi-ṇu possesses infinite wisdom, He is called Manomaya or All-Intelligence

As His body is nothing but strength He is called Prāṇa-sarva "Strong bodied" As He illumines all on all sides He is called Māra (all luminous) (Āvali kasa=light) He is all odours &c as well as the Eternal Enjoyer of all odours &c He who has such firm conviction in the Lord verily reaches the Highest Person Thus it is in the Sad Gā is

The words Sarva gandha, &c, occur twice in this chapter In the first passage it means that the Lord is all odours, &c, the nature of which is not like physical odours, &c, for the Lord is not physical, but his nature is all intelligence The odours consist of mind stuff, and bliss stuff, chidananda ātmika In the second passage the words sarva gandha, &c, mean that the Lord enjoys all odours, &c

FIFTEENTH KHANDA

MANTRA 1

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य
स्रक्तयो द्यौरस्योत्तरं विलस एव कोशो वसुधानस्तस्मिन्विश्व-
मिदं श्रितम् ॥१॥

अन्तरिक्षोदरः Antarikṣa-udaraḥ, he in whose belly (udara) is contained the whole Intermediate (antarikṣa) region or the astral plane कोशः Kośaḥ, treasure chest: but in here means the Lord, because he is ka or all-joy, and uśa or Will or the Bliss-and Will भूमिः Bhūmiḥ, the earth बुध्नः Budhnaḥ, bottom, the sole of the feet Bhūma-budhna means he who has the earth as his foot-stool Or the earth is under his feet न जीर्यति Na jiryati does not decay, or grow old The Lord has a body but in never decays or grows old दिशः Dīśaḥ, the quarters दि हि, verily अयः āya, his स्रक्तयः Srakṭayah branches or arms, hands that is the four quarters are contained in his four arms The word srakṭayah is the nominative plural of srakti but it is to be construed

here as locative plural *sraktisu* : *e*, in His arms. Similarly other words also in this verse which are in the nominative case are to be construed in the locative द्यौः Dyauh the heaven अस्य Asya, His उत्तरदिक्षु Uttara-dikṣu, the upper aperture, the brahmarandhra The cavity in the head, the seat of the soul स Sah, that एव Esah, this कोश Kośh, the Joy-Will वसुधान Vasu-dhānah, the receptacle (dhāna that in which anything is contained dhīyate) of the gods (Vasu=devas in general) सर्वम् Sarvam, the whole universe इदम् Idam, this श्रितम् Śritam refuged

1 The Lord Joy-Will has the Intermediate regions in His stomach, the Earth under the soles of His feet, and His body never grows old. The four quarters are contained within His four arms, the heavens in the cavity of His head. Thus Joy Will is the receptacle of all the devas, and the whole universe is refuged in Him —203

MANTRA 2

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम वक्षिणा राज्ञी
नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं
वायुं विशां वत्सं वेद न पुत्ररोदः रोदिति सोऽहमेतमेवं वायुं
विशां वत्सं वेद मापुत्ररोदः रुदम् ॥२॥

तस्य Tasya His प्राची Prāchi east, : *e* the upper right hand दिक् Dik, the quarter, the hand जुहू नाम Juhū nama, is called juhū the giver (juhōu, to give) or the eater (juhōti, to eat) or the destroyer (juhōti, destroys the enemies by His chakra) सहमाना नाम Sahamānā nama, called sahamānā. Mānam means the Vedic knowledge, symbolised by the conch shell, saha means holding दक्षिणा Dakṣiṇa, the lower right hand राज्ञी Rājñī nama called Rājñī. The club is so called because, it is red, or is refulgent with glory. पृथ्वी Prithvī west the upper left arm as it contains the western quarter, it is called the west सुभूता नाम Subhūtā nama called Subhūtā or exceedingly 'su) graceful (bhōu=kānti or grace). It means the lotus also उदीची Udīchi, the north, : *e*, the lower left arm. As it holds the northern quarters it is called the north. The four hands of the Lord hold the four quarters, they also hold dharma or virtue jñāna or wisdom vairāgya or world weariness, and aśvarya or lordliness. In fact the four ornaments (the discus, the conch, the club, and the lotus), symbolise these four virtues also. They are the father of Vayu who possesses these four attributes वासां Vāsaṁ of these वायु Vayuh the Christ, the lord Vayu वत्स Vatsah the calf, the Child Vayu is the child of these four arms of the Lord, and has dharma &c. That is, from the arm called juhū is born dharma, from Sahamānā is born jñāna, from Rājñī is born vairāgya,

from Subhūta is born anivārya. He who knows this gets the following reward ॥ Sa, he स Yab, who एवम् Etam, this, Vāyu possessing dharmā &c एवम् Evam, thus वायु Vāyū Vāyu दिश वत्सम् Dīśam vatsam, the child of the quarters, namely of the four arms of the Lord. The hands are called diś because they teach (dīśana) virtue, wisdom, world-weariness, lordliness वेद Veda, knows न Na, not पुत्र रोदम् Putra-rodam, the weeping as a son, being born as a child of some one, and as a little infant रोदिति Roditi, weeps i.e., he is not reborn again, but gets mukti. Sah, that. Aham, I. Etam, this. Evam, thus. Vāyū, Vāyu Dīśam vatsam, the child of the quarters, the immaculate born, Veda, knew नā Mā, not, Putra-rodam the child's cry. रुदम् Rudam, I wept. This is the speech of the goddess Rāmā

2 His upper right arm is called the Destroyer (discus), the lower right arm is called the Wisdom-accompanied (conch), the upper left arm is called the Effulgent (gada or club); the lower left arm is called the Very-graceful (lotus) Vāyu is their child. He who knows thus Vāyu to be the child of quarters, (is not reborn and) weeps not again as a child; verily, I (Lakṣmī) knew Vāyu to be thus the child of the quarters and have never wept again as a child of any one —204

MANTRA 3

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽ-
मुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना
स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

अरिष्टम् Ariṣṭam, imperishable कोशम् Kośam, the Joy-Will प्रपद्ये Pra-
padye, I adore, I turn to, I take refuge, I have attained Him also, not through
any merit of my own, but through his grace alone अमुना Amunā, through His
grace amunā is repeated thrice, to show that the grace is the chief cause in
obtaining the Lord प्राणम् Prāṇam, the Life, the Leader (praneta) the Savi-
our It is the name of Vāsudeva सू Bhūh, the adorer, he who adorns us
with wisdom It is the name of Saikarsana भुवः Bhuvaḥ, the Life giver,
it is the name of Pradyumna प्रपद्ये, I have attained. Amunā, through His
grace स्वर Svar, the bliss, the giver of joy and bliss, it is the name of
Anuruddha. प्रपद्ये, I have attained through his grace

3 I adore the Imperishable Lord of joy and will,
yea I have attained Him, merely through His grace, verily
through His grace, through His grace I adore the Lord

Prâṇa (Vāsudeva), yea I have attained Him, through His grace, through His grace, through His grace I adore the Lord Bhūh (Sankarsana) and have attained Him, through His grace, through His grace, through His grace I adore and have attained the Lord Bhuvah (Pradyumna), through His grace, through His grace, through His grace I adore and have attained the Lord Sva (Anuruddha), through His grace, through His grace, through His grace —205

MANTRA 4

स यदवोचं प्राणं प्रपद्य इति प्राणो व इदं सर्वं भूतं
यद्विवं किंच तमेव तत्प्रापत्ति ॥४॥

अथ Atha, now यत् Yat, what अवोचम् Avoccham, I have said प्राणम् Prâṇam Prana, the Lord called Vasudeva प्रपद्ये Prapadye, I adore इति Iti, thus प्राणः Prâṇah, life and var, verily इदम् Idam, this सर्वं Sarvam, all भूतम् Bhutam, full, element, the fountain of all incarnation, such as fish &c यत् Yat, what इदम् Idam, this, किंच Kimcha, whatever सत् Tam, Him, Vāsudeva, not different from His Avatâra. एव Evi, alone तत् Tat, that प्राप्स्यथ Prâpsyatha you will obtain

4. When I said "I adore Prâṇa" I meant all that which is full is verily Prâṇa alone, (and because it is so, therefore) worship (O men) this Prâṇa and you will obtain Him —206.

MANTRA 5

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये
दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

Atha, now यत् Yat, what अवोचम् Avoccham, I said भूः Bhūh Prapadye, I adore भूः Bhū Iti, thus पृथिवीम् Pruthivīm Prapadye, I adore the Lord called Pruthivi, the great expanse अन्तरिक्षम् Antarikṣam Prapadye, I adore the Lord called Antarikṣa, the seer within. दिवम् Divam Prapadye, I adore the Lord called Divam the sportful. इति Iti, thus एवam, alone तत् Tat, that अवोचम् Avoccham, I said

5. When I said "I adore Bhū" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven. This alone is what I meant —207

Note —Therefore you also adore the Lord who pervades the three worlds who bears also the names of those worlds and is called Sankarsana. Pृथिवी when applied to the Lord means the Expanse. Antarikṣa similarly applied means "the seer within" "the looker into the hearts of men." दिव similarly means the Sportful One. By thus worshipping Him you will get Him.

MANTRA 6

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य
आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

Atha, now Yat, what Avocham, I said Bhuvaḥ, Bhuva Prapadye, I adore. Iti, thus, Agni, the ether Prapadye, I adore, Vāyum Prapadye I adore Vayu Ādityam Prapadye, I adore Āditya Iti, thus, I va, alone Iti, that Avocham, I said

6 When I said "I adore Bhuva" what I said is I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vāyu and Āditya —208

Note —The words Agni, Vāyu, Āditya are also the names of the Lord. Agni means he who eats or accepts all offerings, Vayu means he who blows (vā—to blow) and who gives life (Āyus=life, vā+ayu=vāyu, the Mover and Life giver) Āditya means the taker away of life. Worship the Lord Pradyumna in agni, vāyu and āditya and you will get Him

MANTRA 7

अथ यदवोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये
सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥

इति पञ्चदशः खण्डः ॥१५॥

Atha, now Yat, when, Avocham I said Svar, the Lord called Svar Prapadye, I adore Iti, thus Rig Vedam the Lord pervading the Rig Veda, Prapadye, I adore Yajur Vedam, the Lord pervading the Yajur Veda Prapadye, I adore Sama Veda, the Lord pervading the Sama Veda, Prapadye, I adore. Iti, thus Eva, alone Avocham, I said

7 When I said I adore Svar, what I said is, I adore the Lord pervading the Rig Veda, the Yajur Veda and the Sama Veda. Verily this is what I said —209

Note —The word Rig means knowledge, and Veda means giver. Rig Veda means the giver of knowledge. Yajus means sacrifice, Veda means teacher. He who teaches men, by His acts, how to sacrifice their petty selves for the higher good in Yajur Veda. Sama means equality, and Veda means teacher. He who teaches men the great lesson in equality is the Lord called Sama Veda. Worship the Lord Anuraddha thus and you will reach Him

MAHEWA'S COMMENTARY

In the last chapter it was mentioned that the Lord is greater than all the worlds. Lest one should think that He is indefinite like the space and has no organised body, the present chapter shows that He has an organised body and is infinite in spite of such body and his arms give birth to the mighty being like Vāyu, and he should be meditated upon as possessing such a body

It must not be said that the Lord is really formless and figureless and a form is given or attributed to him merely for the sake of meditation alone. The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body. The first word that offers any difficulty to the readers is the word *kosa* which literally means a treasure chest. But it has not that meaning here and so it is first taken up.

The word *ka* means bliss, and the word *usa* means wish or will. *Vi-nu* is called *Kosa* because his nature is joy and will. The intermediate regions are contained in his belly, and the earth within the two soles of his feet. The heaven is within the cavity of his head, and the quarters are contained within his arms. This great *Vishnu* is Undecaying. The *Vasus* are the hosts of devas, the Lord is the receptacle of all the devas, and therefore he is called *Vasudhānam*. In Him is lodged the whole universe. His right upper arm contains the eastern quarters and is called *Juhā* because it offers sacrifice (*hu*=to offer sacrifice) and because the Lord *Keśava* eats with this hand (*hu*=to eat). The lower right arm of the Lord contains the southern quarters. It is called *Sāhamāna*, because *manā* means that which is essentially knowledge, and *śākhā* or conch is essentially a symbol of knowledge and it is held in the lower left arm of the Lord. Or the hand is called *juhā* because it destroys the devas with the discus held in it (*hu*=to kill). His upper left arm contains the western quarters. It is called *raja* because it holds the *raja* or the club or mace. The lower left arm of the Lord holds the northern quarters and as it holds the lotus it is the holder of the symbol of prosperity and hence it is called *Subhūta* or very prosperous. These arms are called *dis* because they teach (*dis*=to teach) virtue, wisdom, world weariness, and lordliness. From these arms is born the Great *Vayu* and therefore he is called the child of the *dis* or quarters or teaching. From the four arms of *Vishnu* representing virtue, wisdom, world weariness and lordliness is born *Vayu*. He who knows this does not get rebirth and consequently does not weep as the child of anybody. In other words he transcends birth and death. But being released is eternally happy. Knowing *Vayu* the Son of God I have become emancipated from the pangs of rebirths. I have not wept again as the child of any one. I am undying and undecaying through the grace of God alone. Thus I am from beginningless time an eternal free. Thus said Rāmā of yore I always adore the lord *Vishnu* the Undecaying, the Supreme bliss the heart's desire of all. I have attained this through His grace alone, and not through my power of my own. I always worship *Keśava* as the Leader of all and called *Prāna* (*praneta*=leader). All this appearance or *avatāra* such as the Fish, &c., is the manifestation of

Puruṣa, the person competent to perform sacrifice. Vava, always, reverentially. Yajñah, sacrifice. Let a man always meditate reverentially thus.—“I am, the sacrifice in this worship of Viṣṇu” Iasya, his. Yāni, which. Chaturvīṇśati, twenty-four. Varsāni, years. Tat, that. Prātāsavānam, morning libations. Chaturvīṇśati, twenty-four. Akṣarāḥ, syllables. Gāyatrī, Gāyatrī Gayatram, belonging to Gāyatrī, or in which the Gāyatrī metre is used. Prātāsavānam, morning libations. Tat, that. Asya, his, of the man as sacrifice. Vasavaḥ, the Devas called Vasus. Anvāyātāḥ, connected with, Lords of Prāṇa, the senses. Vava, verily. Vasavaḥ Vasus Etc, these. Ha, indeed, verily. Idam, this. Sarvam, all. Vasayanti, make to abide. The Jivas abide in the bodies, so long as the Prāṇas abide therein. Therefore the prāṇas are called Vasus.

1. Let a man meditate always:—“I am sacrifice” That which is the first twenty-four years of his life is the morning libation. The Gāyatrī has twenty-four syllables, the morning libation is offered with Gāyatrī hymns. Of this man-sacrifice the Vasus are the lords. The prāṇas are verily the Vasus, for all these Jivas abide in the bodies, so long as, the Prāṇas make them so to abide.—210

MANTRA :

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनं सवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

Iam, him. Chet, if. Etasmin, in this, in this early period of his life. Vayasi, in life. Kṛñchet, anything. Upatapet, should give pain, through fever &c., should ail. Sa brūyāt, let him say. Prāṇā! Vasavaḥ! O! Prāṇas! O! Vasus! O lords of. The senses. Idam, this. Me, my. Prātāsavānam, morning oblation. Mādhyandina savānam, to the mid-day libation. Anusantānuta, stretch on, extend. Iti, thus. Mā, not. Aham, I. Prāṇānām, between the Prāṇas. Vasunām, between the Vasus. Madhye, between. Yajñah the sacrifice. Vilopśya, I may perish, be cut off. Iti, thus, it shows the end of the prayer. Ut ha eva tataḥ et=udeti eva ha tataḥ. Tataḥ, from that, after such prayer, or after or from that ailment, &c. Udeti, rises up, recovers. Eva, indeed. Agadaḥ, diseaseless, healthy. Ha, verily. Bhavati, becomes.

2. If any illness pain him in this period of his life, let him pray to the Vasus thus —O! Prāṇas! O! Vasus! unite this my morning period of life with the mid-day

period. Let me, the sacrifice be not cut off while you Prāṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease. —211.

MANTRA 3

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा लिट्पुं तैट्पुभं माध्यन्दिनं सवनं तदस्य
रुद्रा अन्वायताः प्राणा वाव रुद्रा एते हीदन् सर्वं रोदयन्ति ॥ ३ ॥

Atha, now, Yah, which, Chatus-chatvāriṃśat, forty-four. Varsāni, years. Tad, that Mādhyandinām savanam, mid-day libation Chatus chatvāriṃśat, forty-four Akṣarā, syllables. Tristup, the Tristup metre Traistubham, offered with Tristup hymns Mādhyandinām savanam, the mid-day libation tad asya, that of it Rudrā, the Rudras Anvayata, connected with, lords of Prāṇah vāva rudrah, the Prāṇas are verily the Rudras Ete hi idam aayan, these prāṇas verily all this Rodayanti, make them cry, cause them to cry

3 The next forty-four years are the midday libation The Tristup has forty-four syllables, and the midday libation is offered with Tristup hymns The Rudras are the lords of this (period of the life of the consecrated man) The Prāṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स श्रूयात्प्राणा रुद्रा इदं
मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां
रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him Chet, it. Easman, in this Vayasi, period of life Kuñchit, any disease. Upatapet, should cause feverishness. Sa, he Brūyat, may say Should pray Prāṇas, O Prāṇas! Rudras, O Rudras! Idam, this Me, My Mādhyandinām savanam, the midday libation Tṛtīyam, the third, &c the evening. Savanam, libation Anusantagata, extend, join with It, thus. Ma, not Aham, I Prāṇānam, between the Prāṇas, Rudrānam, between the Rudras. Madhye, between Yajñah, I as the sacrifice. Vilopṣīya, may be cut off It, thus. Ut na eva, up, verily, indeed Tatah, from that bed of sickness, or from the effect of that prayer. Eu, rises Agadah, free from disease It, verily. Bhavati, becomes

4 If any illness pain him in this period of his life, let him pray to the Rudras thus —O' Prâṇas ! O' Rudras ! unite this my midday period of life with the evening period Let me the Sacrifice be not cut off, while you Prâṇas and Rudras are reigning Then he recovers from that illness And becomes free from disease —213

MANTRA 5

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायसाः प्राणा वावादित्या एते ह्रीदश्च सर्वमावदते ॥ ५ ॥

Aṣṭa chatvarimśat, forty-eight Tritiya avinam, the third libation, the evening libation Jagati, the metre called Jagati Jagatam, offered with Jagati hymns Âdityas, the Âdityas He who makes known (adadati=to make known objects) is called an Âditya Âdadate, takes up, makes manifest, makes known The rest of the words are the same as in mantras 1 and 3

5 The next forty-eight years are the evening libation The Jagati has forty-eight syllables, the third libation is offered with Jagati hymns The Âdityas are the lords of this period of life The Prâṇas are the Âdityas, for they manifest (or take up) all this —214

MANTRA 6

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्त श्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्याना मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह्यैव भवति ॥ ६ ॥

Âyus the life period Avasantanus extend to its full length The rest the same as in mantras 2 and 4, except that Âdityas are substituted for Vasus &c

6 If any illness pain him in this period of his life, let him pray to the Âdityas thus —O' Prâṇas ! O' Âdityas ! stretch this my evening period of life to its full length Let me the Sacrifice be not cut off, while ye Prâṇas and Âdityas are reigning Then he recovers from his illness and becomes free from disease —215

Note—But did any one ever attain by such prayers and meditation to health and 116 years of age? Or is this a mere fancy? The Śruti answers this by quoting the case of the sage Mahidāsa

MANTRA 7

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एत-
दुपतपसि योऽहमेनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीव-
त्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad this, = meditation that one's whole life is a sacrifice, and consecrated to God. Ha sma, more expletives. Vai indeed. Iad vidvān, the knower of this Purusa-sacrifice this meditation. Āha, said (addressing a disease). The sma may be joined with āha as āha sma. Mahidāsa Antareyah, the sage Mahidāsa son of Itara. Sa that certainly. Kim, why. Me my. Etad, this (body). Upatapati, afflictest thou. Heatest thou, givest pain. Yah, who. Ahām, I. Antena by this (disease or pain). Nā, not. Preṣyāmi, I shall die. Iti, thus. Sa he. Ha, verily. Ṣoḍaśam sixteen Varsa, years. Śatam, hundred. Ajyati he lived. Sa, he, he also. Soḍaśam varṣa śatam, 116 years. Jiyati, lives. Yah, who. Evam, thus. Veda, knows, meditates thus.

7 Mahidāsa the son of Itara, who knew this meditation, thus addressed a disease - 'Why vainly troublest thou me, as I shall not die by thee?' He lived a hundred and sixteen years. He too who knows this, lives on to a hundred and sixteen years—216

MAHIDASA COMMENTARY

Meditations are many and life is short subject to ailments. The present chapter teaches how to prolong life and ward off diseases. It takes the whole life of man as a sacrifice and an ordinary sacrifice is divided into three periods: morning mid-day and evening so the life of man is divided into three periods: youth manhood and old age consisting of twenty four forty four and forty eight years respectively in all 116 years.

Let a man always meditate with reverence and love thinking "I am the sacrificed in this worship of the Lord. The 116 years of man's life is divided into three sacrificial periods. The first twenty four years of his life is the morning libation. If he falls ill during this period he should pray to the Vasus and ward off disease. The middle 41 years, are said to be the midday oblation wherein he must worship the Rudras to ward off all disease and death. The last 48 years of his life are the evening libation in which he should pray to the Ādityas when ill and thus ward off disease and death. Thus it is written in the Śruti Yajña

(The word Mahidāsa occurs in this chapter and is an ambiguous word. There was an avatāra of the Lord called Mahidāsa just as an avatāra was called Kṛṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidāsa in this chapter, and Kṛṣṇa Devakī putra in the next chapter. These however do not refer to the avatāras, but to different persons.)

The Mahidāsa is a different person and so also is the Kṛṣṇa of the next chapter. The Mahidāsa here is an Aitareya and Kṛṣṇa Devakī putra is not the avatāra Śrī Kṛṣṇa. Similarly the Kapila mentioned in this Upaniṣad is different from the avatāra of that name.

Says an objector — But this is rather arbitrary. Had there been merely similarity of names you might have said they were different persons from the avatāras of those names. But the similarity extends further than this. Mahidāsa the Avatāra was the son of Itarā and so the Mahidāsa here is also called the son of Itarī for Aitareya means he whose mother is Itarī. Similarly the avatāra Kṛṣṇa was the son of Devakī and the Kṛṣṇa of the Upaniṣad here is also called the son of Devakī. Similarly Kapila the avatāra had a disciple called Āsuri and the Kapila of the Upaniṣad has also a disciple called Āsuri. These coincidences are to say the least very curious. To this the Commentator replies —

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmā the Paramātmā, to this effect, that two of them should get the names of the avatāras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c. of the avatāra Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmā the Grand Sire of all creatures granted this boon to them. Therefore, it is that these three well known Rishis bear not only the names of divine incarnations but the names of their mothers and disciples &c., are also similar. In the Kāthā Purāṇa also we find the same account of this curious coincidence —

‘ Mahidāsa the son of Itarā mentioned in the Bāhvrīcī Upaniṣad is the Lord Viṣṇu Himself directly while there was another Mahidāsa son of Itarā who was a sage. Similarly Kṛṣṇa called Vasudeva is the Supreme Spirit Himself, while there was another person called Kṛṣṇa Devakī putra mentioned in the Upaniṣad. Kapila called Vasudeva is the Lord Nārāyaṇa Himself while Kapila is the name of a sage also, and whose pupils were also called Āsuri &c. The sage Mahidāsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad. The sage Kṛṣṇa Devakī putra was the disciple of Ghora Āṅgira, the sage Kapila

was the founder of the perverse doctrine (atheistic Sīṅkhyā) These three obtained boon from Brahmā the Parameśthin, and thus came to possess names similar to those of the avatāras and became famous by realising their desires and enjoyed happiness ' Thus in the Kalika

SEVENTEENTH KHANDA.

MANTRA 1

स यदशिशिपति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥ १ ॥

स So, he, the adhikāri described in the last Khanda who has consecrated his life to God यद् Yat what, if अशिशिपति Aśśisati, hungers, desires to eat यद् Yat if, what पिपासति Pipāsati desires to drink thirsts यद् Yat, what न Na, not रमते Ramate, enjoys न रामते, abstains from pleasures does not get joy by exertion or activity ता Iāh, these अस्य A-ya, his of this consecrated person दीक्षा Dikṣah, initiation

1 When (the aspirant) hungers, thirsts and abstains from pleasures, let him meditate (imagine) that he is undergoing (the travails of) initiation—217

Note—The aspirant typifying Sacrifice is compared to initiation, because it is preliminary to the performance of the sacrifice or because it is a state of pain from which the sacrifice releases the person. Since every act of the aspirant must be a sacrifice this Khanda shows what act resembles what part of the sacrifice. This is a mental method of performing a sacrifice.

MANTRA 2

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

अथ Atha, next यद् Yat, when अश्नाति Aśnāti, eats यद् Yat, when पिबति Pibati drinks यद् Yat when रमते Ramate enjoys pleasures by obtaining desired objects तद् Tad that उपसदे Upasadaḥ, with the upasada rites एति Eti, goes उपसदाḥ eti=has equality with or is similar to the upasada rites The word समानताम् Samānatām is the subject understood to the verb eti The upasada ceremonies are performed after the initiation and hence its similarity with the eating &c of the aspirant

2 When (an aspirant) eats, or drinks or enjoys pleasures let him meditate that he is performing the Upasadas—218

MANTRA 3

अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैव तदेति ॥ ३ ॥

अथ Atha, next यत् Yat, when हसति Hasati he laughs यत् Yat, when जसति Jalsati, he eats, or feeds यत् Yat When मैथुन Maithunam, copulation चरति Charati, performs Maithunam charati, enjoys the delight of company स्तुतयश्चे Stuta śāstraiḥ, with the Stuta śāstras, praise chants sung in sacrifices Stutas are the singing of the Saman hymns, and śāstras are the reciting of eulogistic verses The laughing &c, of the aspirant are likened to this part of the sacrifice The similarity consists in the utterance of sound As laughing, eating, &c, are accompanied by sound so also the hymns and recitals एव Eva, indeed तदा Tada, then एत Et, becomes similar

3 When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the śāstras —219

MANTRA 4

अथ यत्तपो दानमार्जवमहिंसास्त्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha next यत् Yat, when तप Tapah, austerity, physical emaciation of the body, or study of scriptures दानम् Dānam, gift, charity to the proper person from honest earnings मार्जवम् Ārjavam straight forwardness harmony between the thought, words and deeds in all the matters अहिंसा Ahimsa, non-injury to any living being सत्यवचनम् Satya vachanam, true speech इति Iti thus ता Tā these अथा Asya his, aspirant's दक्षिणा Daksinaḥ, fee, as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompanied by tīpā, dānam &c, are imperfect and produce no merit

4 Austerity, charity, simplicity, kindness and truthfulness form his fee (Let the aspirant have these as his fee in the mental sacrifice) —220

Note —The first three verses described the three sorts of activities: the first verse described the activities of repression not eating (fasting) not drinking and generally renouncing all delights The second verse described the activities of express on—eating drinking and enjoying pleasures or self seeking activities The third verse describes the altruistic activities making others happy The fourth verse now describes the higher spiritual activities of man

MANTRA 5

तस्मादाहुः सोप्यत्यसोऽप्येति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

[ददाति Dadati gives आत्मदक्षिणम् Ātmadaksinam the Self as fee दे Vā, verb] एत एतad, thus यत् Yat which सत्तम् Satyam, sacrificial session In

this sacrificial session he gives himself as fee. These words are found in the *Madhva's* text as printed in the *Kumbakonam* series. But it is not found in other editions of the *Upanisad*, nor has the Commentator explained it.] तस्मात् *Tasmāt*, therefore, चाहुः *Āhuḥ*, they say सोष्यन्ति *Sosyanti*, will be born or will give birth, एतेऽह *Asosja*, is born or has given birth, इति *Iti*, thus, पुनरुत्पादनम् *Punarutpādanam*, the new birth, rebirth, reproduction, एव *Eva*, even, यस्य *Asya*, his तद् *Tad*, his, मरणम् *Maranam*, death, एव *Eva*, even अवधृत् *Avabhṛt*, the final bath at the end of a sacrifice.

5. Therefore when they say "she will give birth" or "she has given birth," that is his rebirth His death is the last sacrificial bath—221

Note—In a sacrifice when the soma juice is extracted, expressions like *sosyati* 'will be extracted,' *asosja* 'has been extracted' are used. What are the correspondences to this in Man's sacrifice? The correspondences consist in the birth of an actual son to the Man. When a son is going to be born to a man, people say "His wife will give birth *sosyati*." When a son is born, they say "Asosja she has given birth." Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say "Devaditta will pour out (*sosyati*) soma," and when soma is extracted they say "Devaditta has poured out (*asosja*) the soma." The very same words are used here also. The birth of a man from his father is his first birth, his begetting a son is his second birth *punar utpādanam* reproduction, for the son reproduces the father. The body of the son is a portion of the body of the father.

But what corresponds to the *Avabhṛt* bath? When a sacrifice comes to an end the sacrificer bathes this last bath is called *Avabhṛt*. The Death of the Man corresponds to this final bath, as the bath is the culminating point of the *Yajna*, so death is the culminating point of a Man's life.

MANTRA 6

तद्वैतद्वोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचा-
पिपास एव स बभूव सोऽन्तवेलायामेतत्त्वयं प्रतिपद्येताक्षितमस्य
च्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तद् *Tat*, that, namely the meditation taught in the previous Khanda. एव *Eva*, verily, एतद् *Etad* this, the meditation taught in the present Khanda—the Man as sacrifice. गोर आङ्गिरसः *Ghorah Angirasah* the sage called *Ghora* of the clan of *Angira*. कृष्णाय *Kṛṣṇāya*, to *Kṛṣṇa*, a sage. देवकीपुत्राय *Devakiputrāya*, the son of *Devaki*. उक्त्वा *Uktvā*, having communicated. उवाच *Uvācha*, told the following method of worshipping the Lord अपिपास *Apipāsah* without thirst (for other methods), fully satisfied. Another reading is *pipāsah eva*, he became thirsty एव *Eva*, indeed *sa*, got the initiation बभूव *Babhūva* became, Had unwavering faith in this meditation एव *Eva*, he अन्तवेलायाम् *Antavelāyam*, at the time of end. एतद् *Etad* त्रयम् *trayam*, those three sacred formulae प्रतिपद्येत् *Pratipadyeta*, let a man take refuge meditate upon (these three). अक्षितम् *akṣitam*

Aksitam asi, Thou art the Imperishable अच्युतम् अस्मि Achyutam asi Thou art the Unchangeable प्राणशान्तम् अस्मि Prāṇa śāntam asi, Thou art more delightful than life itself इति Iti, thus नृच Itra on this subject एते Ete, these ३ Dve, two ऋषौ Richau Rik verses भवता Bhavatah are

6 Ghora of the of clan Angirā having communicated that and this to Kṛṣṇa the son of Devakī—and he never thirsted again for other knowledge—said ‘Lot a person when his end approaches, meditate on these three attributes of the Lord (saying) “Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself” On this subject are the following two Rik verses—222

Note—To make this clear a story is related to illustrate how this meditation was taught and practised by other sages also

MANTRA 7

आदित् प्रब्रह्मस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

आत् At, from him, through His इत् It, alone Through His grace alone प्रब्रह्म Prabrahma, of the Ancient (of days) Of the Beginningless रेतस Retasah, of the Lord whose nature is delight (rati) ज्योतिष् Jyotis the Light पश्यन्ति Pasyanti, see, (the wise see) The word sūrayah “the Wise Ones” is understood as nominative वासरम् Vāsaram, the Home of Delight Literally He who gives delight (ra) by Dwelling (vasa) within the Soul पर Parah, beyond In the Beyond : १८ in Vāikunṭha यद् Yat, what इध्यते Idhyate shines grows increases that always shines as full दिवा Diva, beyond the Heaven Should be construed as an Ablative दिव

7 Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven—(Rig Veda VIII 6,30)—223

MANTRA 8

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदश अध्या. ॥ १७ ॥

उत् Ut the High one the Light called Ut See Mantra 1 6, 7 of Part I where Ut is described as the name of the Lord If taken as a particle नृच to be construed with agantmah, १८ udaganmah वयम् Vayam we तमस tamasah, (beyond) darkness ignorance Tamas is the name of Durgā also परि Pari, fully should be construed with paśyantah, १८ pari pasyantah ज्योतिष् Jyotis,

the light. पश्यन्त Paśyantah (fully) seeing उत्तरम् Uttaram, the higher Svah, the joy Paśyantah, seeing Uttaram, the higher Uttaram, the higher. देव Devam, the God देवा Devatrā, among the Gods. The God of gods सूर्य Sūryam, the Sun, the Goal of the Wise (Śāmbhū prāpya) अगम्य Agamya, we have obtained ज्योतिष Jyotiṣ Light उत्तमम् Uttamam, the highest

8 We seeing fully the higher Light, the delightful higher Light, have come out of darkness We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light (Rig Veda I 50 10)—224.

MADHYA & COMMENTARY

Note—Man has been compared to a Sacrifice. In an ordinary sacrifice there is Dikṣā or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasada when the performer breaks the fast and takes food then an ordinary Yajña there are music singing of hymns and the recitation of Sacred Books (Śtuta śāstra) then gift is made to the officiating priests (dānaṁ) When Soma Juice is going to be extracted in the actual sacrifice, the expression Sosyati 'will be extracted or will give birth' is used. Similarly when it has been extracted the word asota 'has been extracted or has given birth' is used. Lastly when the sacrifice is completed there is the finishing bath called the Avabhitha. In the allegory of the Man as the Sacrifice what things correspond to these various acts and expressions of an ordinary sacrifice? The present Khanda answers that. Madhya explains this Khanda by an extract from the Sat Tattva.

It is thus in the Sat Tattva—In the allegory of Man as Sacrifice, the Initiation (Dikṣā) corresponds to the state when he is hungry, thirsty and enjoys no pleasures. The Upasada is said to be the state when he eats, drinks and enjoys himself. The śtuta śāstra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another. The dāna is the austerity, charity, the straightforwardness, kindness, the truthfulness. When his wife is enceinte people say sosyati "she will give birth, when a child is born, they say asota, 'she has given birth' thus these correspond to the use of such expressions in the actual Yajña. The birth of a son is in fact the second birth of the man, his first birth being from his father. Inasmuch as the son reproduces him, he is said to be his second birth. The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice.

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences. Thou art Imperishable. "Thou art Unchangeable, full of all perfect qualities which never change," "Thou art always more delightful than life itself. Thus it is in the Sat Tattva. 1

(Mantra 7 explained) The words यदि consisting of अद् (from Him) and इ (alone, mean 'from him alone, "through His Grace alone" Prānasya means 'of the Ancient, of the Beginningless, the Eternal'

"Of the Lord" Retasah means "of the delightful—of Him whose form is delight" The wise see the light of the Ancient delightful Lord Vasara means "He who delights by dwelling"—the joy-giving Dweller within "Beyond the heaven," that is, in Vairuntha He who shines beyond the Heaven, in the Vairuntha Iddhyate means both "shines," and "is manifest in His highest glory" It has already been mentioned before that the Vairuntha is beyond the Dya Loka or the Heaven world See atha yad atah parah &c (Chhandogya Up III 13-7) This Rik verse is not applicable to the Sun, for the Solar orb is not "beyond the Heaven"

Note—Prof Max Müller in his note on this verse says that it originally applied to the Sun It is taken from a hymn addressed to Indra, who after conquering the dark clouds brings back the light of the sun When he does that, then the people see again as the poet says, the daily (vasaram) light of the old & al (pratasya retasah) from which the sun rises, which is lighted in heaven He translates parah yat Iddhyate diva by 'which (yat) is lighted (iddhyate) in heaven (parah diva) But parah diva cannot mean "in heaven, but 'beyond heaven', for the word parah nowhere means in From the most ancient times this verse has been taken to apply to the Supreme Light and not the Solar orb

Verse 8: This verse should be thus construed Uttaram Jyotih Pasyantah Svar, (Ananda Rūpam) Para Pasyantah Vayam Tamasah Udaganmah—"Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness" This Uttaram Jyotih—the higher Light—is itself the light of joy, it is the Svar The repetition (Uttaram Jyotih Pasyantah, and Svar Pasyantah Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy

Note—The Commentator now gives another explanation of this mantra He first took Ut, as a participle or adverb qualifying the verb aganmah Now he takes it as a substantive Ut is a substantive also meaning the Lord the Most High

The verse also means "We have learnt from Darkness the existence of this Highest Light called Ut the Most High"

Aganmah—we have learnt. The Darkness is the Revealer of this Light It is the name of Durgā She is the Teacher of Divine wisdom See kosa Upanishad where Umā teaches Indra

(See Chhandogya I 6, 7 where it is distinctly said that Ut is the name of the Lord the most High)

The phrase devatra devam the deva par excellence—the God of gods, among Devas the Deva The Lord is called Sāṃya, because He is the goal of the Sāris or Wise of the Mukta Jivas

These two Rik verses have been explained in the Nārāyaṇya also in the same way Thus it says "The seer of this Rik meant this The

joy-giving (*ratana* = *rita rūpaṃ*) Highest Light of the Beginningless (*prat*
nasya—*an'edah*) Lord Keśava, the Wise see through His grace in their
heart. This Light is called *Viśṇu* "the joy giving Dweller" because by
dwelling in the heart it gives all joy. He shines as all full always in
Vaiṣṇava which is beyond the heaven. We have fully seen this Light
called *Utt* having come out of darkness. He is Light, Bliss and Existence,
the HIGHEST of the HIGHEST among the highest. He is the God of gods,
indeed the god of the Wise (*Sūri*) the Highest Path. Him called *Vasudeva*
have we attained. This is what the seer of these two *Riks* meant.
Thus it is in the *Nārāyaṇya*.

Note—If this quotation from the *Nārāyaṇya* is a genuine one then Madhva simply
follows the old traditional Vālmāva interpretation of these two *Riks*. The three words
Uttam, *Uttaram* and *Uttamam* mean according to the *Nārāyaṇya* *Uttamottamaśūttamam*
= the Highest among the highest of the highest.

EIGHTEENTH KHANḌA.

MANTRA 1

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममयाधिदेवतमाकाशो ब्रह्मेत्युभ-
यमादिष्टं भवत्यध्यात्मं चाधिदेवतं च ॥ १ ॥

मनश्च *Manas* the Mind. The Lord called the *Manas* because He is the
Thinker, and because He is in the *minds* of all—His abode is the Mind. The
Lord *Nārāyaṇa* ब्रह्म *Brahma* the *Brahman*: उपसीत *Upāsita*, let him med-
itate इति अध्यात्मम् *Iti adhyātmam* this is the subjective, the psychological, the
microcosmic. The meditation in which the Lord is worshipped in the Body
अथ *Atm* next अधिदेवतम् *adidaivatam* macrocosmic. The meditation on
the Lord is indwelling in the cosmic agencies called *Devas* आकाश *Ākāśa* the
the *Ākāśa* the All-luminous the All-illuminating *Ā*=all, *kāśa*=to illumine.
The Lord dwelling in the *Deva* called *Ākāśa* ब्रह्म इति *Brahman* the *Brahman*
thus. Next is taught that the microcosmic meditation is higher than the
microcosmic because the *ākāśa* includes the *manas*. Therefore the *ākāśa*
meditation is meditation of the both microcosmic and macrocosmic उभयम्
Ubhayam both आदिष्टम् *Ādiṣṭam* taught मयि *Bhava* becomes *Adhyā-*
tmam चा *adidaivatam* चा the microcosmic and the macrocosmic.

1 Let one meditate on the *Brahman* as (dwelling
in the Mind and called) Mind, this is microcosmic medi-
tation. Next the macrocosmic—(let one meditate on)
Brahman as (dwelling in *Ākāśa* and called) *Ākāśa* the All-
illuminating. By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the ākāśa includes the manas)—225

MANTRA :

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं
पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो
दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तद् Tat, that, the Microcosmic Lord एवम् Etat, this, the Macrocosmic Lord चतुष्पाद् Chatuspāt, four footed, having four aspects called Vāsudeva & ब्रह्म Brahma, the Brahman वाक् पाद Vāk padah, the speech = one foot The aspect called Vāsudeva dwelling in speech function of the mind, and called also therefore Vāk or speech प्राण पाद Prāṇah Padah, the Prāṇa = one foot The aspect called Saṅkarsana dwelling in the Prāṇa function of the mind and called also Prāṇa—the best (pra) leader (netri) चक्षु पाद Chakṣuh Padah, the eye is one foot The aspect called Pradyumna dwelling in the eye, and called also the chakṣu the Seer (yohakṣa=to see, to observe) श्रोत्र पाद Śrotrah padah the ear is one foot The aspect called Aniruddha dwelling in the ear, and called also the Śrotra, the Hearer इति अध्यात्मम् Iti adhyatmam, thus the microcosmic अथ अधिदैवतम् Atha Adhidaivatam next the macrocosmic अग्नि Agniḥ, Padah, the fire is one foot The aspect called Vāsudeva dwelling in fire and called Agni, because He is the Leader (na) of all organs (āṅga) वायु Vāyuh Padah, the Vāyu is one foot The aspect called Saṅkarsana dwelling in the air and called Vāyu, because He is the essence of wisdom (va) and Life (vāy) Vā+āyuh=vāyuh Wisdom Life आदित्य Ādityah Padah, the sun = one foot The aspect called Pradyumna, dwelling in the sun, and called Āditya, because He takes up (ādana) all things दिश Diśah the directions are one foot The aspect of the Lord called Aniruddha dwelling in the quarters and called also Diś because He is the director of all (dadaṇa=directing, teaching) He teaches the law of duty and the highest wisdom The knowledge of the macrocosmic feet is higher than the knowledge of the microcosmic feet hence the Śruti says—

Ubhayam eva adīṣṭam bhavati adhyatmam cha adhidaivatam cha—both become taught, the microcosmic and the macrocosmic (when the latter is known, for it includes the former)

2 The Brahman who is both that and this (the microcosmic and macrocosmic) has four feet, (Vāsudeva the Lord of) speech is one foot, (Saṅkarsana the Lord of) breath = one foot, (Pradyumna the Lord of) the eye is one foot, and (Aniruddha the Lord of) the ear is one foot—so much the microcosmic Then the macrocosmic (Vāsudeva

dwelling in) Fire is one foot, (Saikarsana dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot. Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone) —226

Note—If these words Vāk &c. be taken as the names of the Lord, then the verse should be translated thus —

This double aspected Brahman has four feet. The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven = one foot. This is microcosmic. Next the macrocosmic. The Ruler of the organs is one foot, the Wisdom Life is one foot, the Taker-up-of-all is one foot, the Teacher is one foot. Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done)

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences

MANTRA 3

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषो भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ३ ॥

वाक् Vāk, the speech. The Lord called Vāk एव Eva, indeed ब्रह्म Brahmanah, of the Brahman चतुर्थ Chaturthah, pādah, the fourth foot ॥ Sah, that (is the foot which is in fire also). अग्निम् Agnimā, with fire, with the Lord called Agni ज्योतिषा Jyotiṣā with the light, with the Luminous, with Vāmadeva भाति Bhāti, shines Cha and तपति Tapati heats. The word "sinners" is understood here. The Lord illumines (bhāti) the intellect of the good, and burns (tapati) the sins of the wicked. He who knows this two fold activity of the Lord gets the following reward. भाति Bhāti, shines, Cha, and तपति Tapati, burns away (his ignorance) कीर्त्या Kīrtiyā, through celebrity, through wisdom यशसा Yaśasā, through fame, through delight. These qualify the word Brahma-varchasa ब्रह्मवर्चसेन Brahman varchaseṇa, through Brahmic power, the glory of countenance. Madhva explains this word differently. Var-chasa = compound word, var=choosing (the Lord), reaching the Lord, cha=chayita, manifestation of the salvation. The whole word Brahma-Var-chasa would thus mean, the attainment of the Lord and the getting of salvation (Release) एव Eva, who, एव Evam, thus, वेद Veda, knows or worships

3 Speech which is the fourth foot of Brahman is indeed (the Agni). With Agni and with Light, He shines and he burns. He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy —227

Note—The fourth foot of Brahman called Speech Vâsudeva is indeed in the Agni also. As Agni (Fire) He burns (the sins of the Wicked) as Light He shines and illumines (the intellect of the Good). He who worships thus attains and gets Release which is Wisdom and Joy and thus he shines and burns (away his ignorance).

Note—The words in the remaining verses are the same except that Prâna is identified with Vâyu. chakrah has its correspondence with the Sun the Fire with the Quarters. The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos. The meaning of the words is therefore not repeated.

MANTRA 4

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ४ ॥

4 Breath which is the fourth foot of Brahman is indeed the Vâyu. With Vâyu and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal—228

MANTRA 5

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ५ ॥

5 The Eye which is the fourth foot of Brahman is indeed the Âditya. With Âditya and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal—229

MANTRA 6

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ६ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

6 The Ear which is the fourth foot of Brahman is indeed the Quarters. With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal—230

MĀDHVA'S COMMENTARY

Note—In the last Khanda was taught the secret of attaining long life and warding off disease. This Khanda teaches that having obtained full term of life one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that mukti and happiness is attained. The words *manas*, &c, used in this Khanda do not mean the human mind &c, but they are the names of the Lord. Mādhva proves it by quoting the same authority.

The God (Deva) who abides in Mind (Manas) is indeed the Lord Nityāna himself directly. He is called *Manas*, because He is the Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all). He is called *Ākṣa* because He illumines (*Kṣa*) everything fully (*Ā*=completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vācudeva, &c, (Sankarāṇa, Pradyumna and Anuraddha). Dwelling in these, He alone is verily designated by these names of Vāk (speech), Agni (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (*Īśa*) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (*Īśa*) thus, gets *yaśas* which consists of knowledge and happiness, and Kīrti or celebrity and after attaining Brahman, he becomes one of the Elects (or the Perfects, *vara*), and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c, (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note—The word *Brahma-varchasa* has been a stumbling block to scholars. Max Müller translates it as the glory of countenance. Mādhva breaks it up into three words—(1) *Brahma* or God Vision, (2) *vara*=election, attainment (3) *chra*=getting mukti. The whole would thus mean reaching God, becoming an Elect, and getting Muktī. Every one reaches Brahman in deep sleep, and may be said to be a *Brahmavara* or Brahman attained. But there he is not conscious of it, and it is not the state of Muktī. *Vara* moreover is taken in two senses reaching (Brahman) and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a *Brahmavara*. But a deep sleeper can never be a *Brahmavarchas* or one who is consciously in Brahman and has got release. *Brahmavarchas* therefore means one who has attained the perfection of his own form (*svārūpa*) by the mere grace or election by the Lord Viṣṇu. This doctrine of election is perhaps not peculiar to Mādhva.

NINETEENTH KHANḌA

MANTRA :

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसेदेवेदमग्र आसी-
त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत्
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्यः Ādityah, the Sun The Lord dwelling in the sun and called Āditya Because he takes up (ādāna) every thing withdraws them into him self in the Pralaya or the great latency, he is called Āditya ब्रह्म Brahma, the Supreme Brahman इति iti thus आदेशः Ādeśah, teaching This is the teaching, "meditate on the Lord who is called Āditya and who dwells in the sun" तस्य Tasya, his, of the Lord inside the sun उप Upa, reason, for the sake of showing his fitness as an object of meditation (upāsana) व्याख्यानम् Vyākhyānam explanation The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature) If one wishes to learn all the laws of nature he should meditate on the Lord as Āditya The word "aristeh=of creation," = to be supplied to complete the sentence The explanation of *of creation* also will be given in this Khanda The latter part of the verse shows what is the Primal cause of creation. असत् Asat, Non-Being The Un-known √as= to know, asat=not-known The Great Un known, The Lord is not known by the ignorant and therefore He is called the Un-known एव Eva, alone एवम् Idam of this (world) अग्ने Agre, in the beginning, in the state of Latency or Pralaya आसीत् Asit, was सत् Tat, that (Un-known Brahman) सत् Sat, Being the Known (by the wise, as Vāsudeva) तत् Tat, that, the Form called Vāsudeva, समनसम् Sam abhavat, united with (Māyā). Māyā also existed in that great latency. तत् Tat, from that (union) आ A up to अण्डम् Andam, the (cosmic) Egg beginning from Brahmā called the Puro or the First Male the tattvas like mahat, &c, up to the organised cosmos called the Egg निरवर्तत Niravartata were produced not only up to the Egg were produced, but the Egg also was produced तत् Tat, that (Egg) संवत्सरस्य San vatsarasya, for (the period of) one year मात्राम Mātrām, period, the length of time, the measure as given in other works. अशयत Aśayata, lay, remained dormant did not break up तत् Tat=तत् Tatah, after that (period of one year) निरभिद्यत Nirabhidhyata, = broke open It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts the Upper and the Lower, like the two halves of an egg. ते Te, these two (halves) आण्डकपाले Ānda Kapale the shells of the egg रजतं Rajatam, silver Cha, and सुवर्णम् Suvarṇam, gold Cha and अभवताम् Abhava-
tam, became

1 This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman" (There

is now given) the reason for this (meditation) and an explanation (of creation) The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation) That Unknown became the Known That Known (called Vāsudeva) united with (Mâyā) From that (union) were produced (all beings from Brahmā) down to the Egg That Egg lay for the time of one year. After that (period) it (as if) broke open The two shells of the egg were one of silver and the other of gold —231

Note—The lower one was silvery and the upper one was golden. May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion

MANTRA 2.

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते
पर्वता यदुल्बं स मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेय-
मुदकं स समुद्रः ॥ २ ॥

तद् Tat, that, यद् Yat, which, रजतम् Rjyatam, silver, silvery portion of the shell of the Egg. सा Sa, that, इयम् Iyam, this, पृथिवी Prithivī the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c. When we say the universe consists of the three worlds Bhuh, Bhuvah and Svah we include in the word Bhuh the physical plane as well as the seven sub physical planes; and in the word Svar, the Svarga plane proper as well as the higher super-heavenly planes like Mahar Janah, &c. यद् Yat, what, सुवर्णम् Suvarnam, gold, the golden portion of the shell of the Egg सा Sa, that, द्यौः Dyauh, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यद् Yat, what, अण्डम् Jarayam the outer skin of the Embryo the placenta the thick membrane of the white, ते Te, they, corresponding to them, पर्वता Parvatāh, mountains, यद् Yat, what, उल्बम् Ulbam, the thin membrane of the yolk, मेघेय Sameghah, with the clouds, नीहार Nihārah, the mist, या Yāh, what, यन्त्र धमनय Dhamanayāh, धमनयāh, नद्य Nādyah, the rivers, यद् Yat, what, वास्तेयम् Vasteyam, visceral, abdominal, उदकम् Udakam water, स Sa that, समुद्र Samudrah, the sea.

■ In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it) The thick membrane is represented by the mountains, the thin membrane by the fogs

and the clouds The rivers are as if the small veins, and the sea the visceral water.—232

MANTRA 3.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उल्ल-
लवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्माच्च-
स्योदयं प्रति प्रत्यायनं प्रति घोषा उल्ललवोऽनूत्तिष्ठन्ति सर्वाणि
च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. यत् Yat, what. तत् Tat, in that (egg). अजायत Ajāyata, was born. स Sa, that, corresponding to that. अथैव Asau that. आदित्यः Ādityah, the Sun. The Lord Janaidanī dwelling in the sun and called Āditya. स Iam, Him. जायमानः Jāyamānaḥ, on becoming manifest घोषा Ghosāḥ, shouts. the Vedic mantras like the Gāyatrī, उल्लल्ल = उल्लल्ल Ululavah, Hallelujahs, Hurrahs, great, infinite and all-pervading. The nominatives to be construed as instrumental, Ghosāḥ Ululavah "with the all-pervading Vedic song like Gāyatrī &c." अनूदतिष्ठन् Anūdātisthan, prayed, adored सर्वाणि भूतानि Sarvāṇi Bhūtāni, all Beings from Brahmā downwards, सर्वे च कामाः Sarvecha Kāmāḥ with all desired objects, nominative construed in the instrumental. The desired objects are the auspicious offerings, things with which pūjā offerings are made. तस्मात् Tasmāt, therefore तस्य Tasya, His. उदयम् Udayam, rising, प्रति Prati, towards, प्रति अयनम् Prati Ayanaṁ, at the time of setting. प्रति अनूदतिष्ठन्ति Prati-anu-ut-tisthanti, daily, constantly pray or offer adoration. Ghosā Ululavah with all-pervading Vedic chants, Sarvāni Bhūtāni, all beings from Brahmā downwards, Sarve cha Kāmāḥ, with all auspicious offerings.

3. Now what was born in that egg is this Āditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise. Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise —233.

MANTRA 4

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेन-
साधवो घोषा आ च गच्छेयुरप च निम्नेऽरेरन्निम्नेऽरेरन् ॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति सूचीयः प्रपाठकः ॥ ३ ॥

स य Sī Yah, he who. The well-known Adhikārī. एतम् Etam, this (who dwells in the sun). एव Evam, thus (in the manner taught before) विद्वन् Vidvān, the knowing, the wise. आदित्यम् Ādityam, Āditya, Dweller in the sun,

The Lord called Āditya इन्द्र Brahman, Brahman. The wise worships Āditya as Brahman because He is in the sun and is named Āditya उपास्ते Upāste, meditates worships एनम् Enam him to such Ādhikāri or worshipper साधवः Sādhavah good, pleasant super human divine घोषा Ghosāh hymns, the Vedas आगच्छेयुः Āgachchheyuḥ come to, approach अभ्यासाः Abhyāsāḥ quickly इ Ha Verily यत् Yat what च Cha and उपनिबदेत् Upa nimrederan, will continue, dwell always are not forgotten

4 He who knowing it thus meditates on Āditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him ; yea permanent in him
—234

Note—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos masters all the laws of nature called the Vedas and ultimately gets release too

MADHYA'S COMMENTARY

Note—This Khanda teaches a particular kind of meditation by which one acquires all the Vedic knowledge and thus gets Mukti

(It is thus written in the Brahman Tattva) — “Brahman called Narayana is here designated as Asat because He is Unknowable ($\sqrt{\text{asat}}$ = to go to know) (by the ignorant, or in His entirety by any one) He existed in Pralaya (the Great Latency) As Vasudeva He became the Known to the Wise and so got the designation of Sat (सत् = known or knowable) He (Vasudeva) united with Prakriti from which union were produced all up to the Egg In that Egg He got the name of Āditya because He indeed controls the Sun (Solar Logos) who is in the solar orb He is verily the Lord, the Highest Person (Paramottama) Therefore let one meditate on the Supreme Brahman under the name of Āditya as the Lord Janardana dwelling in the Solar Logos From this will accrue the knowledge of all the Vedas Thus it is in the Brahman Tattva

Uṭṭarāḥ is the same word as Urūrah (r and l are interchangeable letters) It means exceedingly great Ghosāḥ are the rhythmic sounds like that of the Gayatri &c (and not sounds in general)

The word upaninrederan means they dwell in Him even in the state of Release (He never forgets them)

(Madhya now quotes another authority for giving the above explanation of Uṭṭarāḥ Ghosāḥ as meaning the great Vedas &c)

When Viṣṇu the Supreme Self (first) manifested Himself in the Solar Orb then Brahman and the rest approached Him with Vedic Hymns like the Gayatri etc and sing his praises Therefore even now men adore him always with Gayatri &c when he rises or sets He who knows this gets Release (Mukti) and becomes a permanent receptacle of all the Vedas Thus in the same

FOURTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपात्र्य
आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽस्त्यन्ती-
ति ॥ १ ॥

जानश्रुति. Jānaśrutiḥ, the son of Jānaśruti. ह Ha, verily, once upon a time. पौत्रायणः Putrayaṇaḥ, a goitra descendant of Putrāyana, belonging to that clan. श्रद्धादेयः Śraddhādeyaḥ, he who gives (charity) with faith, a pious giver : pious. बहुदायी Bahudāyī, he who habitually gives much, bestower of much wealth, charitable. बहुपात्र्य Bahupātryaḥ, (who daily caused to be) cooked much (food for the sake of others in want of it), who kept an open house; hospitable. आस Āsa, was. Was the king in Prasthānapurā as we find in the following verse :—"There is a big city called Prasthāna on the banks of Godāvari. There dwelt the popular king called Jānaśruti." स Sa, he (Jānaśruti) ह Ha, verily. सर्वत Sarvataḥ, in every (direction, village and town), everywhere. आवसथान् Āvasathān, places of dwelling, hostels. मापया चक्रे māpayāṁ cakre, caused to be built. सर्वत Sarvataḥ, everywhere coming from every quarter. एव Eva, alone. मे Me, mine, my food. अस्त्यन्ति Astyanti, will eat इति Iti, thus.

There lived once upon a time Jānaśruti, a descendant of Putrāyana, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking "People coming from all sides (will rest here) and partake of my food."—231.

MANTRA 2.

अथ ह हंसो निशायामतिपेतुस्तद्वैव हंसो हंसम-
भ्युवाद हो हो हि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं
दिवा ज्योतिराततं तन्माप्रसाङ्गीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. ह Ha, verily, once. हंस Hamsaḥ, flamingoes. Devas in the shape of hansas. Wandering spirits. निशायाम् Nishāyam, in the night. अतिपेतु Atipetuḥ, flew (through space), came out. As says a verse—"Then there flew through the sky a flock of flamingoes (deva-hansas) lotus-beaked, O Goddess,"

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallaksa, out-stripped the rest and flew in front more quickly (through, as if, rashness). The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger). तत् Tat, then, that. इ Ha, verily. एव Evam, thus. हम्सा Hamsah, a flamingo (in the rear) हम्सम् Hamsam, to a flamingo (who had out-stripped them) अभ्युवाद अभ्युवादा, spoke. The flamingoes in the rear addressing those in front said हो होयि Ho hoyi, Hey! O! भल्लक्ष भल्लक्ष Bhallaksa, Bhallaksa. O short-sighted! जनश्रुतः पात्रायणश्च Jānaśruteḥ Pautrāyaṇasya, of Jānaśruti Pautrāyaṇa. समम् Samam, like दिवा Divā, the sky, the day ज्योतिर् Jyotir, light, like the illumination on the night of the festivity of the lamps आततम् Ātatam, spread. तत् Tat, that (flight) ना Mā, not. प्राची Sāṅkṣih, go near, may it not approach thee. The second person to be construed as third. ना प्रधाची Mā pradhāksih, may it not hurt.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace and some of them leaving the flock, out-flew the rest. Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) O short-sighted one! O short-sighted one! The light of Jānaśruti Pautrāyaṇa has spread over the sky like the day. May it not catch thee (in its rays) and burn thee—235

Note—It appears that it was the night of the festivity of the lamps (Dipāvali or Divāli) when these Hamsas came out for a nocturnal trip. They saw the whole palace ablaze with lamps, making the night equal to the day. The address of the Hamsa means "why croassest thou over heedlessly the palace of Jānaśruti, seest thou not his great light, the smoke of whose lamps have blackened the trees of heaven even? Beware of it, lest thou mayest fall into it, while crossing it and get burned."

MANTRA 3.

तसु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तः सयुग्वानमिव
रैकमात्येति यो नु कथं सयुग्वारैक इति ॥ ३ ॥

त Tam, to him (to the flamingo in the rear). उ U, an expletive. इ Ha, then. परा Parah, the (flamingo in the) front प्रति-वच्य प्रति-uvācha, answered (loudly). As says the verse "The flamingoes, laughing at his ignorance, thus answered loudly," कम् Kam, to whom, about whom. उ U indeed. अरे Are O! एवम् Evam to this: with reference to this (Jānaśruti) एतत् Etat, thus (speech). O hamsa! didst thou make this speech with reference to this Jānaśruti? सन्त Santam holy, faultless, saintly. सयुग्वानम् Sayugvānam, with the yoked car इव Iva, like. रैकम् Raikvam, Raikva. आत्मा Ātma, didst thou say इति Iti, thus. हे Yah, who (mentioned by thee) नु Nu, now कथम् Katham, how, possessed of what greatness, सयुग्वारैक इति Sayugvā raikva it, Raikva with the car,

3. The (flamingo) in front answered him "O (friend!) didst thou say this with reference to this (Jānaśruti, as if he was) like the saintly Raikva with the car?" The first asked "Now who is this Raikva with the car: what is his greatness?"—236

Note—Thy speech is not appropriate with regard to Jānaśruti, but would apply more fitly to Raikva with the car

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयंव्येवमेन॑ सर्वं तद-
भिसमेति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ४ ॥

यथा Yat, hā, an. कृताय Kṛtāya, to the kṛita age. विजिताय vijitāya, (is) con-
quered to the conqueror, अधरेया Adharejāh, the lower ones, the Treta and the
other yugas. सयन्ति Samyanti, come together, belong. As to him who has con-
quered the kṛita belong all the lower ones. That is the fruit of conquering the
Treta, &c, belongs to him indeed एव Evam, thus. एनम् Enam, to thus (Raikva),
to that सर्वम् Sarvam, all तद् Tad, that. अभिसमेति Abhisameti, belongs (primarily)
यत्किञ्च Yatkiccha, what-so-ever, प्रजा Prajā, people, साधु Sādhu, good
(deeds.) कुर्वन्ति Kurvanti, do, perform. So all good deeds that other people
perform belong primarily to him. It is the presence of the holy sage in that
country that wards off from it all external evil influences, and thus gives oppor-
tunity to perform good deeds without obstruction from the powers of evil
so the fruit of all the good acts of others primarily belongs to the Mahāmuni—the
Great Silent Watcher—the guardian wall of whose protecting aura makes the
performance of good deeds possible for others. य Yah, who (any adhikāri, any
aspirant) तत् Tat, that (object of knowledge) वेद Veda, knows, यद् Yat, what
(object of knowledge) स Sa, he (Raikva). वेद Veda, knows. The construction
of this sentence is yāh (ko'p yadhikāri) yat (jñātavyam) veda tat (sarvam)
sa (raikva) veda Whatever anyone knows, Raikva knows all that. स Sa, he
(Raikva) मया Maya, by me. एतद् Etad in this manner, thus. उक्त Uktah, was
mentioned. इति Iti, thus. This Raikva has thus been spoken of by me.

4 As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the kṛita (yuga): so whatever good deeds other people perform, belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान
एव चत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैकमात्येति यो नु
कथं सयुग्वा रैक इति ॥ ५ ॥

तदु ह Tat u, all that (conversation of the flamingoes) ह Ha indeed जानश्रुति
जानश्रुति Jānasrutiḥ Pautrāyaṇaḥ उपशुश्राव Upaśuśrāva, overheard स Sa, he
ह Hā, then संजिहान Sañjihānaḥ rising from the bed एव Eva as soon as चत्तार
Kṣattāraṁ, to the charioteer उवाच Uvāca, said अङ्ग आङ्ग friend अरे Are, O !
The phrase "Raikva with the car must be found out" should be supplied to
complete the sentence (But how is he to be found out? By the description
given by the flamingo, namely that he has a car. सयुग्वानम् Sayugvānam with
the car, इव Iva, like, रैकम् Raikyvam, Raikva आन्य Atithi, spoke (the flamingo)
इति Iti Thus, the flamingo said that Raikva is like one with the car Yo nu
katham sayugva raikva Iti the flamingo said "Now what is this Raikva
with the car

Notes—The charioteer asks the Prince to describe Raikva more fully to help him
to identify him. The mere description with the car was not sufficient. The Prince
then describes Raikva in the very words of the flamingo.

5 Jānasanti Pautrāyaṇaḥ overheard all this and as
soon as he rose from his bed he said to his charioteer
"O friend! find out Raikva with the car" He replied
"Did ye say Raikva with the car? Now who and what
sort of person is Raikva with the car?"—238

MANTRA 6

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभि-
समेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ६ ॥

यथा Yathā, as कृताय विजिताय Kṛitāya vijitāya to the person who has
mastered the kṛita yuga &c. The words of this mantra are identically the
same as of mantra 4

4 As to the person who has conquered the kṛita, be-
longs the lower (merits also), so whatever good deeds other
people perform belong to that Raikva. Whatever anyone
also knows, Raikva knows all that. He is thus spoken of
by me—239

MANTRA 7

सह चत्तान्विष्य नाविदमिति प्रत्येयाय तः होवाच यत्रारे
ब्राह्मणस्यान्वेपणा तदेनमर्च्छेति ॥ ७ ॥

¶ Sa, he इ Ha, indeed चत्ता Ksatta, the charioteer, अन्विष्य Anvisya, searching, cogitating over it in that very locality, came to the conclusion that the description was still insufficient for the purposes of identification of Raikva. So he again appeared before the prince न Na, नो अविदम् Avidam, know इति Iti, thus "I cannot know him by this description" प्रत्येयाय Praty-eyaya returned तं Tam, to him इ Ha verily, उवाच Uvācha, said (Pautrāyana) यत्र Yatra, where, in what country अरे Are, O' ब्राह्मणस्य Brāhmanasya, of a Brāhmana, of the Brāhmanas, the Brahma knowers अन्वेपणा Anvesanā, the enquiry about the scriptures Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures तत्र Tat, there (=tatra) दृष्ट्वा Dṛṣṭvā, him सूक्ष्म Śūcchha, find out, know इति Iti, thus

7 The charioteer cogitating (that the description was still not sufficient) returned (and said) "I cannot know him (by this description alone)" Then the Prince said to him "O friend! search him where the knowers of Brahman investigate (abstruse truths)"—240

Note — With these directions to guide him in his search, the charioteer again went out and proceeded to Benares and other sacred places but did not find Raikva anywhere. Then he went to the city of Kashmir and there found Raikva at the Royal Gate under a car. Raikva was scratching his sores. The charioteer went near him and sat down and asked "O Friend! art thou Raikva with the car?" Thus addressed Raikva said "I am Raikva O! O! O!" The prolongation of O! is to indicate that he was suffering from the sores. Then the charioteer asked him "Why are you sitting here? What do you want?" Raikva replied "I want nothing all my desires are satisfied. I require however only a servant boy to help me in scratching my sores." The charioteer then returned and told the Prince all this.

MANTRA 8

सोऽधस्ताच्छकटस्य पामानं कर्पमाणसुपोपविवेश तः
हाम्बुवाद त्वं नु भगवः सयुम्वा रैक इत्यहं ह्यरा ३ इति ह
प्रतिजज्ञे स ह चत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

¶ Sah he (the char oteer) अधस्ताद् Adhastāt unde, beneath, the bottom शकटस्य Śikatasya of a car पामानम् Pāmānam, sores, itches कर्पमाणम् Karpamānam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sat down near him उप Upa, near, ap-

proaching near and saluting him : उपविश्य Upaviveśa sat down. त Tam, him (Raikva) ह Ha, indeed. अभ्युवाद Abhyuvāda, addressed त Tvam thou, नु Nu, now, alone भगव Bhagavah, O Lord I O Sir' सयुग्वैक इति Sayugvā raikva iti, Raikva with the car thus अहम् Aham, I हि Hi, verily अरं अरं अरं Arā, arā, arā, O! O! O! इति Iti, thus. प्रतिवृत्ते Pratyavṛtte, replied स ह चत्ता Sa ha kṣatta, then that charioteer. अनिष्य Anviṣya, searching. अविदम् Avidam, I have found. इति Iti, thus. प्रत्येयाद् Pratyeyāda, returned

8 The charioteer (came to a man who was lying) beneath a car and scratching his itches. Approaching him (and after salutation) he sat down near him, and addressing him said "Sir, are you Raikva with the car?" He answered "Verily I am O! O! O!" Then the charioteer returned and said "I have found him after (long) search"—241

MADHYA'S COMMENTARY

In the last adhyāya has been described the vidyās like the Madhu and the Gīyatrī. The present adhyāya teaches also the essence of the Supreme Brahman in all its aspects both as the para and the apara Brahman. The aruti introduces the Samārga vidyā by a story of Jinasruti.

Drillikā means one whose sight is bad, short sighted : (The sense is that if you cross the light of Jinasruti then you will be burned.)

(The words kṛitā jita of the text has been explained by Śaṅkara as the throw of the dice called kṛita whose value is four and which absorbs the other casts. The other casts also bear the names of the yugas. Madhva shows that there is no valid reason why these words kṛita, &c., should not be taken in their ordinary sense of denoting ages.)

The words l pitāya jita &c., mean he who has mastered the dharma of the kṛita yuga, (and got the fruit thereof,) has mastered the dharmas of the other ages also like tretā &c., and gets the fruit of those dharmas also. (So when a higher virtue is required, the lower is included in it, Similarly the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the kṛita age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas). The words 'atga arā' mean 'are atga' O desired one' atga=रत O' friend' Raikva of the car should be inquired into.

In replying to the question of the door keeper Raikva said "aham hi arā, arā, arā". The last vowel of the word arā is prolated not as a mark of contempt by the sage but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable). (The holy Raikva would be the last person to be contemptuous towards anyone. Śaṅkara's explanation of the plura vowel in अरं अरं अरं is untenable.)

SECOND KHANDA

MANTRA 1

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क-
मश्वतरीरथं तदादाय प्रतिचक्रमे तद् हाम्भुवाद ॥ १ ॥

ततः 1st, therefore (having thus heard the story of the meeting of the chario-
teer and Raikva) उ U, indeed ह Ha verily जानश्रुति जादश्रुति, Janāśrutih,
Pautrayāṇah षट् शतानि Ṣaṭ Ṣaśān, six hundred गवाम Gavām cows निष्कम्
Niskam १ pearl necklace अश्वतरीरथम् Aśvatārī ratham, a mule chariot, a carriage
drawn by a pair of mules All these were taken by the king as presents for
Raikva तदा Tada, then (for the sake of making १ present) आदाय Ādāya hav-
ing taken प्रति चक्रमे Praticakrame, (the king) went towards (Raikva) ह
Tam, him (Raikva) ह Ha, then अभ्युवाद Abhyuvāda said, addressed

1 Therefore Janāśrutih Praticakrami having taken six
hundred cows, a necklace, and १ carriage drawn by a pair
of mules, went to Raikva and addressed him thus —212

MANTRA 2

रैकेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवतां शाधि यां देवतामुपास्स इति ॥ २ ॥

रैके Raikva, O Raikva! इमानि Imāni these षट् शतानिगवाम Ṣaṭ śaśānigavām,
six hundred cows अयम् निष्कम् Ayam niskam this necklace, अश्वतरीरथम् Ayam
aśvatārī ratham, this carriage with mules अनु Anu १ part cle to be joined with
the verb शाधि मे Me to me, एतां भगव देवताम् Etān bhagavān devitām, that
Deity, O venerable S rī (अनु) शाधि Anu śādhi, teach या Yām whom देवताम्
Devatām, the Deity उपास्ते Upasste thou worshipping इति It, thus

2 O Raikva, these six hundred cows, this pearl
necklace, this carriage with mules (are you fee) Teach
me O Master, that deity which you worship —213

MANTRA 3

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह गोभि-
रस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्क-
मश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king) उ U, indeed ह Ha verily पर Parab the
other १ e, (Raikva), the eccentric sage, different from others प्रति-उवाच Pra-
॥ Uvācha, replied अहम् Aham O! हरेत्वा Hāretvā, it is a compound of hāra
+itvā hāra means the necklace, and itvā= carriage The Visarga of

hārah = elided anomalously शूद्र Śūdra, O Śūdra त्वं Tava, thine एव Eva, even सह Saha, along with गोभिः Gobhaiḥ, cows अस्तु Astu, let be इति Iti, thus तत् Tat, therefore, then. उ U, indeed इ Ha, verily पुनर् Punar, again एव Eva, even जानधुनि पौत्रायणं Jānaśruti, Pantrāyana सहस्रं गवां Sahasraṁ, gavāṁ, a thousand cows निष्कम् Niskam, a necklace अश्वतरी रथम् Aśvatārī ratham, a carriage with mules दुहितरं Duhitaram his daughter (in order to give in marriage to the sage) तदा Tadā, then, or तत् Tat, to that place there आद्याम् Ādya, having taken प्रतिचक्रन् प्रतचक्रन् Praticakram, went towards (Rāikya)

3 The other replied "Fie! the necklace and the carriage O Śūdra! be thine, even together with the cows" Then Jānaśruti Pantrāyana taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Rāikya was)"—244

MANTRA 4

तद् हाभ्युवाद रैकेदं सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्तेऽन्वेव मा भगवः शाधीति ॥४॥

तद् Tam, him (Rāikya) इ Ha, indeed Ahhyuvāda said (the king). Idam sahasraṁ gavāṁ, these one thousand cows Ayam niskam, this pearl necklace. Ayam, aśvatārī ratham this carriage with a pair of mules इयम् Iyam, this, जाया Jāyā, wife अयम् Ayam, this. ग्राम Gramah, village यस्मिन् Yasmīn, in which आस्ते Āste, thou art sitting or dwelling अनु एव मा भगवान् ādhi it: teach me even O Master!

4 The king said to him "Rāikya! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee) Teach me O Master"—245

Note—When Rāikya declined at first the Śūdra king made the natural mistake for a man of his caste that the presents were perhaps too small and so the sage had refused to touch. So he came back with bigger gift and brought his daughter even to be given in marriage to the saint. This was another mistake. The attraction of women is the greatest perhaps but Rāikya had transcendental the stage. All that he wanted was a smart servant to drag him about in his car and scratch him itches. Seeing that the king had not anticipated his wants but was offering him things which were perfectly useless to him Rāikya naturally became annoyed and contemptuously remarked as follows

MANTRA 5

तस्या ह मुखमुपोद्ग्रहन्नुवाचाजहारेमाः शूद्रानेनैव मुखे-
नालापयिष्यथा इति ते ह्येते रैवपर्णानाम महावृषेपु यत्नास्मा
उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्या Tasyāh, of her (the king's daughter) इ Ha, verily मुखम् Mukham, face उपोद्गृह्णन् Up'odgrihan, taking up, looking for a short time, taking a look at उवाच Uvācha, said (in an angry tone) अजहार Ajahāra, take back. I am an ascetic and do not want these things इषा Imāh, these (presents) सूद्रः Śūdra, O Śūdra अनेन एव मुखेन Aneṇ eva mukheṇa with this face even, i.e., by means of these presents alone आलपयिष्याः Ālapayisyātha thou wantest to learn, to make my acquaintance Without leaving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil. Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khanda, 'The phrase tasmai sa ha uvācha must be read here तस्मै Tas mai, to him (the king) सः Sa, he (Raikva) इ Ha, verily उवाच Uvācha said, The Śruti next shows why those villages were called after Raikva ते Te, those (villages) इ Ha, well known एते Etc, these रैकवर्णा नाम Raikva-parnāh nāma, called Raikvaparnā महारुषेण Mahārūṣeṇa in the land of the Mahārūṣas, in Kashmir यत्र Yatra, where (in which village) अस्मै Asmai, for whose sake; for the sake of the king, in order to teach him उवास Uvāsa, dwelt

5 He looked for a while at her face, and said (to the king) "Take away these (gifts) O Śūdra! Thinkest thou to speak with me through this means" (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him. These are the Raikvaparnā villages in the land of the Mahārūṣas (Kāshmir) where Raikva dwelt in order to teach him—246

MADHYAṆ COMMENTARY

Raikva angrily addresses Jānaka to be as O Śūdra! Jānaka's Paṇḍityana was not however a Śūdra but a Kṣatriya by caste. Why was he then addressed as Śūdra? The Commentator answers it thus:

'The word Śūdra here means one who is overpowered (dra) with sorrow (śuk). (The king was overwhelmed with grief at not knowing the secret of Raikva's popularity)

Moreover Paṇḍityana was a king (and could not have been a Śūdra by caste). Thus we find in the Padma Purāṇa — 'The king Paṇḍityana being overcome with grief was addressed as Śūdra by the sage. He learnt the Prāna Vidyā from the sage and attained the highest merit.'

Note — This is the conventional explanation of the word Śūdra used twice in this passage. The explanation is as old as the days of the Velāṅka Śāstras where also this passage is similarly explained. In ancient India however there were Śāstras who were kings and Brahmanas did not scruple to enter into matrimonial alliances with the Śāstras, and never hesitated to impart Brahma Vidya to them.

THIRD KHAṆḌA.

MANTRA 1

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति
यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमे-
वाप्येति ॥ १ ॥

वायुः Vāyuh, the chief Vāyu, the Christ वाव Vāva, even, alone संवर्गः Samvargah, the Absorber, the Eater, the Container, the Destroyer, the Devourer यदा Yada, when (at the time of Mahā Pralaya or the Great Latency). अग्निः Agni, the fire; the Deva of fire, उद्वायति Udvāyati, goes out, quenches, dies out. वायुम् Vāyuh, in the Vāyu. एव Eva, even, alone. अप्येति Apyeti, goes also. यदा Yada, when. सूर्यः Sūryah, the sun. अस्तः Astam eti, sets, goes down. वायुम् eva apyeti, goes into the vāyu indeed. Yada, when चन्द्रः Chandrah, the moon. Astam eti, goes down; Vāyuh eva apyeti, goes into the Vāyu indeed.

1. (Raikva said) The Vāyu indeed is the container. When (at the Great Latency) the Agni goes out, he verily goes into the Vāyu, when the Sūrya goes down, he enters the Vāyu indeed; when the Moon goes down, he enters the Vāyu indeed —247.

Note—The Vāyu the First Begotten is the Last Resort, the End of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येतान्सर्वान्सं-
वृष्टं इत्यधिदेवतम् ॥ २ ॥

यदा Yada, when. आपः Āpah, the Waters, Indra. उच्छुष्यन्ति Uchchhu-
syanti, dry up. वायुम् eva apiyanti, go also into the Vāyu even. वायुः Vāyuh,
the Vāyu. हि Hi, verily एव Eva, even. एतान् Etān, these सर्वान् Sarvaṇ, all.
संवृष्टे Samvṛṣṭe, devours, consumes. इति Iti, thus, so much. अधिदेवतम् Adhi-
daivatam, with reference to the Devas. The cosmological aspect of the Vāyu,
The Macrocosmic,

2 When the Waters are dried up (at the Great Pralaya) they verily go into the Vāyu, Vāyu indeed contains them all. This the macrocosmic aspect of the Vāyu —248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव
वागप्येति प्राणं चक्षुः प्राणश्च्रोत्रं प्राणं मनः प्राणो ह्येवैतान्स-
र्वान्संवृद्धं इति ॥ ३ ॥

अथ Atha, now, next अध्यात्मम् Adhyātmam, with reference to the body (ātman). The Microcosmic प्राण Prāṇa the Life, the Christ in Man The Chief Breath, वाव Vāva, verily सर्वम् Samvargah the Container, स Sa, he (a man) or the Prāṇa यदा Yada, when स्वपिति Svapiti, goes to sleep, causes to go to sleep प्राणम् Prāṇam, into the Prāṇa एव Eva, indeed, वाक् Vāk, the speech अप्येति Apyeti, enters प्राणम् Prāṇam, into the Prāṇa चक्षुः Chakṣuḥ the sight, Prāṇam, into the Prāṇa श्रोत्रम् Śrotram, the hearing मन Manah, the mind Prāṇam into the Prāṇa प्राणं Prāṇam, by eva etan sarvaṁ samvṛtante, The Prāṇa verily even consumes these all

3 Next the Microcosmic : The Prāṇa is indeed the Container of all When the Prāṇa sends a man to deep sleep, the speech verily goes into the Prāṇa, the hearing goes into the Prāṇa, the manas (the common sensory) goes into the Prāṇa The Prāṇa indeed contains them all — 249

Note —The speech etc. of course refer to the preceding duties of these organs

MANTRA 4

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two दे वा, indeed एतौ Etau these two द्वौ Dvau, two, संवर्गौ Samvargau, the Consumers, the Containers, the Seeds वायु Vāyuh the Vāyu एव Eva, even देवेषु Devesu, among the Devas प्राणः Prāṇah, the Prāṇa, प्राणेषु Prāṇesu, among the Breaths, the senses

1 These then are the two Containers—the Vāyu among the Devas, the Prāṇa among the senses — 250

MANTRA

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परि-
विष्यमाणौ ब्रह्मचारी विभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now ह हा, once, indeed शौनकम् Śaunakam, the son of Śunaka च Cha, and (also called) कापेयम् Kapeyam, of the clan of Kapi अभिप्रतारिणम् Abhipratārinam, Abhipratatāriṇa च Cha, also called, काक्षसेनिम् Kākṣaseṇim, the

son of Kaksasena पविष्यमानौ Pavīṣyamānau (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachāri, a religious student, विभिक्षे Bibhikṣe, begged food (of them) मत्से Iasmai, to him (the Brahmachārin). उ U, even. ह Ha, behold न Na, not. ददतु Dadatuḥ, gave.

5 : Once when Saunaka of the clan of Kapi, and Abhipratārin the son of Kaksasena were distributing food (to their guests) a religious student begged of them. They, however, gave him nothing—251

MANTRA 6.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य
गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्वहुधा वसन्तं
यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachārin) ह Ha, then. उवाच Uvāca, said, महात्मनः Mahātmanah, the Mahātmas, the Great Ones. चतुरः Chatvraḥ, the four, i. e., Agni Sūrya, the Moon and the Waters as well as speech, sight, hearing and mind देव Devaḥ, God, the Shining One एक Ekah, the One कः Kaḥ, who. सः Sah, he, that. जगार Jagāra, swallowed, devoured. भुवनस्य Bhuvanasya, of the world. गोपाः Gopāḥ, the Guardians, the Protectors न Tam, Him कापेय Kāpeya, O Kāpeya न Na not अभिपश्यन्ति Abhipaśyanti, see, recognise. मर्त्याः Mārtyaḥ the mortals अभिप्रतारिन् O Abhipratārin बहुधा Bahudhā, in many places, वसन्तः Vasantam, dwelling. मत्से Iasmai to whom (belongs). वै Vai, verily एतद् Etad, this. अन्नम् Annam, food. मत्से Iasmai, to him. न Na, not दत्तम् Dattam, given. इति Iti, thus

6 He said O Kāpeya! O Abhipratārin! He the Guardian of the world, the One God, has swallowed the four Great Ones. He dwells manifold among the mortals, but they see Him not. Who is He? He to whom the food belongs, to him it has not been given—252

MANTRA 7.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां
जनिता प्रजानां हिरण्यदंष्ट्रो वभसोऽनसूरिर्महान्तमस्य महि-
मानमाहुरनद्यमानो यदनन्नमत्तीति वे वयं ब्रह्मचारिन्नेदमुपास्महे
दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् तू वा उ, that even, that deny about which the student had propounded the riddle इ हिा, verily. शौनक कापेय Śaunakah Kāpeyaḥ, प्रतिमन्वान Prati-manvānah, cogitating, pondering. प्रत्येक्ष्य Pratyekṣya, came to know. Śaunaka Kāpeya pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachārin, आत्मा Ātmā the lord, the master, देवानाम् Devānam of the deities, (like Agni &c.) जनित Janitā, the progenitor, the father, प्रजानाम् Prajānam, of all creatures, of all men. हिरण्य दंष्ट्र Hiranya dāṁṣṭrah, golden tusked, बभूव Babhūvaḥ, the eater, the consumer, आनासृति Anaśrutiḥ, (by name) Anasūri. Literally ana=moving, or breath, sūri, wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahāntam, great. अस्या Asya, his, of this Anasūri, the Breath of Wisdom. महिमाम् Mahimānam, greatness अहम् Āham, declare (the wise). अनद्यन्तम् Anadyamānah, not being eaten (by any): except by Viṣṇu. यद् वा, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even अस्मि Aṣmi, He eats. इति Iti, thus वै वा, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachārin, O Brahmachārin! इदम् Idam, this The chief Prāna उपāsमि Upāśmaḥ, we worship. दाता Dattā, was given अस्मै Aśmaḥ, to him (student) भिक्षाम् Bhikṣām, food. इति Iti, thus

7. Śaunaka Kāpeya pondering over this (riddle), came to understand it and said: "O Brahmachārin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasūri, the Breath of Wisdom (The wise) declare His greatness to be great indeed. Because not eaten by any, He eats even the uneaten (the Devas) 'This is the God that we worship.' (Then Kāpeya said addressing others) 'Give food to that student'—253

Note—This shows that the charity should be discriminate. The real student should be supported. Though Prāna is so great, yet He even is subordinate to the Supreme. The next verse shows that

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संत-
स्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतं सैषा विराडन्नादी
तयेदं सर्वं दृष्टं सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद
य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). उ U, इ हिा, mere expletives. ददु Daduh, they gave (food). Then the servants gave food to that Brahmachārin.

The above legend thus illustrates that Vāyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. ते Te, these, वै Var, indeed इति Etc, these पचान्वे पचान्वे Pañcha anye, pañ la anye, five other, five other. Namely the four macrocosmic Devas and their consumer Vāyu the fifth, and the four microcosmic Devas and their consumer Prāna the fifth. दशसन्त Daśasantaḥ, are ten, make the complete number, for ten is the number of perfection. सत् Sat, therefore. कृत Kṛtam, (it is called) Kṛta. The number ten is the symbol of the Kṛta Age (the Golden Age) because as in the Kṛta Age all Dharmas are perfect, so in the number ten all numbers are contained तस्मात् Tasmāt, therefore (in the above manner) सर्वाण्यु Sarvāṅyū, in all, १०, in ten. दिक्षु Dikṣu, quarters, directions. The directions are also ten अन्नम् एव Annam eva, even the food (exists) दश Daśa, (as the perfect) ten. कृतम् Kṛtam, (therefore it is called) Kṛta or Perfect. Namely the five Cosmic Devas, Agni &c., (including Vāyu) and the five macrocosmic Devas, Speech &c., (including Prāna) are all food indeed. सा एष Sa eṣa, that this (the Lord of the above ten Devas) विरट् Virāt, the Over Lord, the Lord Viṣṇu called Virāt अन्नदी Annadī the Later of food तस्य Tasya by him, (the Virāt) इदम् Idam, this. सर्वम् Sarvam, all, द्रष्टुं Dṛṣṭam, is seen. He sees all this. He is Omniscient सर्वम् Sarvam, all. अस्या Asya his इदम् Idam, this. द्रष्टुं Dṛṣṭam, seen भवति Bhavati, becomes अन्नद Annadāḥ, the eater of food, healthy भवति Bhavati, becomes, य Yā, who एव Evam, thus. वेद Veda, knows, worships. 'The aspirant who knows Viṣṇu thus as the highest Eater, and worships Him himself becomes partly a knower of all, according to his capacity

8 They gave him food. Now these five and the other five make ten, therefore this is called Kṛta or Perfect. Therefore these dwell in the ten directions, and as they are ten, they form a Kṛtam or Perfect number. All this ten is indeed food. That Virāt (Lord Viṣṇu) is the eater of (this tenfold) food. He verily sees all this. He who worships (Lord Viṣṇu) thus, sees all this, and becomes an eater of food—254

Notes.—The ten quarters are presided over by these ten devas, Agni &c. They constitute collectively a kṛtam or the Perfect number and are the food of Viṣṇu. In other words the God is the end of all the highest Container higher than Prāna. The great difference between Mādhva and modern Christianity is that he never makes Christ equal to God.

MADHVA'S COMMENTARY

It is thus in the Prabhāṅgī — Because Vāyu consumes (annam vikṣte) all (Devas) at the time of the Great Dissolution, he is called the

Container (Sūmāṅga) Great indeed is his glory because himself not eaten by any (except Viṣṇu) he eats all the Devas."

The Śūkti says "Ten verily is this all" (This shows that the universe is made on the key note of ten)

As 1 + 9 = 10 is a perfect number, the 10 Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be *Ashtau ni Perfect*

Note—The devas are really eight, but they are counted as ten when taken along with Vāyu in his two aspects of Vāyu and Jīva. The words *jaṇcha anyo jaṇcha anyo* of Mantra 8, therefore do not mean that they are different sets of five, but the same five looked at from two points—the subjective and the objective.

As these eight complete the number ten, when Vāyu counted as two, is taken along with them, so all these Devas together with Vāyu dwelling in all quarters are (considered) indeed as food.

[Note—The Vāyu also becomes food and is called *Viṇam*.]

The God who is the Later of this (ten fold) food is the Lord Viṇam namely Viṣṇu Himself.

The word *anadyamni* in Mantra 7 shows that Vāyu is not eaten by any (except Viṇam), as says the following verse—

"Vāyu is the Later of all Devas, the Later of Vāyu is Jīvātmā. There is no eater of Him. He is called *Virat*, because He is the Overlord (*adhyakṣa*)"

FOURTH KHANDA

MANTRA 1

सत्यकामो ह जावालो जवालां मातरसामभ्रयांचके ब्रह्मचर्य
भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकाम Satyakāma, Satyakāma (by name) ह H, once upon a time जावाला Jabālā the son of Jabālā (the name of the mother) मातरसाम Jabālām, mātaram, to (his) mother Jabālā आपन्वयाम चके Anantayān chakre, addressed (and said), consulted (his mother) ब्रह्मचर्य Brahmacaryam, the life of a religious student studentship, the going to foreign land, in order to study the Vedas in the house of the teacher भवति Bhavati O lady! विवत्स्यामि Vivatsyāmi I wish to dwell (in the family of a teacher) or lead the life किं कुम्, what, गत्र Gotrah family, clan. नु Nu now अहम् Aham, I अस्मि Asmi, am

1 Once upon a time, Satyakāma son of Jabālā consulted his mother Jabālā, saying "O Lady! I wish to dwell as a Brahmacārin (in the family of some teacher) now (tell me) of what family I am"—255

Note—Satyakāma had not yet been invested with the sacred thread so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school. To enter such establishment it was necessary to rectify one's family. Hence this question.

MANTRA 2

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि वह्मं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्य-
काम एव जावालो ब्रवीथा इति ॥ २ ॥

सा Sā, she ६ It, then एनम् Enam, to him उवाच Uvācha, said न Na not
अहम् Aham I अत इति, this (thing goes) वेद Veda, know तात tāta O child,
O dear! यद् Yat, what गोत्रं Gotrah, family, चरन्ती charanti I am, thou असी Asi,
art बहु Bahu many, freely, thoughtless, unrestricted चरन्ती Charanti, serving,
going about परिचारिणी Parichārinī is a maid servant यौवने Yauvane, in my
young days एवम् Evam, thee अलभे Alabhe, I obtained सा अहम् ॥ ahm, that
I Etad na veda yat gotrah tvam asi, so I do not know of what gotra thou art
जवाला Jabālā, Jabālā तु tu, but नामा Nāma, named अहमस्मि Aham aham, I am
सत्यकाम Satyakāma, nama, by name इवम् I am asi thou art ए Sa, that, सत्यकाम जावाला
Satyakāma Jabālā ब्रवीथा Bravithā tell thou (to thy teacher) इति, thus

2 She then said to him "I do not know, O child! of what family thou art. In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jābālā by name, thou art Satyakāma. Say that thou art Satyakāma Jābala"—256

Note—Satyakāma appears to be the foster child of Jābālā. She had picked him up in her youth and did not think of making enquiries as to his parentage. Abandoning of infants was not unknown in ancient India.

MANTRA 3

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्या-
म्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he ६ It, the हारिद्रुमतम् Hāridrumatam to Hāridrumata (the son of Hāridrumata) गौतमम् Gautamam, of the family of Gautama एवम् Etam, going उवाच Uvācha said ब्रह्मचर्यम् Brahmaccharyam studentship भगवति Bhagavati, with (thee) Venerable Sir वत्स्यामि Vatsyam, I wish to dwell उपेयम् Upeyam, I have come, may I come भगवन्तम् Bhagavāntam to (you) Venerable Sir, इति It, thus

3 He then going to Hândrumata Gantama said to him "I wish to dwell as a Brahmachârin with you, Sir So I have come to you, Sir"—257

MANTRA 4

त५ होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमे-
तद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्वहं
चरन्ती परिवारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मासि जघाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं
सत्यकामो जाघालोऽस्मि भो इति ॥ ४ ॥

त Tam, him इ Hi, then उवाच Uvācha, said कि Kim, what गोत्र Goṭrah family नु Nu well, now सोम्य Somya, O friend! अस्मि As thou art इति Iti, thus त Sa he इ Ha, then उवाच Uvācha, said नाहम na I do not know this भो Bho, O Sir यद् gotrah ṛham aham what family I am अपृच्छद् Apriccheham, I asked मातरम् Mataram, mother सा Sā she माम् Mām, me प्रत्यब्रवीद् Pratyabravīt replied इह Bhih, &c the same as in the last mantra

4 He said to him "Of what family art thou, my friend?" He replied "I do not know, Sir, of what family I am I asked my mother, and she answered "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee "Therefore I do not know of what family thou art I am Jābīlā by name, thou art Satyakāma " I am therefore Satyakāma Jābīlā Sir—258

MANTRA 5

त५ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं सोम्या-
हरोपत्वा नेप्ये न सत्यादगा इति तमुपनीय कृशानामवलानां
चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्र-
स्थापयन्तुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता
यदा सहस्रं संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

त Tam, him इ Hi, then उवाच Uvācha, said न Nā, not एतद् Etad, this अब्राह्मण Abrahmanah a non Brahman entitled, a person not belonging to the

special Virtus entitled to Brahmanjñāna नि वि, always वक्तु Vaktum, to say
 • महति Arhati is capable समिधम् Samidham, sacred fuel सोम्य Somya O friend!
 आहार Āhara, bring उपनिषेत्वा Upniśyē tva, I shall initiate thee (with the
 sacred thread), I shall initiate thee न Na not सत्यात् Satyat, from truth
 आगः Āgaḥ, thou didst swerve इति Iti thus He said to him "A non Brāhmana
 i. e., a person undeserving of Divine wisdom (Brahman) = not capable of such
 truthfulness, you are a Brāhmana (a fit candidate for Brahmanjñāna) I
 will initiate you as you have not swerved from truth Bring O child 'the
 sacrificial fuel' स ताम, him उपनीय Upniya, having initiated कृशानाम् kṛśā-
 nām, of the lean, of the poor (Brahmanas) अशक्तानाम् Abalānām, of the weak
 (Brahmanas) Or both these epithets may qualify the cows, but then the
 genitive must be construed in the accusative then it would mean his own
 four hundred lean and weak cows चतुस्सहस्रं Chatusśatam, four hundred
 गा Gāh cow निराकृत्य Nirakṛtya, having driven out of the cow pen उवाच
 Uvācha, said इमा imāḥ, these सोम्य Somya O friend अनुसन्ध्या अनुसन्ध्या
 अनुसन्ध्या Anusandhya, follow after these, tend them सा Ith them (cows) अभिप्रियापय अभिप्रियापय
 अभिप्रियापय Abhipriyāpaya, driving (towards the forest) उवाच Uvācha, said (Gautama to him) न न
 न Asahasrena, without a thousand आवर्त्य Avartya, do return Gautama
 said "Do not come back until these four hundred have multiplied to one
 thousand" स Sa, he (Satyakāma) इति Iti then वर्षवत् Varṣaganam a number
 of years शौचात् Śaucaḥ dwell (in the forest) सा Ith, these (cows) यदा Yada,
 so long as सहस्र Sahasram a thousand संपेदुः Simpeduḥ, become

5 He then said to him "A person undeserving of
 Brahma-knowledge is never capable of such speech Child!
 bring the sacred fuel I shall initiate thee, since thou didst
 not swerve from truth"

Having initiated him, he brought out four hundred
 cows belonging to some poor and weak Brāhmanas and said
 (to Satyakāma) "Tend these" When he was taking them
 towards the forest, he (Gautama) said further "Do not
 come back without a thousand" (Satyakāma took them out
 and) dwelt in the forest for a number of years, till they had
 become one thousand —259

Note—These years of tending cows were probationary period of silence and self
 communion If a person properly and strictly observes this period of silent service the
 Devas themselves will reveal to him the truth

FIFTH KHANDA

MANTRA 1.

अथ हैनमृपभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव प्राप्ताः सोम्य सहस्र५ स्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then When the cows had multiplied to one thousand. ह Ha, verily एष एषam, him, to Satyakama who was thus endowed with faith and austerity अथम् Kishabh, a bull The chief Vayu (the Christ) in the form of a bull appeared before Satyakama अभ्युवाद Abhyuvādat, and, addressed सत्यकामां Satyakāmā, O Satyakāmā! इति It, thus भगव Bhagavah, O Lord इति It, thus ह Ha, indeed! प्रतिशुश्राव Pratishushraṇ, he replied प्राप्ता एव Prāptāḥ Smah, we have reached सोम्य Somya, O friend! सहस्र Sahasram one thousand thy pledge = redeemed प्रापय Prāpay, take back, lead us न Nāh, us आचार्यकुलम् Āchāryakulam, to the home of thy teacher.

1 Then a Bull said to him "Satyakāma!" He replied "Master!" The Bull said "Friend! we have reached the number thousand, lead us to the house of the teacher"—260

MANTRA 2.

ब्रह्मणश्च ते पादं ब्रवासीति ब्रवीतु मे भगवानिति तस्मै
होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची
दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मण Brahmanah, of Brahman of the Supreme Brahman च Cha, and ते Te, to thee. पाद Pādā, a foot a portion called Vāsudeva ब्रवासि Bravāsi, I will tell may I tell इति It, thus ब्रवीतु Bravātu, tell मे Me, to me भगवान् Bhagavān Sa इति It, thus तस्मै Tasmā, to him स Sa, he ह Ha, indeed! उवाच Uvācha, and होवाच Hovācha, he said प्राची दिक् Prācīdik, the eastern region or direction कला Kālā, one-sixteenth प्रतीची Prācī, the western region दक्षिणादिक् Dakṣiṇādīk, the southern region. कला Kālā, one-sixteenth उदीची दिक् Udīcīdik, northern region कला Kālā, one-sixteenth The East is Vāsudeva the West = Sankarsana, the South = Pradyumna and the North is Anuruddha The Four Divine Forms dwell in these four regions एव Eva, thus वै Vā, verily, सोम्य Somya friend चतुष्कल Chatuskalah four-sixteenth पाद Pādā, a foot, a quarter ब्रह्मण Brahmanah of Brahman प्रकाशवान् Prakāśhavan Prakāśhvat (splendid) नाम Nāma, name The Mystic name of this aspect of God is the Splendid The Brahman Himself is looked upon as Four-fold under the names of Vāsudeva, Pradyumna, Anuruddha and Sankarsana They are called Padas or Quarters of the Supreme Brahman Each of these Padas is again sub divided into four

parts called *Kalās* or four sixteenths. These *Kalās* also bear the same names as *Vāsudeva* &c. Thus the first *Kalā* of *Vāsudeva* Pada is called *Vāgudeva*, the second *Kalā* of *Vāsudeva* Pada is *Sanātana*, and so on.

2 "May I tell thee a quarter of Brahman (the *Vāsudeva* Form) " "Tell me Sir " He said to him "The Eastern region is one sixteenth (*Vāsudeva*), the Western region is one sixteenth (*Sanātana*), the Southern region is one sixteenth (*Pradyumna*), the Northern region is one sixteenth (*Anundha*). This four-sixteenth constitutes one quarter of Brahman, O Friend! The (secret) name of this quarter is *Prakāśavat* —261

MANTRA 3

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँह्लोके भवति प्रकाशवतो ह लोकाजयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥५॥

स ५, he य Yah, who एतम् Etam, this (one quarter of Brahman consisting of four *Kalās*) एव Evam, thus (named as *Prakāśavat*) विद्वान् Vidvān, knowing. चतुष्कल पादम् ब्रह्मणः Chatuskalam padam brahmanah, the quarter of Brahman consisting of four *Kalās* प्रकाशवान् इति Prakāśavān iti, the *Prakāśavat* thus उपास्ते Upāste, meditates, worships प्रकाशवान् Prakāśavān, full of splendour, अस्मिँह्लोके Asm i loke, in this world भवति Bhavati, becomes प्रकाशवतः Prakāśavataḥ, full of splendour, luminous. ह Ha indeed लोकाः Lokāḥ, worlds The luminous worlds like *Vaikuṇṭha* &c जयति Jayati conquers, obtains य एतम्, &c, the same as above

3 He who knows it thus, and meditates on the quarter of Brahman, consisting of four sixteenths, by the name of *Prakāśavat* becomes full of light in this world. He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four sixteenths, by the name of *Prakāśavat* —262

SIXTH KHANDA.

MANTRA 1

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥ १ ॥

अग्नि Agnih, fire. ते Je, they. पाद Pādam, a quarter. वक्ता Vaktā, will tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said "Thy fire *ie*, the deity of fire, will tell one quarter of Brahman." So saying he went away सऽऽ, he इ Ha, then श्व Śvāh, the morrow. भूते Bhūte, became came. गा Gāh, the cows अभिप्रस्थापयाम् चकार Abhiprasthāpayām, chakāra, drove (towards the house of the teacher) ताः tāḥ, they यत्र Yatra, where, in what place साय Sāyam, evening बभूवुः Babhūvuh, became तत्र tatra, there अग्निम् Agnim, fire. उपसमाधाय Upasamādhāya, having lighted, having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned (the cows) समिधम् साधाय Samidham, ādhāya, having placed the fuel on the fire पश्चात् Pāśchāt, behind अग्ने Agne, of the fire प्राङ् Prañ, (looking) to the east उपविष्ट Upavivṣṭā, sat down

1 Thy Agni will declare to you another quarter of Brahman (Thus saying Vāyn went away) Ho, when the morrow came, (drove the cows towards the house of the teacher) Where the night overtook them, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east (meditating on the words of the Bull) —263

Note —It appears that the house of the teacher was at a great distance, for it took four days to reach it. Moreover Satyakāma was kind towards the animals and was not driving them hard but allowed them to walk slowly

MANTRA 2

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इतिह प्रति-
शुश्राव ॥ २ ॥

तम् Tam, him. अग्नि Agnih, the deva of fire (materialising) अभ्युवाद Abhy-uvādā, said सत्यकाम ३ Satyakāma ३ O Satyakāma इति Iti, thus. भगव Bhagavah, Sir इति Iti, thus इ Ha, then प्रतिशुश्राव Praśiśhrāva, replied.

2 Then Agni said to him "Satyakāma!" "Sir!" he replied —264

MANTRA 3

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष
धै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanah somya te pādāṁ bravāṇīti may I tell thee a quarter
of Brahman ब्रवीतु Bravitu me Bhagavān, it, He said Tell it Sir' तस्मै
त ह होवाच Tasmai sa ha uvācha he said to him पृथिवी Prithivī, the earth, the
physical plane कला Kālā one sixteenth (Vāsudeva sixteenth) अन्तरिक्षं Antarik-
sam, the middle region the Astral plane कला Sankarsana one sixteenth द्यौः
Dyauh, the heaven, the mental plane कला, the Pradyumna sixteenth समुद्र
Samudrah, the Great Expanse the Buddhistic plane कला the Anruddha one
sixteenth Esa vai somya chatuskalah pādah Brahmanah, this verily O
friend, is a quarter of Brahman consisting of four sixteenths अनन्तवान्
Anantavān, the endless Anantavat नाम Nama named

3 "May I tell thee, friend! a quarter of Brahman
(the Sankarsana Form)? "Tell me Sir' He said to him
"The earth is one sixteenth the intermediate region is one
sixteenth, the heaven is one sixteenth and the great expanse
is one sixteenth This is a quarter of Brahman, consisting
of four-sixteenths and called Anantavat —265

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्यु-
पास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एत-
मेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

इति षष्ठः खण्डः ॥ ६ ॥

य Sa he &c The same as mantra 3 of the Fifth Khanda except that the
word anantavān is substituted for the Prakāśavā :

4 He who knows it thus and meditates on the (San-
karsana) quarter of Brahman consisting of four-sixteenths,
under the name of Anantavat becomes endless in this
world He attains endless worlds (after death) who know-
ing this meditates on the (Sankarsana) quarter of Brahman,
consisting of the four sixteenths, under the name of Ananta-
vat —266

SEVENTH KHAṆḌA.

MANTRA 1.

हृक्षस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तवाग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥ १ ॥

इह Hamsa, a flamingo The Four-faced Brahmā in the form of a flamingo ते Te, to thee. पाद Padam, a quarter वक्ता Vaktā, will tell, will declare The Agni said "Lord Brahmā in the form of a Flamingo will declare to thee a quarter of Brahman." So saying, he went away. The rest as in Mantra 1 of the last Khanda.

1 "A flamingo (Brahmā) will declare to you another quarter of Brahman." (Thus saying Agni went away). He, when the morrow came, drove the cows towards the house of the teacher, and where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—267.

MANTRA 2

तश्च हृक्ष उप निपत्याभ्युवाद सत्यकाम ३ इति भगव
इति ह प्रतिशुश्राव ॥ २ ॥

त Tam, to him इह Hamsah, a flamingo उपनिपत्य Upanipatya, having flown अभ्युवाद Abhyuvāda, said The rest as above in previous mantras

2 Then a Hamsa flew near and said to him : "Satya-kāma !" He replied "Sir."—268

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलौष
वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ॥ ३ ॥

ब्रह्मण Brahmanah, of Brahman. The words are the same as in the corresponding mantras of the previous two Kandas The Kalās however here are different अग्नि Agni, the fire (as one-sixteenth and is called Vāsudeva Kalā of the Pradyumna Pāda) सूर्य Sūryah, the sun (the Sankarsana Kalā of the Pradyumna Pāda) चन्द्र Chandrah, the moon (the Pradyumna Kalā of the Pradyumna Pāda) विद्युत् Vidyut, the lightning (the Anuruddha Kalā of the Pradyumna Pāda) ज्योतिष्मान् Jyotisman, called Jyotisman (full of light)

3 "May I tell thee, friend! a quarter of Brahman" (the Pradyumna Form)? "Tell me Sir" He said to him "The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth. This is a quarter of Brahman, consisting of four sixteenths and called Jyotismat —269

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ज्योतिष्मानस्मिल्लोके भवति ज्योतिष्मतो ह लोका-
ज्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sa, he Yab, who The words the same as in the previous Khandas

4 He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four sixteenths, under the name of Jyotismat, becomes full of light in this world. He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotismat —270

KHANDA EIGHTH

MANTRA 1

मद्गुष्टं पादं वक्तेति स ह श्रोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्रादुपोपविवेश ॥ १ ॥

मद्गु Madguh a water bud Va una¹ in this form The words are the same as above

1 "A water bird (Varuna) will declare to you another quarter of Brahman (Thus saying Brahman went

away.) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रति-
शुश्राव ॥ २ ॥

2. Then a water-bird (Varuṇa) flew near and said to him: "Satyakāma." He replied. "Sir."—272

MANTRA 3

ब्रह्मणः सोम्य ते पादं ब्रूवाणीति ब्रूवीतु मे भगवानिति
तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

प्राण Prāṇah, the Life Breath (the Vāsudeva Kālā of Aniruddha Pāda) चक्षुः Chaksub, the sight, the eye (the Saṅkarsaṇa Kālā of Aniruddha Pāda) श्रोत्रम् Śrotram, the hearing, the ear (the Pradyumna Kālā of Aniruddha Pāda) मन Manah, the manas, the mind (the Aniruddha Kālā of Aniruddha Pāda).

3 "May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)?" "Tell me Sir." He said to him: "The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths: and called Āyatanavat (having a home)"—273.

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानि-
त्युपास्त आयतनवानस्मिल्लोके भवत्यायतनवतो ह लोकाञ्जयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Āyatanavat, becomes possessed of a mansion in this world. He obtains after death the worlds which are full of mansions; who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Āyatanavat.—274.

KHANḌA NINTH.

MANTRA 1

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति
भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Prāpa, reached. Thus taught by the Devas, Satyakāma reached the home of his teacher ह Ho, then हाचार्य-कुलम् Āchārya Kalam, the teacher's home, त Tam, to him. हाचार्य Āchāryah, the teacher. अभ्युवाद Abhy-uvāda, said सत्यकामा ३ O Satyakāma भगव; &c

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakāma!" He replied "Sir."
—275

MANTRA 2

ब्रह्मविदिव वै सोम्य भ्रासि को नु त्वानुशशासेत्यन्ये मनु-
ज्येभ्य इति ह प्रतिजज्ञे भगवाःस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmadvid, the knower of Brahman इव Iva, like वै Vai, verily, clearly. सोम्य Somya O friend. भ्रासि Bhāsi, thou shinest कः Kah, who (a Deva or a man). नु Nu, now त्वा Tva, to thee अनुशशास Anuśaśāsa, has taught इति Iti, thus. The teacher said 'thou lookest like a knower of Brahman. Did any human or super-human being teach thee?' Satyakāma replied "no man has taught me—beings other than any man have taught me" अन्ये Anye, other than अनुजेभ्यः Manusebhyah, than men इति Iti, thus प्रतिजज्ञे Pratyajñe, he replied. He replied "Beings other than human have taught me. What man would have dared to teach me thy pupil." भगवान् Bhagavān, Sir. तु Tu, but एव Eva, alone मे Me, to me, my कामे Kame, for welfare. ब्रूयात् Brūyāt, say should teach

2. The teacher said "Friend, thou shinest verily like one who knows Brahman. Now who has taught thee

(a man or Deva)?" He replied "Beings other than men, (have taught me). But, Sir, for my good, you should teach me."—276.

Note.—The last sentence may also be translated "But Sir you say benediction for the completion of my desire." The blessing is required to make this knowledge complete.

MANTRA 3

श्रुतं ह्येव मे भगद्दृशेभ्य आचार्याद्धैव विद्या विदिता
साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचात् न किञ्चन वीयायेति
वीयायेति ॥ ३ ॥

इति नवमाः खण्डः ॥ ९ ॥

— श्रुतं Śrutam, I have heard. हि Hi, because एव Eva, alone मे Me, by me भगवद्-दृशेभ्यः Bhagavad dṛṣebhyah, from great men like you. आचार्याद् Āchāryād, from the teacher हि Hi, verily एव Eva, alone विद्या Vidyā, knowledge. विदिता Vidita, known: learnt साधिष्ठं Sādhiṣṭham, to real good: the best. प्रापयति Prāpayati, leads. इति Iti, thus तस्मै Tasmāi, to him (Satyakāma) ह Ha, indeed, then एतद् Etad, this (which was already taught by the Devas). एव Eva, even alone उवाच Uvācha, said. अत्र Atra, here, i.e., on account of having learnt from the Devas ह Ha, indeed. न Na, not, किञ्चन Kuñchana, any वीयाय Vīyāya, harm occurred इति Iti, thus वीयाय Vīyāya, harm, occurred. इति Iti, thus

3. "Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good." Then he taught him the very same thing, and (Satyakāma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm—277.

Note.—The occult truth—"the Vidyā learnt from an Āchārya leads to the real goal"—is at the foundation of the whole system of Eastern training. Satyakāma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did.

MADHYA COMMENTARY

Khanda, Fourth to Ninth

The Rāmavarga Vidyā—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Apra Brahman—has been described in the previous Khanda. The Śruti now enters into a subject dealing with the Para Brahman exclusively, namely the Vidyā or knowledge about the Divine Quaternary—the Chatarmūrti consisting of Viśudeva, Pradyumna, Aniruddha and Saukaraṇya. It introduces the subject by the story of Satyakāma, given in the six Khandas (from four to nine.)

[Says an objector as it is not possible to know whether a person is a Brahmana or not unless his Gotra is known how is it that Satyakama was initiated by Gautama for the initiation of a śūdra is prohibited To this the answer is that the straightforwardness of Satyakama in telling I do not know my Gotra or clan shows that he must be a Brahmana for truthfulness is the mark of a Brahmana Śūdras are not straightforward The Vedānta Sūtra also refers to this]

But suppose a person is straightforward and truthful does it necessarily follow that he is a non Śūdra To this the Commentator answers with an emphatic yes by quoting Śāma Samhitā

It is thus in the Śāma-Samhitā — "Straightforwardness is the principal characteristic mark of the Brahmana (i.e. of three castes entitled to the knowledge of Brahman) the mark of the Śūdra is that he is not straightforward Gautama (acting upon this universal rule and) knowing this initiated Satyakama"

(How could the Bull the flamingo and the Diver-bird teach Satyakama? These are irrational animals)

To this the Commentator answers —

Vāyu assumed the form of a bull the God of fire appeared himself as Agni, Brahmā the four faced appeared as flamingo, and Varuna as the Diver bird — and thus these four Devas taught Satyakama

Thus the above which is also a quotation shows that the bull is not flamingo nor the diver bird as explained by Śrīkara The Bull the Agni the Flamingo and the Water bird taught Satyakama one foot of Brahman each called respectively Prakāśat Anantavat Jyotiṣmat and Ayananavat What are the meanings of these being the four feet of Brahman?

To this the Commentator replies —

The four names Prakāśat, Anantavat Jyotiṣmat and Ayananavat are the epithets of the Lord Hari, and refer to the four forms of the Quarterly, namely to Vāsudeva Pradyumna Anuruddha and Saṅkarṣana These four dwelling in the quarters &c and ruling over them, are called also by the names of those places which each occupies and rules

[Thus as the ruler of Kashmir is simply called Kashmir also the Duke of Devonshire is called Devonshire also so Vāsudeva &c are called by names of the places also]

Says an objector If the Bull &c here are Devas who taught Satyakama how is it that Satyakama who was taught by Devas themselves came to Gautama You are my only teacher — yet only I wish should teach me — A man taught by a higher Guru like a Deva should not ask to be taught again by a lower Guru like a Rishi As says a verse "If unsought one gets the best Guru let him accept him as a Teacher without hesitation. To this the Commentator replies

These Devas did not teach Satyakama thinking that they were his Āchāryas or spiritual Teachers (they did not put themselves forward as regular Teachers but as casual givers of knowledge Hence Satyakama asked his Guru to teach him again and begged his permission

But is it not possible that Satyakāma took these Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama? To this the Commentator answers —

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher and even if he hears from him, he should never ask his permission, (to validate such teaching)

Thus shows that a person may renounce a Guru of the lower grade for one of a higher grade. The gradation of Gurus is given next.

Higher than the Masters (Rishis) are the Devas, higher than the Devas is Vāyu (the Christ), higher than Vāyu is the Lord Viṣṇu (the God), there is no higher Teacher than God. Thus it is in the Āchārya Samhitā.

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers. If a Person has taken a Deva as his Guru, he cannot pay the same devotion to a Rishi Guru as he does to the Deva. But if a Deva of his own accord teaches him some thing that does not mean giving up his Rishi Guru.

The ninth Khanda closes with the words *Atra ha na kṛichana vitya ita vitya ita*. According to bankers they mean "nothing was left out. But Madhva shows that this is not the real meaning of these words.

"The words *atra ha na kṛichana vitya metu* "and to him no harm occurred"—for his hearing from the Devas did not cause any harm to him.

The law of occult teaching is that one should not learn from another teacher but from his own Guru. Satyakāma however allowed himself to be taught by these Devas, with out previously getting the permission of his Guru. This breach of discipline required to be severely punished, but in the case of Satyakāma, no harm accrued because he did not wilfully go to those to be taught, but they themselves of their own grace taught him.

TENTH KHANDA

MANTRA 1

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-
मुवास तस्य ह द्वादशवर्षाण्यग्नीन् परिचचार स ह स्मान्यानन्ते-
वासिनः समावर्तयश्चस्तद्द्वस्मैव न समावर्तयति ॥ १ ॥

उपकोसल Upakosalah, Upakosala (by name) ह वै Ha vai, mere expletives कामलायन Kamalāyanah the son of Kamalāyana सत्यकामे जाबाले Satyakāme Jabāle, with Satyakāma Jabāla ब्रह्मचर्यम् Brahmacaryam, for the sake of Brahma-knowledge or as a religious student उवास Uvāsa, dwelt तस्य Tasya, his, i. e., (of the teacher) ह Ha a mere expletive द्वादश Diadāśa twelve वर्षाणि Varṣāṇi, years अग्नीन् Agnīn fires परिचचार Parichachara, tended स Sa, he (the teacher) ह Ha, but स्मा Sma a past tense denoting particle=did प्रत्यह् पन्नेवासिनः Anyān antevāsinah, other boarder pupils सप्तवर्षवत् Saptavṛṣavāt,

allowing to return home after finishing studies, like the giving of the diploma of the completion of the course of studies in modern times passing तं Tam, him (Upakosala)। इ हा, behold! स्म Sma a past tense denoting participle एव Eva, even न Na not समवर्तयति स्म Samāvartayati sma, did not allow to return, did not give him the final certificate, did not pass him

1 Upakosala, the son of Kāmalāyana dwelt as a religious student in the house of Satyakāma Jābāla. He tended his fires for twelve years. But though the teacher, allowed the other pupils to depart, he did not allow Upakosala to depart.—278

Note.—This shows that twelve years was the general period to finish a course of studies, and enter household life. Average students were generally sent back after twelve years as graduates. Only students of exceptional merits (like Upakosala) were detained for post-graduate studies. Upakosala however mistook the intentions of his teacher. He thought he was detained because he had not come up to the average standard of the passed students.

MANTRA 2

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीन्मा
त्वाग्नयः परिप्रबोचन् प्रब्रूहस्मा इति तस्मै हाप्रोच्यैव प्रवा-
सांचक्रे ॥ २ ॥

तं Tam, him (the teacher) जाय Jaya, the wife, the teacher's wife उवाच Uvācha, said तप्त Taptah, exhausted through austerities ब्रह्मचारी Brahma-chārī, the student कुशलम् Kusalam, properly, carefully अग्नीन् Agnin, the fires परिचचारीन् Parichachārīn, tended न मा not स्वा Tva, thy, अग्नयः Agnayaḥ, the fires परिप्रबोचन् Paripravochan, said, blame प्रब्रूहि Prabhrūhi, tell, teach अग्ने Aama, to this (pupil) इति Iti, thus तस्मै Tasma, to him (Upakosala) हाप्रोच्य Aprochya without teaching एव Eva, even, however वसन्ताचक्रे Pra-vasānta chakre, went away on a journey, went to foreign parts

2 Then his wife said to him "This student is quite exhausted with austerities, because he has diligently tended your fires (But you have not taught him), and your fires even though so well tended have not taught him. Now (at least) teach him. But Satyakāma, however, went away on a journey, without having taught Upakosala—279

MANTRA 3

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्न-
शान किन्तु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा
नानात्यया व्याधिभिः प्रतिपूर्योऽस्मि नाशिष्यामीति ॥ ३ ॥

त इ Sa ha, he (Upakosala) then व्याधिना Vyādhiṇā, from sorrow, from mental dejection at not being passed अनाशितम् Anaśitum, to leave off taking food, to fast दध्रे Dadhre, made up his mind तम् Tam him आचार्ये नारा Ach'rya-jāyā, the teacher's wife उवाच Uvācha said ब्रह्मचारिन् Brahmacārīn O Student अशान् आशान्, take food, eat किं Kim, why नु Nu, now न Na not अश्नासि Aśnāsi, eatest thou स Sa he इ Ha then उवाच Uvācha said बहव Bahavah, many इमे Ime, these अस्मिन् Asmin, in this पुरुषे Puruṣe, man कामा Kamah desires नाना Nānā many अत्यया Atiyayā, going directions व्याधिभि Vyādhibhiḥ, by diseases, बभूवुः Babhūvaḥ at not getting the objects of my desires प्रतिपूर्णा Pratiṣṭhānah, completely full अस्मि Asmi I am न Na, not अशिष्यामि Aśiṣyāmi, I shall eat It thus

3 Then Upakosala, from sorrow took into his head to leave off eating Then the wife of the teacher said to him "Student, eat Why do you not eat ?" He said "There are many desires in this man here, which go in different directions I am full of sorrows, (and so have no room for food), so I do not take food"—280

MANTRA 4

अथ हास्ययः समूदिरे ततो ब्रह्मचारी कुशलं नः पर्यचारी-
द्वन्तास्मै प्रब्रूवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then when the student had finished speaking हा, then, हास्यय Agnayah the fires, being moved by pity समूदिरे Samūdīre said to each other तत ब्रह्मचारी Taptah brahmachārī the student exhausted through austerities कुशलं Kuśalam carefully properly न Nah us परिचारी Parichārīti, tended हन्त Hanta, now पश्ये Asmaḥ to this (student) प्रब्रूवाम Prabravāma may we teach (the knowledge about the higher and the lower Brahman) इति Iti thus having made up their mind तस्मै tasmai, to him इ Ha, then ऊचु Uchuḥ, they said

4 Thereupon the fires said among themselves "This student, has become exhausted through austerities in serving us properly Now let us teach him " Then they said to him —281

MANTRA 5

प्राणो ब्रह्म कं ब्रह्म खं ब्रूवेति स होवाच विजानाम्यहं
यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वाच कं तदेव
सं यदेव खं तदेव कमिति प्राणं स हास्मै तदाकाशं चोचुः ॥ ५ ॥

इति दशमः खण्डः ॥ १० ॥

प्राण Prāṇah, strength endowed with strength Breath The Life breath
 The Christ ब्रह्म Brahma Brahman The lower or Aparā Brahman Kam,
 the Ka the joy Endowed with independent strength and Joy = Ka ब्रह्म
 Brahma, Brahman the Para or higher Brahman खं Kham the Kha the infinite
 Endowed with independent strength and wisdom is Kha इति Iti thus स Sa,
 he (Upakośala) ह Ha, then उवाच Uvācha said विद्यावादि Vidyāvadī, I know
 अहम् Aham, I यत् Yat what (you have said) प्राण ब्रह्म Prāṇa Brahma, Prāṇa
 is Brahman Brahman is Prāṇa or strength क Kam, Ka च Cha, and तु Tu, but
 = Kham, kha च Cha, and न Na not Vidyāvadī, I know इति, thus ते Te, they
 (the fires) ह Ha, then ऊचुः Ūchuh said यत् Yat what यव Yava indeed
 क Kam सः Sat that एव Eva alone खं Kham यत् Yat what एव Eva,
 even खं Kham सः एव कः that is even Kṛ Iti thus प्राण Prāṇam, the Chief
 Breath The Aprā Brahman च Cha and ह Ha, an expletive अस्मै Asmai,
 to him (Upakośala) तदा Tada then आकाश Akāśam the Full Visṇu the
 Supreme Brahman च Cha and ऊचुः Ūchuh, said

5 "Prāṇa (power) is (lower) Brahman Ka (Infinite Power and Joy) is Brahman (higher), Kha (Infinite Power and wisdom) is (also higher) Brahman "

He said "I understand that Prāṇa is Brahman, but I do not understand Ka or Kha "

They said "That which is Ka is indeed Kha, that which is Kha is indeed Kṛ " They therefore taught him that the (lower) Brahman was Prāṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu) —282

Note The Power simply is Prāṇa—the Christ principle But it is under the Suprem
 Therefore Prāṇa or power is taught here as the lower Brahman While the Supreme
 Brahman is described by the two words Ka and Kha Now Ka means pleasure and Kha
 means ether Upakośala therefore naturally asks how can pleasure and ether be called
 Brahman He took Ka and Kha in their separate senses and hence said I do not under-
 stand Ka and Kha The fires therefore taught him that Ka and Kha were not separate
 entities but identically one Kṛ denotes God as Omnipotent and all Good While Kha
 denotes Him as Omnipotent and All wise This mantra in fact teaches both about the Aparā
 Brahman and Para Brahman The doctrine about Prāṇa is teaching about lower Brahman,
 the doctrine of Ka and Kha otherwise Akāśa is teaching about higher Brahman

MADHVA'S COMMENTARY

Note—The teaching about Para and Aparā Brahman is again resumed in this and
 five subsequent Khāṇḍas They gave also the teaching about the death and the Path
 followed by the soul after death This is done in the form of a legend of Upakośala
 The phrase Prāṇah Brahma does not mean that the attributes of Supreme Brahman are
 temporarily imposed on Prāṇa or breath but that Prāṇa means here Power and it
 describes that Brahman is All power Hence the Commentator says —

The phrase *prāṇo brahma* means that Brahman is essentially power. *Ka* means that Brahman is essentially Joy. *Kha* that He is Wisdom or Knowledge.

Thus *Prāṇa*, *Ka* and *Kha* describe the three attributes of God—Power, Bliss or Goodness and Wisdom. God is Omnipotent, All good and All wise. But the mere Power aspect belongs to *Prāṇa* or Chief Breath also but his power is under the control of God. This the commentator proves by an authority —

The lower Brahman is *Prāṇa* who is the deity of power immediately, while Hari Himself is Supreme Brahman essentially All wisdom and bliss and Full.

[But this does not mean that God does not possess Power, or that *Prāṇa* (the Christ) is Power only and has not Wisdom and Bliss. God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions.]

The wise say that *Ka* denotes the independent infinite Power and Bliss while *Kha* means the full (independent) infinite conjunction of Power and Wisdom.

Note.—The word *naīka* is used in the verse which literally means “belonging to one's own self, not dependent upon another hence independent. The *pāra* is used in the verse and means full—but full and independent are synonymous.

The Supreme *Vijñān*, whose essential nature is that (namely it is *Ka*—uncontrolled supreme power and joy, and *Kha*—uncontrolled supreme power and wisdom) is called *akāśa*—the All-luminous or All pervading.

Thus there are said to be two Brahman—*Prāṇa* (the Lower Brahman) and *Ākāśa* (the Higher Brahman). Thus it is said in the same (*Sāmā Sambhitā*)

The well known meaning of the word *Prāṇa* is *Vāyū* (Therefore *Upakośala*) who was in doubt whether *Ka* and *Kha* denoted two different beings (or one) said “I do not understand *Ka* and *Kha*”

Note.—It does not mean that he did not know the ordinary meanings of *Ka*—pleasure and *Kha*—either. He was in doubt whether *Ka* and *Kha* referred to the same person or to two different persons.

Therefore to show the identity of *Ka* and *Kha* the sages said “That which is *Ka* is verily *Kha*, that which is *Kha* is verily *Ka*”

Note.—This establishes the complete identity. All *Ka* is *Kha*, All *Kha* is *Ka*. Or in modern logic all *A* is *B*, and all *B* is *A* will be true only when *A* and *B* are identical,

ELEVENTH KHANDA

MANTRA 1

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य
एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि त एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly) ह हा, indeed एवम् Evam, him (Upakosala) गार्हपत्य The Gârhapatya, Fire. अनुशशास Anu-shâśasa, taught पृथिवी Prithivî, the earth The Vast The Lord called so because of His all-expansiveness अग्नि Agnih fire, the Leader of Body, अन्नम् Annam, food, the Eater, the Destroyer आदित्य Âdityah, the sun, the Eternal who exists from the beginning (adi) It is thus य Yah who एष Esah, this आदित्ये Âditye in the sun The Solar Logos पुरुष Purushah the spirit, the Lord possessing the six perfections दृश्यते Drisya-te, is seen (by Divine or clairvoyant vision) स Sah He अहम् Aham I the Lord called Aham, or Supreme because He is not (a) inferior (ha=heya) and dwelling in the Gârhapatya Fire अस्मि Asmi, I am The Lord called asmi="I AM" स Sah, that एव Eva, indeed अहम् Aham, I अस्मि Asmi, I am इति Iti, thus

1 After that the Gârhapatya Fire taught him "Brahman is Vast (prithivî), World Guide (agni), Destroyer (annam) and Eternal (âditya)" As subjective Antaryâmin (He is), the SPIRIT who is seen in the Solar Logos (by the illumined sage) He is the "SUPREME I AM," He indeed is the SUPREME I AM —283

MANTRA 2

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिन्श्च लोकेऽमुष्मिन्श्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he य Yah, who एतम् Etam, this, the all pervading aspect of Brahman as well as His antaryâmin aspect एवम् Evam, thus विद्वान् Vidvân, knowing उपस्ते Upâste meditate- अपहृते Apahate, on the destruction पापकृत्याम् Papakṛtyâm, the sinful deeds लोकीं Lokî dweller of God's world सर्वं सर्वम् Sarvam avur eti, attains life eternal ज्योर्जीवति Jyok Jivati, lives resplendent न Na not अवर Asva his अवरपुरुषा Inferior persons, servants क्षीयन्ते Kṣiyante, perish एव Vīyam we (Fire-) त Tam, him (the Knower of this two fold Lord) उपभुञ्जाम उपभुञ्जाम we guard We do not allow his servants to perish अस्मिन् Amismin, in this लोके Loke, world अमुष्मिन् Amusmin, in that च Cha, also

2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other; who soever knowing this thus, meditates on Him.—234.

TWELFTH KHANDA.

MANTRA 1.

अथ हैममन्वाहार्यपचनोऽनुशशास्तापो दिशो नक्षत्राणि
चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स
एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him मन्वाहार्यपचन The Anvâhârya Fire. Anuśāśṭa, taught. अपः Āpaḥ the waters, the Protector of all (अपः=All अपः=to protect), दिशः Diśaḥ, the quarters; the Guide (देवानां=director, the Teacher) नक्षत्राः Nakṣatraḥ, the stars; the Supreme King (ना=not, ksâtra=king Who has no ruler above him) चन्द्रमा Chandramâ, the moon, the Delightful. The rest as above.

1. Then the Anvâhârya Fire taught him:—"Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal." (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos. He is verily the "SUPREME I AM." He indeed is the SUPREME I AM.—284.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANDA.

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति
य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीयः The Āhavaniya, Fire प्राण Prāṇa, the breath, the Powerful, आकाश Ākāśa, the ether, the space, the All-pervading द्यौः Dyauh, the heaven, the Brilliant Shining One विद्युः Vidyut, the lightning; the Conscious, the Knower

1 Then the Āhavaniya Fire taught him :—"Brahman is All-powerful, All-pervading, the Luminous, the Sentient." (As Self, He is) the SPIRIT who is seen (by the illumined sage) in the Deva of lightning He is the "I AM." He indeed is the "I AM."—286.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2 He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent His dependents do not perish, because we guard him in this world, and in the other, whosoever knowing Him thus, meditates on Him —287.

FOURTEENTH KHANDA.

MANTRA 1.

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु
ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल
इति ॥ १ ॥

ते Te, they (the Fires) ह Ha, then, having thus taught him conjointly and severally ऊतु Ūchuh, said उपकोसल O Upakosala ! एषा Esa, this सोम्य Somya, O friend ! ते Te, to thee अस्मद् विद्या Asmad Vidya, the secret Doctrine of "I", the knowledge of the Antaryāmin (the Inner Ruler) च Cha, and आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading. The words 'have been taught' should be supplied, to complete the sentence. Thou must know intellectually these two Vidyas, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher आचार्य Āchāryah, the teacher तु Tu, but, alone ते Te to thee मतिम् Matim, the method, the mode of meditation, and the goal वक्ता Vaktā, will say इति Iti, thus आगतवान् Ajagama, arrived, came back ह Ha, in time आचार्य Āchāryah, the teacher त्वम् Tam, him आचार्य Āchāryah, the teacher अभ्युवाद Abhyuvāda, said, उपकोसल ! Upakosala ! इति, thus

1 Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)." In time his teacher came back, and said to him "Upakosala"—288

MANTRA 2

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिष्यान्नो इतीहावेव निहनुत
इमे नूनमीदृशा अन्यादृशा इतीह्वाग्नीनभ्यूदे किं नु सोम्य किं
तेऽवोचन्निति ॥ २ ॥

भगव Bhagavah sir इति Iti, thus हा, an expletive प्रतिशुश्राव Pratishūśrāva, he replied ब्रह्मविद इव Brahma-vid itva, like a knower of Brahman सोम्य Somya, friend ते Te, thy मुखम् Mukham, face भाति Bhāti, shines क Kāh, who नु Nu, now a particle of interrogation एषा Esa, thee अनुशशाव Anuśāśa, has taught Is it a human or a divine being? इति Iti, thus क Kāh, what (man or asura) नु Nu, now न न्मा, me अनुशिष्यान् Anuśiṣyān, can teach ओ Hō, O Sir ! इति Iti, thus इति इति, the dwellers of this (that) and of the lower (two) planes; men and demon- एव Va indeed निहनुत Nihnutaḥ hide Both men and demons hide themselves before thee are not capable of teaching in thy presence. The Devas alone have taught me इति Iti, thus (pointing to the fires), the presiding devas of these नूनम् Nūnam, indeed, certainly इति

Idriśāḥ, like these (visible fires in their colour and brilliancy). अथाह्य आया-
द्र जाह, but unlike these (fires, because they were endowed with an organised
form, with hands, head, feet, &c) इति, thus इह Iha, here (before his teacher)
अग्नीम् Agnīm, the fire, (as his teachers) अभ्युदे Abhyūde, said (Upakosala).
किं Kim, what. नु Nu, now सोम्य Somya, friend किल Kila, verily ते Tc, to
thee अवाचन् Avochan, they said इति, thus

2. He answered "Sir" The teacher said: "Friend,
thy countenance looks bright as that of a person inspired
Now who has taught thee (a Deva or a lower entity)?" Upa-
kosala said "What (lower entity) can dare teach me, Sir?
Men and asuras hide themselves before thee The (presid-
ing Devas of) these (fires) verily taught me They were
(refulgent) like these, but unlike these (as they had hands,
feet, &c)" Upakosala spoke about the Fires before his
teacher The teacher said "What, my friend, have these
Fires told you?"—289

MANTRA 3.

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवाचन्नहं
तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवं-
विवि पापं कर्म न श्लिष्यत इति ब्रूवितु मे भगवानिति तस्मै
होवाच ॥ ३ ॥

इति चतुर्विंशः खण्डः ॥ १५ ॥

इदम् Idam, this इति, thus इह Iha, indeed प्रतिजज्ञे Pratijajne, replied he
Upakosala told him all that the Fires had taught him लोकान् Lokān, the worlds -
the supporters of all, namely (1) the Prāna, (2) the All-pervading Cosmic Brah-
man=अहम्, (3) the Subjective Self, the Antaryāmin Brahman=एव वाव Vāva,
verily These three certainly ought to be known किल Kila, indeed सोम्य
Somya, Friend अवाचन् Avochan, they said These, of course, thou should
know, but not meditate upon nor take as thy goals अहम् Aham, I तु Tu, but
ते Tc, to thee. अहं Iah, that वक्ष्यामि Vaksyāmi, will teach I will tell thee
that who is to be meditated upon, and the path and the goal which is to be
reached He praises the teaching that he is going to give यथा Yathā as
पुष्कर पलाश Puṣkara (lotus) Palāśa (leaf) आप Apas, waters न Na, not श्लिष्यन्ते
Śliṣyante, cling to एवं Evam thus एवं Evam, thus एवंविधि Evanvidi, in (the
person who) knows thus पापं Pāpam, the sinful कर्म Karma, deed न Na,
not, श्लिष्यते Śliṣyate, cling इति, thus ब्रूवितु Bravitu, teach, tell मे Me, to
me भगवान् Bhagvān, sir इति, thus तस्मै Tasmai to him (to the teacher) ह
Ha, indeed उवाच Uvācha, he said

ते Te, they (the Fires) ह Ha, then, having thus taught him conjointly and severally ऊचु Ūchuh, said उपकोशल O Upakosala ! एषा Eṣa, this सोम्य Somya, O friend ! ते Te, to thee अस्मद् विया Asmad Vidyā, the secret Doctrine of "I", the knowledge of the Antaryāmin (the Inner Ruler) च Chā, and आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading. The words 'have been taught' should be supplied, to complete the sentence. Thou must know intellectually these two Vidyās, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher आचार्य Āchāryah, the teacher तु Tu, but, alone ते Te to thee गतिम् Gatim, the method, the mode of meditation, and the goal वक्तु Vaktā, will say इति, thus. आगत्य Ajagāma, arrived, came back ह Ha, in time आचार्य Āchāryah, the teacher त Tam, him आचार्य Āchāryah the teacher अभ्युवाद Abhyuvada, said उपकोशल O Upakosala ! इति, thus

1 Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)." In time his teacher came back, and said to him "Upakosala" 1—288

MANTRA 2

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहायेव निहनुत
इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनिभ्यूवे किं नु सोम्य किं
तेऽवोचन्निति ॥ २ ॥

भगव Bhagavah sir इति, thus हा, an expletive प्रतिशुश्राव Pratiśuśrāva, he replied ब्रह्मविद इव Brahma-vid iva, like a knower of Brahman सोम्य Somya, friend ते Te thy मुखं Mukham, face गतिम् Gatim shines क Kaḥ, who तु Nu, now a particle of interrogation त्व Tva thee अनुशशास Anuśaśasa, has taught Is it a human or a divine being? इति, thus क Kaḥ, what (man or asura) नु Nu, now म Me, me अनुशिष्याद् Anuśiṣyāt, can teach भो Bho, O Sir ! इति, thus इहिवे Ihave the dwellers of *this* (tha) and of the *lower* (ava) planes, men and demons ह Ha indeed निहनुत Nihnutaḥ Inde Both men and demons hide themselves before thee are not capable of teaching in thy presence. The Devas alone have taught me इमे Ime, these (pointing to the fires), the presiding devas of these शूल Nīnam, indeed, certainly ईहा

MANTRA 2

एत५ संयद्वाम इत्याचक्षत एत५ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एत५ Etam, this (Person in the Eye called Vāmana) सयद्वाम Samyadvāmaḥ, the Samyadvāma ॥, thus आचक्षते Āchakṣate say (the wise) एत५ Etam, to this हि Hi, because सर्वाणि Sarvāni all वामानि Vāmāni, blessings, beautiful things अभिसंयन्ति Abhisamyanti approach go towards, enter, Sarvāni all, enam, him, Vāmāni, beautiful things य Yah, who एव Evam, thus वेद Veda knows

2 The wise call Him the Samyadvāma (the Most Beautiful), because all objects of beauty enter into Him All beautiful objects enter into Him who knows Him thus —292

MANTRA 3

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥

एष Eṣaḥ, this उ U, indeed एव Eva, alone वामनी Vāmāni, the giver of beauty called Vāma १ नयति Niyati, lead causes to be obtained The word Vāmāni is a compound of Vāma 'beauty,' and 'ni' give He who gives beauty to all beautiful beings and objects, such as Lakṣmi, &c, is called Vāmāni—the Giver of Beauty

3 He vorily is called Vāmāni (the Giver of beauty) because He alone gives beauty to all He who knows Him thus gives beauty to all (beings inferior to himself) —293

MANTRA 4

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनि Bhāmanāḥ, the Shining the Resplendent भाति Bhāti, shines सर्वेषु Sarvesu Lokesu, in all worlds

4 He is also Bhāmanā (the Resplendent) for He shines in all worlds He who knows this thus, shines in all worlds—294

3. Upakosala answered : " This " (repeating all that the Fires had told him). The teacher said : " My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation) . As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus " He said : " Sir, tell me." He said then to him —290.

FIFTEENTH KHAṆḌA.

MANTRA :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्दह्येति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥

य Yah, who एष Eṣah, this अन्तर Antar, within अक्षिणि Akṣiṇi, (in) the eye पुरुष Puruṣa, the spirit, the person दृश्यते Dṛśyate, is seen (through divine clairvoyant vision) एष Eṣah, this आत्मा Ātmā, the Self (called Vāmana) इति, thus इह Ha, indeed उवाच Uvācha, he said एतद् Etad, this अमृतम् Amṛitam, the immortal, eternally free : His own nature अभयम् Abhayaṃ, fearless एतद् Etad, this ब्रह्म Brahma the Brahman, the full of all Perfections एतस्मिन् In this (Lord) न Na, not किञ्चन Kiñchana, anything स्निष्यति Śiṣyati, clings The Lord is untainted and untamable; free from all attachments तत् Tat, therefore यदि Yadi, if The Commentator Vedāntika evidently reads यद् and explains it by यस्माद् Because i.e., because such an untamable Person dwells in the eye. अपि Api, even अस्मिन् in this (eye) सर्पिर Sarpir, serpent वा Vā, or उदकम् Uḍakam, water सिञ्चति Siñchati, any one drops वर्त्मनी Vairṣmānī, on two sides एव Eva, indeed गच्छति Gacchati it goes

1 (He said) This Person who is seen in the eye is the Self (called Vāmana) This is the Immortal, the Fearless This is Brahman Nothing clings to this Because (such a Person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291

MANTRA 2

एत५ संयद्वाम इत्याचक्षत एत५ हि सर्वाणि वामान्यभि-
संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतद् Etam, this (the son in the Eye called Vamana) संयद्वाम Samyadvāma, the Samyadvāma in, thus आचक्षते Āchakṣate, say (the wise) एतद् Etam, to this हि Hi, because सर्वाणि Sarvāṇi all वामानि Vāmāni, blessings, beautiful things अभिसंयन्ति Abhisamyanti, approach go towards, enter, Sarvāṇi all, enati, him, Vāmāni, beautiful things य Yah, who एव Evam, thus वेद Veda knows

2 The wise call Him the Samyadvāma (the Most Beautiful), because all objects of beauty enter into Him All beautiful objects enter into Him who knows Him thus—292

MANTRA 3

एष उ एव वामनीरेप हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ३ ॥

एष Esah, this इ U, indeed एव Eva, also वामनी Vāmāni, the giver of beauty called Vāmāni नयति Nayati, leads causes to be obtained The word Vāmāni is a compound of Vama 'beauty, and 'ni give He who gives beauty to all beautiful beings and objects such as Lakṣmi, &c is called Vāmāni—the Giver of Beauty

3 He verily is called Vāmāni (the Giver of beauty) because He alone gives beauty to all He who knows Him thus gives beauty to all (beings inferior to himself)—293

MANTRA 4

एष उ एव भामनीरेप हि सर्वेषु लोकेषु भाति सर्वेषु
लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनि Bhāmanī, the Shining, the Resplendent भाति Bhati shines सर्वेषु Sarvesu Lokesu, in all worlds

4 He is also Bhāmanī (the Resplendent) for He shines in all worlds He who knows this thus, shines in all worlds—294

MANTRA 5

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिपमेवाभि-
संभवन्त्यर्चिपोऽहरहन् आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्पडुद-
ङ्ङेति मासाःस्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्या-
श्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

अथ Atha, then, now यद् उ च Yat U Cha=Ya dy a pi, though, whether एव
Eva, even अस्मिन् Asmin, on his (dying) On the death of such an Initiate
मृत्युः Śavyam, death ceremonies, obsequies The rites regarding the Śava or
the corpse कुर्वन्ति Kuर्वन्ति, (his kinsfolk) perform यद् उ च Yat U Cha or
though or न Na, not On the dying of such wise one whether their people
perform the obsequies or not, still they, through the grace of God, and His
power, find their path illumined by the light of the heart, and through the
Brahmanad: they pass out of the body and reach Arclis अर्चिदम् Archisam the
higher world called Arclis (the plane of ether?) एव Eva even अभिसम्भवन्ति
Abhisambhavanti, reach. The Archis plane is two fold—called the plane of
Agni and the plane of Jyous. See the Gita Dwelling in this Archis world
for a while, they proceed further to the Ātivāhika Vayu Loka and thence to
the Deva Loka presided over by the deity called Ahar, (the Day) अर्चिप
Archisam from the Archis plane (the Ray-God) अहर् Ahar to the plane of
Ahar (the Day God) अहन् Ahnah, from the Ahar plane आपूर्यमाणपक्षम् Āpūrya-
māna paksam to the light plane presided over by the deity of the light half of
the moon (the Fortnight God) Āpūryamāna paksāt, from the Fortnightly plane
यान् Yān, those which सद् मासान् Sad Māsān six months उदान् Udañ north
एति Eti, goes (the sun) The plane of the six northern monthly ruling deity
तान् Tān, them मासेभ्यः Māsehhyah, from the months संवत्सरम् Samvatsaram,
to the plane presided over by the deity of the Year From the Year plane
to the Lightning plane, then to the Varuna plane, and then to the Prajāpati
plane From this plane to the plane of the sun सवत्सराद् Sam vatsarād:
from the Year plane आदित्यम् Ādityām, to the plane of the Sun आदित्याद्
Ādityāt, from the Sun plane चन्द्रमसम् Chandramasam, to the Moon plane
चन्द्रमसं Chandramasam, from the Moon plane after passing through the
planes of Varāṇanara, Indra and Dhruva विद्युतं Vidyutam to the plane of
Bhārati (Saraswatī) called here Vidyat Then तत्पुरुषं Tat puruṣam, her husband,
her Lord (namely the Lord Vayu—Brahma) मानवः Mānavah, the servant of Manu,
the beloved minister of the Lord Manu Manu is here the name of God—the
Thinker The beloved of God = Vāya (Christ) This = why Christ is called
the son of Man—the son of Manu, the son of God

5 Now when such persons die, whether (their rela-
tions) perform their death ceremonies or not, they go to the

plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright fortnightly plane, from the Bright fortnightly plane to the Northern six monthly plane, from the Six monthly plane to the Annual plane, from the Annual plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatī, (from that they reach to the plane of the chief Vāyu) who is her Lord and beloved of God —295

MANTRA 6

स एनान्वृद्धा गमयत्येव देवपथो ब्रह्मपथ एतेन प्रतिपद्य-
माना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sah he (Vāyu, the Beloved of God) एनान् Enān, them, the souls of the wise who had reached Him, whether they belong to the class of Symbol-worshippers (Prāṅkalambakas) or the non-symbol worshippers ब्रह्म Brah-
man, the Vāyu takes the souls of the non symbol worshippers to the Supreme Brahman, and the symbol-worshippers to the Kārya Brahman गमयति Gamayati,
leads (Vāyu) एव Esah, this देवपथ Deva pathah, the path of the Devas,
the path guarded by the Devas ब्रह्मपथ Brahma Pathah the Path leading to
Brahman एतेन Etēn, by this (path) एव Evam verily प्रतिपद्यमाना Prati-
pad)amānāh proceeding इमम् Imam this मानवमावर्तं Mānavamāvartam, the
Samsāra, the round of humanity न Na, not नावर्तन्ते Nāvartante do return
नावर्तन्ते Nāvartante do not return

6 He leads them to Brahman This is the path
guarded by the Devas, the path that leads to Brahman
Those who proceed on that path, do not return to this
round of humanity, yea they do not return —297

MĀDHVA'S COMMENTARY

Note — All the Fires jointly thus taught Upakosala the knowledge about the Para and the Aparā Brahman in a general and collective way. In the subsequent three Khandaś each Fire touches separately and Brahman is described in detail each Fire teaching one aspect of Brahman. Thus the Gārhapatya fire says Earth (Pṛithivī) fire (Agni) food (Annam) and the sun (Aditya) are my (forms). The person that is seen in the sun, I (Aham) am (Asmi) he. Now this verse in its literal meaning as given above conveys altogether a wrong notion. The words Pṛithivī &c do not mean here Earth etc, but they are names of the Lord. Primarily like every word they denote certain attributes of the Lord, secondarily they have come to be applied to earth fire &c Similarly Aham Asmi does not mean I am but it is also a name of God. Similarly in Khanda III the Anvīhārya fire teaches about Apas (waters), Deśah (quarters), Akāśatra (stars) and

Chandra (moon) These words *Āpi* &c do not mean here "waters" &c but are also the names of the Lord. The *Āhavanīya* fire teaches in *Āhanda* (thirteenth about) *ṛṣi* a *ākāśa* *dyau*, *vidyut*. They also are names of the Lord, and do not mean the earth the ether, the heaven the lightning. The commentator shows this by quoting an authority.

Thus it is in the *Tattva Samhitā* —

"The Lord *Viṣṇu* is called *Pṛithu* because of His expansiveness (*pṛithu* = *expansive*). He is called *Agri* similarly, because He is the *Leader* (*neti*) of the *Body* (*āgrī* = 'only microcosmic and macrocosmic'). He is called *Annam*, because He always is the *Eater* (*atṛi* = *exter*, *destroyer*). He is called *Āditya* because He exists from *beginning* (*ādi* = *beginning*)."

Note —The force of the affix *tyap* in *ady*, *tyap* is that of 'existing'.

He is similarly called *Āpi*, because He *protects* (*Pi* = *to protect*) all *fully* (*Ā* = *fully*). He is also called *Dīś* because He *directs* (*deśi* = *directing*, *guiding*) all. He is called *Nikṣatri*, because He has *no* (*ni* = *no*) *rules* (*Kṛti* = *ruler*, *king*) over Him. (He is the *Supreme King*). He is called *Chandramas*, because He is *bliss* (*chrid* = *to be happy*). He is called *Prana*, because His form = *power* (*prāna* = *power*). He is called *Ākṣa*, because He *fills* all (*i* = *all*, *kṣa* = *to fill*, *to persuade*). He is called *Dyan*, because His form = *Luminous* (*div* = *to shine*). He is called *Vidyut*, because He *knows* (*vid* = *to know*) all.

Note —The commentator next takes up the sentences 'that which is in the Sun, 'that which is in the Moon' and 'that which is in the Lightning' and shows that they do not establish the identity of the three fires *Gārhapatya* &c with the *Puruṣa* in the sun &c, as has been taken by *Śrōkera*.

'He who is in the Sun, the Moon and the Lightning, is the *Supreme Man*, bearing those names (of *Surya*, *Chandra* and *Vidyut*). He is called *Aham*, because He is the *Supreme* (*a* = *not*, *ham* = *heym* *inferior*). He dwells (as the *Antaryamin*) in the *Gārhapatya* &c. Thus it is in the *Tattva Samhitā*.'

Note —But may not the *brūta* be explained as establishing the identity of the *Jivas* in the *Gārhapatya* &c with the *Jivas* in the sun &c? That is the *Jiva* in the *Gārhapatya* Fire is the same as the *Jiva* in the sun. the *Jiva* in the *Anvārya* Fire is the same as the *Jiva* in the moon and so on. To this the Commentator says —

If the view be taken that the *Śrūti* (intends to) establish the identity of the *Jiva* (in the fire and the sun &c), then the separate mention of the *Puruṣa* in the Sun the *Puruṣa* in the Moon the *Puruṣa* in the Lightning (all the three used in the Locative case *ya eṣā -dītye puruṣeṣu* &c) would not be appropriate, (but the nominative case would have been used—the *Puruṣa* who is the sun, the *Puruṣa* who is the moon, the *Puruṣa* who is the lightning).

Note—The Locative case would establish only the identity of the Puruṣa in the sun &c., but not of the Puruṣa who is the sun &c. But if the words *aditya* &c. be taken here as meaning the physical orbs of the sun, moon &c., then the principal meaning of these words has to be needlessly given up. These words *āditya* &c., denote conscious beings and not the vehicles in which they manifest. But it may be said the phrase *aditye puruṣa* means Brahman who is in the Jīva called *āditya*, and the Śruti intends to establish the identity of the Jīva and Brahman. Then also arises this difficulty in the *bruti* we find *āditya chandra* &c., mentioned in the nominative case also showing that they refer to separate things. Therefore the Commentator says—

(The Śruti first says) 'Prithivī, agni, annam, *adityah* (IV-11-1), and again farther on it says "ya eṣa *aditye puruṣaḥ dṛśyate* (IV-11-1), thus the object denoted by the word *adityah* must be separate from the object denoted by the phrase "the Puruṣa in the *aditya*' for the meaning of the word *Adityah* in the nominative case cannot be the same as that in the Locative. They must refer to two distinct objects. (The construction of the Mantra necessarily leads to this interpretation)

Note—In fact the word *adityah* used in this verse in the nominative case must denote a being different from that referred to in *aditya* in the locative case. The two cannot be one. Therefore the being referred to in the first part of the mantra is not referred to in the second part of the same. If *aditya* (nominative) means God then *aditye* (locative) cannot mean God (for then it would be absurd to say the Puruṣa in God). In fact we are obliged to take the words *āditya chandra* and *vidyut* in two senses though occurring in one and the same sentence. Thus in Mantra 1 of Khanda 11 the word *aditya* occurs twice first in the nominative case (in the phrase *पुविष्मन्निद्रवादिह*) and again in the locative case (in the phrase *य एष आदित्ये पुष्प*). The first *aditya* is explained as being the name of the Supreme Brahman the second as the name of the Solar Logos (a Jīva) in which dwells the Brahman. Similarly in Mantra 1 of Khanda 12 and Mantra 1 of Khanda 13, where words *chandrāmas* and *vidyut* are similarly used. The general rule of interpretation is that if one and the same word occurs twice in the same sentence one meaning alone is to be given to it in both places unless there be some indication to the contrary. Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used one being in the nominative case the other being in the locative case. Hence the Commentator says—

Therefore it does not establish identity (either of two Jīvas or of the Jīva and Brahman)

Note—Therefore the phrase *soham aham* of this mantra does not establish identity, because of the absurdity to which that interpretation would lead. The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryāmin) and He says I am the same Aham the Supreme. I am free from all limitations. Therefore the commentator says—

The Phrase *sa eva aham aham* I am He indeed is used to express the absence of all differences with regard to the Antaryāmin Lord

The Antaryāmin within the Solar Logos and the Antaryāmin within the Gārbhapatya Fire is one and the same Lord without the slightest difference. Two phrases are used in Mantra 1 of the Khandas 11, 12 and 13—Namely (1) *soham aham*, (2) *sa eva aham aham*,

The first phrase (so ham asmi) declares the identity of the Āntaryāmin in the Solar Logos with the Āntaryāmin in the Garhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slightest shade of difference between these two Āntaryāmins. But would not the first phrase (so ham asmi) which is in a very emphatic form be sufficient to indicate absolute identity, what is the necessity of the second phrase (sa eva aham asmi)? To this the Commentator replies —

Though the first phrase "so'ham asmi" was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but absolutely identical, without the slightest difference)

Moreover the phrases like "so ham asmi" never denote the identity of the Jiva and Brahman but declare the identity of the Āntaryāmin in all Jivas. He alone is entitled to say I am I. All Jivas have consciousness because He has uttered in the beginning 'I am I'. The Commentator again quotes the Sama Samhitā in support of this view.

The words aham "I," asmi "I am," and the rest are primarily applicable to the Āntaryāmin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jivas, because every Jiva is in (indissoluble) relation with the Āntaryāmin (the Highest Self of all). Therefore these words (aham 'I' asmi "I am") &c., found in the Vedas denote the Lord Hm (alone) in His aspect as Āntaryāmin.

The Lord Janārdana (has two aspects) one the All pervading (cosmological) the other the Self or Ātmā in respect (Psychological). This second—the Self dwelling within all souls—is denoted by the words like "I 'I am' &c. Thus the Pīṭha taught Upaniṣads these two aspects of Viṣṇu'. Thus it is in Sama Samhitā.

The Phrase na asya apara parveśa bhavanti (Mantra 2 Khanda 11) is explained by Śaṅkara as meaning his lower generations—i.e. descendants perish not. The word apara-parveśa does not mean descendants but servants.

He never loses his servants—i.e. he has always servants to help him. This is the meaning of the words "na asya apara &c."

The Phrase loka bhavati of the same mantra (IV 11-2) means "he goes to the worlds of the Lord (i.e. to Vaikuṇṭha &c.)"

(When Satyakam returns from his journey he finds Upakosala shining with inspiration and he asks him who has taught him. Upakosala uses the words ho nu mi anuśyād hho itī. And then are used the words śā vasa nibhante. They are taken to mean by Śaṅkara he conceals the fact as it were. It is not a very happy rendering as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation.)

The word śhava is a compound of two words śha and aśva ह+अव=हवे (in the dual). हवे means 'here,' in the physical world, the mortal world. It means the dwellers of the physical plane. अव means 'lower' the dwellers of the lower planes. हवे thus means 'men and asuras' (asuras are dwellers of the lower planes like pūṭila &c.). The whole sentence is हवे व निहनुत, it means 'the men and demons verily hide themselves before

you Sir, (for they cannot tetch in your presence) They are not capable of teaching. Therefore (men and demon being excluded) Devas alone have taught me.' This is what Upakosha meant.

The word ॐ in the above means ॐ or alone. The phrase ॐ ॐ is used in Mantra 2 of Khanda 14. According to Baukara it is translated. Are there fires other than fires? This interpretation imputes the motive of concealment to Upakosha—a very unworthy motive. Their real meaning is given by Madhva—

ॐ "like these"—the Devas who taught me were shining ones like these material fires, their colour being fiery and shining. ॐ "unlike these"—the Devas however were unlike these physical fires because they had hands, feet, &c

This is of course a far better explanation than that of Baukara. He says the meaning is that Upakosha does not actually conceal the fact nor does he plainly give out what the fires had told him. Upakosha says. These fires being tenced by me explained it to me and hence on seeing you these are trembled with fear as it were now, though they were quite unlike this before—on this view he pointed to the fires hinting as it were, at what he meant.

This explanation not only implies that Upakosha had a guilty conscience because he was taught by the fires but that the fires themselves who are Devas were afraid of a human being Satyakama who belonged to the class of Rishis only. The fires being Devas belong to a higher order than Satyakama Rishi and a Deva always has a right to teach, where a Rishi may teach though the inverse of this proposition would not be true.

The Commentator now gives a reason why the words Prithivi &c are names of God.

Because the God has all names like those of Chandra &c, (therefore the words Prithivi &c are names of God. In the Rig Veda it is said "Who alone has all the names which separately belong to each Deva"—which proves that to Vishnu belongs all the names.

MADHVA'S COMMENTARY (to 15th Khanda.)

Note—This Khanda shows first that the Lord has His residence in the eye. Since nothing can taint the Lord, the eye (the residence of the Lord) acquires something of this divine attribute of untaintability.

Thus it is in the Mah. Kurma—

"The untaintability of the eye is the result of its being the residence of the untaintable Lord. (such is the glory of the Lord) that by being His residence the eye has become untaintable among all things. Adoration therefore to that Lord called ॐ the Supreme Self.

Note—The picture on the retina is certainly very small—a mere miniature only—a dwarf (which is also a meaning of the word ॐ). But it has within it the whole universe. The size is not of the world but the whole world is in it. But the miniature image of the world on the retina is considered the Lord took this as one of the greatest glories of the Creator. The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase ॐ Avartan of Mantra 6. The word ॐ does not mean 'appertaining to Manu' as explained by Baukara, but has its ordinary meaning of "human".

The phrase "Mānavam Āvartam" ■ ■ compound term, and means "the place where men (Mānavāḥ) whirl (āvartante, constantly come and go)" The ordinary compound would have been Mānavāvartam, the *v* in the text is a Vedic archaism.

The knowers of this Vidyā do not come back to this whirl of humanity (i.e., to this Samsāra) As it is said — "He who knows the Vāmana residing in the eyes, is not born again. He becomes freed from this Samsāra so difficult to cross, and quickly attains the Lord Vāmana."

SIXTEENTH KHAṆḌA.

MANTRA 1

एष ह वै यज्ञो योज्यं पवत एष ह यज्ञिदं सर्वं पुनाति
यदेप यज्ञिदं सर्वं पुनाति तस्मादेप एव यज्ञस्तस्य मनश्च
वाक्च वर्तनी ॥ १ ॥

एष Esah this ह Ha, indeed, वै Vai, verily यज्ञ Yajñah, the sacrifice, the sanctifier, य Yaj who, the Great Vāyu अयम् Ayam, this पवते Pavate, purifies, एष Esah, this (Vāyu) यज्ञ Yaj, moving, passing इदम् Idam, this सर्वम् Sarvam, all पुनाति Punāti, purifies यन् Yat, because, एव Esah this, यन् Idam Sarvam Punāti, moving purifies all this तस्मात् tasmāt, therefore एष Esah, this एव Eva, alone यज्ञ Yajñah, the Sanctifier the Redeemer इत्य Tasya, his यन् Manah, the mind, वाक् Vak the speech वर्तनी Vartanī, the two feet, (the instrument of walk, *vart* 'to walk, to move')

1 Verily, he who purifies (Vāyu) is called the Sanctifier for he, by his vibrations, purifies everything. Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier) His (Vāyu's) two feet are the mind and the speech (of the holy priests) — 297

MANTRA 2

तयोरन्यतरां मनसा सश्करोति ब्रह्मा वाचा होताध्वर्यु-
द्वातान्यतराश्च यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया
ब्रह्मा व्यपवदति ॥ २ ॥

तयो Tayoh, of these two (feet) अन्यतरम् Anjatarām, the one, i.e., the right foot उपाकृते Upakṛte Mānasā with mind by mental activity and by keeping silent सश्करोति Samskaroti, worships ब्रह्म Brahman, the Brahman priest. वाचा Vachā,

by speech, by the recitation of the mantras. होता Hota, the Hotri priest. अध्वर्युः Adhvaryuh the Adhvaryu priest. उद्गाता Udgātā, the Udgātri priest अन्यतराम् Anyatarām, the other (foot, the left foot) स Sa, he (the Brahman priest). एव Yatra, when उपाकृते Upākṛte, being commenced (case absolute) प्रतारनुवाके Prātaranuvāke, the Prātaranuvāk-ceremony (case absolute) पुरा Pura, before परिधानीयाः Paridhāniyāḥ, of the Paridhāniyā hymns : the Japa of these Riks marks the end of the rite ब्रह्मा Brahman, the Brahman priest व्यापवदति Vyapavadatī, utters speech

2. The Brahman priest worships one of them (the right foot) with his mind ; the Hotri, the Adhvaryu and the Udgātri priests worship the other with words. When the Brahman priest, after the Prātaranuvāka ceremony has begun, but before the mental recitation (japa) of the Paridhāniyā Riks utters speech —298

MANTRA 3.

अन्यतरामवे वर्तनिः सः स्कुर्वति ह्यियतेऽन्यतरा स यथै-
कपाद्भजनूथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञः रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyatarām, the other (the left foot) एव Eva, only वर्तनिम् Vartanam, the foot स्कुर्वन्ति Samakuranti, perfect worship (the Hotri priests). ह्यियते Hiyate, is lost, is injured because one part of sacrifice is omitted. अन्यतरा Anyatarā, the other (the right foot) स Sa, that, यथा Yathā as एकपाद् Eka-pāt, etc. the one-footed person व्रजन् Vrajan, moving, walking (is injured) एव Rathah, a carriage एकेन चक्रेण Ekena Chakreṇa, by one wheel वर्तमान Vartamānāḥ, going रिष्यति Risyati, is injured एव Evam, thus अस्य Asya, his यज्ञः Yajñah, the sacrifice रिष्यति Risyati, is injured यजमान Yajamānāḥ, the performer of the sacrifice अनुरिष्यति Anurisyati, is injured as a consequence . स Sa, he इष्ट्वा Iṣṭvā, by having sacrificed पापीयान् Papiyan, a more sinner, a worse भवति Bhavati, becomes

3 Then (the Hotri and the others) perfect only the left foot, and the right foot is injured As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured The sacrifice being injured, the sacrificer is consequently injured He having sacrificed becomes a greater sinner.—299.

MANTRA 4

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा
व्यपवदत्युभे एव वर्तनी सःस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥

अथ Atha, now, then + therefore यत्र Yatra, when Upākṛte prātar anuvāke, the Prātaranuvāka ceremony having commenced पुरा Paridhāntīyāya, before (the silent recreation) of the Paridhāntya Riks Brahman, the Brahman priest न Na, not व्यपवदति Viapavadati, utters speech उभे Ubhe, oth, एव Eva, indeed, Vartant, the feet. सःस्कुर्वन्ति Samskurvanti, they (the priest) make perfect न Na, not, हीयते Hiyate, is injured. अन्यतरा, Anyatara, the other

4 Therefore, when after the Prātaranuvāka ceremony has commenced, and before the silent recitation of the Paridhāntya Riks, the Brahman priest does not speak, then the priests make perfect both the feet, and neither of them is injured.—300.

MANTRA 5

स यथोभयपाद्भजनूथो बोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १३ ॥

स Sa he यथा Yatha, as, उभयपाद् Ubhaya-pād, a person with two feet whole ब्रजन् Vrajān, walking रथ Rathā a carriage वा Vā, or उभाभ्याम् Ubhābhyām Chakrābhyām, by both wheels. वर्तमानः Vartamānaḥ, going प्रतितिष्ठति Pratisthāti, gets on, is firmly established एवम्, thus Asya, his. यज्ञः Yajñah, the sacrifice प्रतितिष्ठति, gets on. यज्ञम् Yajñam Pratisthāntam, the sacrifice, getting on यजमानः Yajamānaḥ, the sacrificer. अनु, consequently प्रतितिष्ठति, gets on. सः, he. इष्ट्वा, having sacrificed श्रेयान् Śreyān, holier, better भवति Bhavati, becomes

5 As a man walking on two legs or a carriage moving on two wheels stands firm, so his sacrifice stands firm, and the sacrifice being well inaugurated, the sacrificer gets on, yes, having sacrificed, he becomes better —301

MADHYA'S COMMENTARY

The knowledge about the Apra Brahman,—the Christ—has been taught in the previous Khandas beginning with "Vāyaḥ is verily the Destroyer, &c."— 'Prana is Brahman' The present Khanda also deals with the same subject, and describes another method (vidyā) of meditation on the Vāya.

Now Yajña is a word which means generally "the rites &c, performed in a sacrifice." In other words it means ordinarily a sacrifice. But the very first mantra of this Khanda gives another meaning of this word Yajña means the purifier also not only a sacrifice but a sacrificer. Yajña thus is the name of Vāyu—the Hotecmer, the Sacrifice. The Commentator shows this.

The Vāyu (the Christ) is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the *Priya bhṛitya* or the beloved servant of God.

The word Yaj is when meaning the purifier is derived from *√jā*, 'to be pure' यद् + श् = यश्च ॥ यद् is the present participle of *√ वा* to move. He who moving (यद्) purifies (*Jā*)—He who by his passing purifies. The Commentator shows this as the Great Pass on.

Because he purifies by his passing, he is called *Yajña*, which is derived from the root *√ वा* 'to be pure', and *yān* "passing" 'moving along'. Hence the Vāyu is called *Yajña* or the Purifier by-moving.

He has two feet, which have their foot stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called *Brahmī* (constantly) worships this foot. His left foot rests in the speech, and the three other priests the *Hotri*, &c, worship it.

(*Brahmī* priest worships the foot resting in mind, therefore his prayer is mental and not uttered. In a sacrifice, he is silent and mentally enjoys the whole sacrifice. He must not speak.)

Therefore from the commencement of the *ṛtvij* chant (*Prātaraṇuṣṭāka*) till the final recitation of *Āratī* (*Paridhanyā*) (he must keep silence, and worship silently). If *Brahmī* utters speech (during this period) he causes the loss of one foot of sacrifice. The Vāyu is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let *Brahmī* become a *muni* (silent sage), meditating on the Vāyu and the Lord Hari.

The external sacrifice being a symbol of the Vāyu. If the *Brahmī* priest speaks he *śajjate*, as if it were a foot of the Vāyu makes the Vāyu lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform strictly to the latter the duty appertaining to his office. The duty of the *Brahmī* priest is that of a Silent Watcher, he must not speak otherwise he imperils the whole ceremony.

SEVENTEENTH KHANḌA

MANTRA I

प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानां रसान्प्रावृहदग्निं
पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापति Prajāpati the Lord of creatures, the Lord Vishnu लोकात् Lokāt, the worlds, the physical the astral and the mental and the devas presiding over them अभ्यतपत् Abhyatapat, brooded over. He cogitated 'are these the essence or the essence is something more subtle than these Devas' तेषां Iśām, of them (the worlds) तप्यमानानां Tapyamānānam, so brooded over रसान् Rasān, essence : something more refined प्राब्रूत Prābrūit, he squeezed out, distill : Knead as the final conclusion अग्निम् Agnim, the Fire पृथिव्या Prithivyā, from the earth or the Physical Plane Deva from the goddess of earth वायुम् Vāyum, the lower Vāyu, the breath in the nose अन्तरिक्षात् Antarikṣāt, from the intermediate plane, आदित्यम् Ādityam, the sun दिवः Divah, from the Heaven

1 The Lord of creatures brooded over the world-lords, and from them thus brooded on He extracted their essences, Agni from the (goddess of) earth, Vāyu from the (god of the) intermediate plane and Āditya from the (god of) the heaven plane —302

MANTRA 2

स एतास्त्रिंशो देवता अभ्यतपत्तासां तप्यमानानां रसान्
प्राब्रूद्ब्रह्मेर्ऋचो वायोर्यजुर्ऋषि सामान्यादित्यात् ॥ २ ॥

स Sah, He, the Lord called Prajāpati एता Etāh, these त्रिंश इराति, three देवता Devatāh, the shining ones अभ्यतपत् Abhyatapat brooded over distilled तप्यमानानां Tapyamānānam, being brooded on रसान् Rasān, the essences, प्राब्रूत Prābrūit, extracted, squeezed out अग्ने Agne, from Agni ऋच Richeh the laws of the physical plane, the Rik laws Brah-mā, the Lord of the Riks वायो Vāyoh from Vāyu, यजुर्वि Yajumsi, the Yajus laws, the laws of the astral plane शिवः the Lord of the Yajus आदित्यात् Ādityāt, from Āditya सामानि Sāmāni the Sāman laws the laws of the worlds of harmony, रः of the five higher planes beginning with Svar or heaven वायु (the Christ) the Lord of the higher planes

2 He brooded over these three devatās, and from them thus brooded on, He extracted their essences, —(Brah-mā the Lord of) the Riks from Agni, (Śiva the Lord of) the Yajusas from the (lower) Vāyu, and (the Chief Vāyu the Lord of) the Sāmāns from Āditya —303

MANTRA 3

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्
प्राब्रूद्भूरित्यृग्व्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥

सः Sah He एताम् Etām, these वरींश्च विद्याम् Trāvim vidyām, the lords of the three Vedas Abhyatapat, brooded over Tasyāḥ tapyāmanāyāḥ rāśān prābrīhat from them brooded on he extracted the essence ब्रु इति Bhūh iti, Bhūh thus The Boar called Bhūh ब्रुम्य Rīgbrūyah, from (Brahmā the Lord of) the Riks ब्रुव इति Bhuvah iti, Bhuvah thus The Man-Lion called Bhuvah ब्रुम्य Yajurbhūyah, from (Śiva the Lord of) the Yajusas स्वर इति Svar iti Śvāh thus Kapila called Svar. साम्य Sāmabhyah from (Vāyu the Lord of) the Sāmans

3 He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhūh from (the lord of) the Riks, Bhuvah from (the lord of) the Yajusas, and Svar from (the lord of) the Sāmans —304

MANTRA 4

तद्यद्वृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादचामेव तद्रसेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४ ॥

तद् Tat therefore यद् Yat, if वृक्त Rikṭab through the Rik on account of the Rik रिष्येद् Risyet, is injured If the sacrifice is injured एव स्वाहा इति Bhūh svāhā iti, "Bhūh Svāhā गार्हपत्ये Gārhapatye in the Gārhapatya fire जुहुयाद् Juhuyāt, let him (Brahmā) offer The Brahmin priest should offer a libation to the Lord in the Gārhapatya fire with the words Bhūh Svāhā meditating on the Boar manifestation ब्रुम्य Rīchām (of the Four faced Brahmā the Lord) of the Riks एव Eva, even तत् Tat then रसेन rasena from the essence ब्रुम्य Rīchām, from the Riks वीर्येण Vīryeṇa from the powerful (Boar) from the grace of the Boar ब्रुम्य यज्ञस्य Rīchām Yajñasya of the Riks of the sacrifice विरिष्टं Viriṣṭam, injury संदधाति Samdadhāti, he (Brahmā priest) cures

4 Therefore if the sacrifice is defective from the Rik side, let the Brahmin priest offer a libation in the Gārhapatya fire, saying, Bhūh Svāhā Thus he cures through the essence of (Brahmā the Lord of) the Riks, and through the grace (of the Boar the Overlord of) the Riks, any defect in the sacrifice on account of the Riks —305

MANTRA 5

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुपामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं संदधाति ॥ ५ ॥

अथ Atha now यदि If यजुष्ट Yajusṭab through the Yajus रिष्येत् Risyet, is injured भुव स्वाहा Bhuvah Svāhā iti, thus दक्षिणाग्नौ Dakṣiṇāgnau, in the Dakṣiṇa fire जुहुयाद् Juhuyāt, let him offer a libation ब्रुम्य एव यज्ञेन Yajusām eva tat rasena,

then even through the essence of Śiva the Lord of the Yajus laws यजुषां वीर्येण Yajusām Vīryeṇa, through the grace of (the Man-Lion the Over-lord) of Yajus यजुषां Yajusām, of the Yajus यज्ञस्य Yajñasya, of the sacrifice विरिष्टं Sandadhātī, he cures the defect

5. Therefore if the sacrifice is defective from the Yajus side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvah Svāhā Thus he cures through the essence of (Śiva the Lord of) the Yajus, and through the grace of (the Man-Lion the Over-lord of) the Yajus, (any) defect in the sacrifice on account of the Yajus.—306.

MANTRA 6

अथ यदि सामतो रिप्येत्स्वः स्वाहेत्याहवनीये जुहुयात्सा-
न्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं संदधाति ॥६॥

Atha, now Yadi, if साम्नां Sāmānah, on account of the Sāman Risyata, is injured स्व स्वाहा Svah Svāhā, its thus स्वाहवनीये Āhavanīye in the Āhavanīya fire जुहुयात्, let him offer a libation साम्नां एव तद्रसेन Sāmānah eva tad rasena, through the essence of Yajus the Lord of the Sāmāns, साम्नां वीर्येण Sāmānah Vīryeṇa through the grace of Kapila the Over-lord of Sāmāns, Sāmānah Yajñasya viriṣṭam sandadhātī, he cures the defect of the sacrifice arising from the Sāman.

6 Now if the sacrifice is defective from the side of the Sāman, let him offer a libation in the Āhavantya fire, saying Svah Svāhā Thus he cures through the essence of (Vāyu the lord of) the Sāmāns, and through the grace of (Kapila the Over-lord of) the Sāmāns (any) defect in the sacrifice on account of the Sāmāns —307

Note — The Kapila mentioned here is an incarnation of Viṣṇu, and should not be confounded with the founder of the atheistic Śuktya. The Lord as Kapila showed out the type in the highest Man, the Lord as Nṛsiṃha (Man-Lion) showed out the type of the highest astral entity, and he as Varaha (the Boar) is the type of the highest animal or the physical type. Bhūh, Bhuvah and Svah represent the three planes, as well as typify the highest types in organised beings peculiar to those planes

MANTRA 7

तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु
त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that यथा Yathā, as लवणेन Lavaṇeṇa with the salt with the box
सुवर्णं Suvarṇam, the gold. संदध्यात् Saṁdadhyaāt, (a goldsmith) may cure सुवर्णेन

Suvarṇena, with gold रजत Rajatam, the silver Rajatena, with silver व सु Trapu, tin Trapuṇa, with tin सीस Sīsam the lead Sīsenā, with lead लोह Loham, the iron Lohena, with the iron दारु Dāruḥ the wood दारु Dāruḥ, the wood चर्मणा Charmanā, with leather

7 As (the goldsmith) cures (softens, or removes the impurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather—308

MANTRA 8

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टः संदधाति भेषजकृतो ह वा एष यज्ञो यत्नैर्विद्वद्भ्या भवति ॥ ८ ॥

एव Evam, thus एषां Eśām, of these लोकानां Lokanām of the worlds, the physical astral &c आसां Āsām, of those देवतानां Devatānām, of the Devas, Agni &c अस्या Aśyāḥ, of this त्रय्या Trayyāḥ of the threefold विद्याया Vidyāyāḥ of the knowledge, ए एव Brāhmā, Śiva and Vajra वीर्येण Viryeṇa, by the Powerful, by the Best having the names of Bhūh &c, by the Lord, by the grace of the Lord of the Almighty यज्ञस्य विरिष्टिः संदधाति Yajñasya Viriṣṭim Sandadhāti, (The Brāhmā priest) cures the defect of the sacrifice भेषजकृत Bhesaja Kṛtāḥ, performed by a physician, well done ह वै Ha vai, indeed एष Yajñāḥ yatra evam-vid Brāhmā bhavati this sacrifice, where there is a Brāhmā priest who knows thus

8 Thus does (the Brāhmā priest) cure the defect of the sacrifice by means of these World-lords, by these Devatās, by means of the Lords of the threefold knowledge, and by the grace of the Almighty That sacrifice is well-done where there is a Brāhma priest who knows thus—309

MANTRA 9 AND 10

एष ह वा उदक्प्रवणो यज्ञो यत्नैर्विद्वद्भ्या भवत्येवंविदः ह वा एषा ब्रह्माण्मनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरुन्श्चाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानः सर्वाः ऋत्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥

एष Esah, this दृष्टे Ha vai, indeed उदक् प्रवण् Udal-pravanah, inclined towards the north, going towards the higher world, carrying the sacrifice to the udal or the higher planes यज्ञ Yajñah, the sacrifice. Yatra, where. एवम् vit, thus knowing. Brahmā, the Brahmā priest Bhavati, is. Evam-vidam about, thus knowing Ha vai, indeed एष गार्गा, this gārghya, Brahmānam, the Brahmā priest Anu, regarding यत् यत् Yatah, Yatah, from what what, from whatsoever place, owing to the defect of the sacrifice अवरति Āvartate, falls back. तत् तद् Tat, tat, there there, thither. गच्छति Gachchhati, goes (through the help of Brahmā priest) मानव Mānavah, the man, the devotee, the sacrificer ब्रह्म Brahmā, the Brahmā priest. एव Eva, alone. एक Eka, one. ऋषिः R̥ṣiḥ, the priest कुरुः Kurū, the performers, the sacrificer and the other priests अथा Atha, the quick-witted चातु Quick, plus वा Va, wit. Āśu+va=āśvā, quick-witted अभिरक्षति Abhirakṣati, thoroughly protects एवम् vid, thus knowing दृष्टे Ha vai, verily, indeed ब्रह्म Brahmā, the Brahmā priest यज्ञ Yajñam, the sacrifice यजमानम् Yajamānam, the sacrificer. सर्वम् च ऋषिः Sarvaṁ cha r̥ṣyah, and all the priests अभिरक्षति Abhirakṣati, protects. तस्मात् Tasmāt, therefore Evam-vidam eva thus knowing alone Brahmānam, the Brahmā. कुर्यात् Kurvāt, appoint न Na, not. अनैव विदम् An-evam-vidam, not thus knowing

9 & 10. That sacrifice verily is upward carrying in which there is a Brahmā priest who knows thus And with regard to such a Brahmā priest there is the following Gāthā.—

“From wherever it falls back, thither (through the help of such Brahmā) goes the man The Brahmā alone is the One priest He the quick-witted saves all the other performers (of sacrifice)”

A Brahmā priest who knows this saves the sacrifice, the sacrificer and all the other priests Therefore, let a man make him who knows this his Brahmā priest, not one who does not know it, who does not know it—310, 311.

MADHYA'S COMMENTARY.

If the sacerdotal priests Brahmā &c break the rule in their office, thus if the Brahmā speak, during the performance of the sacrifice or the Hotri &c fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect To complete it, the Vyāhṛiti Homa is enjoined as a pounce This is done by offering oblations in the fire, reciting the Mantras Om Bhōh Svāhā, Om Bhuvah Svāhā, Om Svah Svāhā The present Kṛan-a glorifies these Vyāhṛities, and shows why they are so efficacious.

Thus it is in the same —“The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven), are the Fire (Agni Deva), the Lower Vāyu (the Deva of Passion &c), and the Sun (the Deva of Mind).

"Brahma the presiding deity of the Rig Veda (the physical sciences) is said to be the essence of Agni, while Hari (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vāyu, while the chief Vāyu the presiding deity of the Sama Veda (the science of the mental Plane and Harmony) is said to be the essence of Sūrya. The essence of Brahmā is Bhūh and (the Lord Viṣṇu as) the Vāñhā Incarnation, the essence of Śiva is Bhuvāh (the Lord Viṣṇu as) the Simha Incarnation, the Essence of Vāyu is Svah (the Lord Viṣṇu as) the Kapila Incarnation.

(In fact Bhūh Bhuvah and Svah are the names of the three incarnations of the Lord—namely the Boar, the Man Lion and Kapila.)

"The Brahmi priest, knowing thus that the three Vidyutis Bhūh etc. are the names of the Lord) should protect from injury all the priests by offering oblations in the fire with the Vidyutis because (they are the names of the Lord). Let every Brahmi priest be thus knowing. Thus it is in the same (book already quoted).

The phrase *udak pravānah* in mantra 9 means "inclined upwards, 'going to the higher worlds'."

The commentator next explains the *gīthā* given in that mantra namely *यतो यत् प्रापते तद् तद् गच्छति नान्यो यज्ञोऽस्ति न कुल्य वरसि एति*. He first takes up the phrase *yato yata āvartate tat tad gacchati minarah*.

Owing to faulty performance of sacrifice from whatever particular place one comes back (unsuccessful) to that very place he goes with (the help of a) Brahmi priest who knows this (Vidyuti Homā).

Note. The particular position aimed at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect however is remedied by the learned Brahmi priest.

That Brahmi alone is the one priest who protects the actors (*Kurūn* = performers of a sacrifice, the sacrificer as well as the other officiating priests).

The "advā is the quick intelligenced" the intuitional person' (It does not mean 'a mare' here).

The word *advā* is derived from the root *vā* 'to go', with the prefix *āsu* quick. It therefore means the quick moving. The word going always has the secondary meaning of understanding also (*gati* = *avagati*).
'The quick moving = the quick understanding.

Says an objector *आयु + वा = आयुवा* and not *अयव*. How do you shorten the *वा* into *व* and elide the *उ* of *यु*? To answer this the Commentator quotes the following Sūtra —

'There is optionally the elision of the long vowel of the visarga, and the rest.' It is by applying this sūtra that the long vowel is shortened, and the *व* is elided and thus we get the noun *अयव* meaning "the quick intelligenced, 'the wise'."

FIFTH ADHYÂYA

FIRST KHANDA.

MANTRA 1

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yāh, who, ह Ha वै Vai, expletives, ज्येष्ठम् Jyestham, the oldest च Cha, and श्रेष्ठम् Shrestham, the best च 'Chā, and वेद Veda, knows ज्येष्ठ Jyesthab, the oldest, श्रेष्ठ Shresthabh, best भवति Bhavati, becomes, प्राणः Prāṇah, the Prāṇa, the Principal Prāṇa

Note—In subsequent parts, words like य, ह, वै, will not be translated. Similarly words which occur several times, in the same or connected mantras, will be translated only once.

1 He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers) The Chief Prāṇa is indeed the Oldest and the Best—312

Note—This praises the Prāṇa and Knowledge of Prāṇa (the Christ), thus showing that Prāṇic Knowledge is very essential

MANTRA 2

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव
वसिष्ठः ॥ २ ॥

यः Yāh, who Ha, vai वसिष्ठम् Vasistham, the best of the dwellers or residents वेद Veda, knows स्वानाम् Svānām, among his own people वाक् Vak, the speech, the Agni.

2 He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prāṇa working through) Agni is indeed the Best of the Dwellers—313

Note—By speech is meant the Prāṇa as indwelling in Speech, i. e., in Agni the god of speech

MANTRA 3

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमु-
स्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

प्रतिष्ठम् Pratiṣṭhām the firm support or firm rest प्रति तिष्ठति Prati Tiṣṭhati, becomes firm, remains firm अस्मिन् लोके Asmin Loke, in this world अमुस्मिन् Amusmin, in that (world) the next world चक्षुः Chakṣuḥ, the eye, the Sun, the presiding deity of the eye

Note —By eye is meant the Prāṇa as indwelling in the eye : = in Sūrya the Deva of the eye

3 He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next (The Prāṇa working through) the Sūrya is indeed the Firm Stay—314

MANTRA 4

यो ह वै संपदं वेद सः५हास्मै कामाः पद्यन्ते देवारच मानु-
षारच श्रोत्रं वाच संपत् ॥ ४ ॥

संपदम् Saṃpadam, success अस्मै Asmai, to him कामः Kāmāḥ, desires, objects of desire सपद्यन्ते Sampadyante, succeed देवा Devāḥ the divine, मानुषा MANUsāḥ, the human श्रोत्रम् Śrotram the ear इन्द्रः Indra the god of ear

4 He who knows the Success, succeeds in (getting all) his desires, both divine and human (The Prāṇa working through) India indeed is the success—315

MANTRA 5

यो ह वा आयतनं वेदायतनः५ स्वानां भवति मनो ह वा
आयतनम् ॥ ५ ॥

आयतनम् Āyatanam, the home, the refuge स्वानाम् Svānām, to his people मनस् Manas, the mind, Rudra

5 He who verily knows the Refuge, becomes a refuge of his people (The Prāṇa working through) Rudra is indeed the Refuge—316

MANTRA 6

अथ ह प्राणा अहः५श्रेयसि व्युदिरेऽहः५ श्रेयानस्म्यहः५ श्रेया-
नस्मीति ॥ ६ ॥

अथ Atha, now प्राणा Prāṇāḥ the senses the devas of the senses अहः अहसि Aham Śreyasi, in (the matter of) I the better (namely, as regards who was the best व्युदिरे Vyūdire, quarrelled अहम् Aham, I श्रेयान् Śreyān, better, अस्मि Asmi, am

6 The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, I am the best'—

MANTRA 7

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ
इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत
स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they. प्राणाः Prāṇāḥ, the sense devas प्रजापतिम् Prajāpatiṁ, to the Lord of creatures. Nārāyaṇa. पितरम् Pitarāṁ, the Father. एत एत्या, going. ऊचुः Ūchuh, said भगवन् Bhagavān, Sir, Lord. कः Kaḥ, who. नः Nah, amongst us. श्रेष्ठः Śreṣṭhah, the best इति Iti, thus. तां तान् tān, them. उवाच Ūvācha, he said. यस्मिन् Yasmīn, in whom, on whose. वै Vai, verily. उत्क्रान्ते Utkrānte, on departure. इदम् Idam, this. शरीरं Śarīraṁ, body, the Brāhma's body. पापिष्ठतरम् Pāpisthatarāṁ, worse than the worst, like a corpse. इव Iva, like. दृश्येत Dṛśyeta, is seen, may seem. स Sa, he. व Vah, among you श्रेष्ठः Śreṣṭhah, the best.

7. The (devas of the) senses went to God the Father, and said, "Lord' who is the best of us?" He said to them, "He, by whose departure this body (of Brāhmā) would seem like a corpse, he is the best of you"—318

Note—The experiment is performed on the First Vālo—Brāhma the Adam Kadmon—the Paradigmatic Man

MANTRA 8

सा ह वायुचक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथम-
शक्तते मज्जीवितुमिति यथा कला श्रवदन्तः प्राणन्तः प्राणेन
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रवि-
वेश ह वाक् ॥ ८ ॥

सा Sā, she Ha. वाक् Vāk, the Speech. अग्न उचक्राम Ūchakrāma, went away, departed. सा Sā, she. संवत्सरम् Samvatsaram, for a year. प्रोष्य Prośya, being absent, having sojourned पर्येत्य Paryetya returning, coming round; going round (to other prāṇas who were in the body). उवाच Ūvācha, said कथम् Katham, how शक्ता आकृता, have you been able. श्रुते Rite, without मत Mat, me जीवितुम् Jīvitaṁ, to live इति Iti, thus यथा Yathā, as. अकला Akalāḥ, the mute श्रवदन्तः Śravantaḥ, not speaking प्राणन्तः Prānantaḥ, breathing प्राणेन Prāṇena, with the breath पश्यन्तः Paśyantaḥ, seeing चक्षुषा Chakṣu-
sāḥ, with the eye शृण्वन्तः Śṛṇvantaḥ, hearing श्रोत्रेण Śrotrēṇa, with the ear. ध्यायन्तः Dhyāyantaḥ, thinking मनसा Manasā, with the brain. एव Evam, thus. इति Iti, thus प्रविवेश Pravivēśa, entered (into that body) ह Ha, then वाक् Vāk, the speech

8 Then the (deva of) Speech went out, and remaining absent for a year (came back and) going round (to the other

prāṇas) said "How did you manage to live without me?" (They said): "As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived." Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोप्य पर्येत्योवाच कथमशक्तते
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणने वदन्तो वाचा
शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ९

चक्षुः Chakṣuh, the eye, the deva of the eye : ॥ ९ &c the same as in the last सूत्रम् Andhāḥ, the blind अपश्यन्तः Apaśyantaḥ, not seeing वदन्तः Vadantaḥ, speaking वाचा Vācā, with the speech.

9 Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said "How did you manage to live without me?" They replied "As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind. Thus we lived." Then the Sight re-entered the body —320

MANTRA 10

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोप्य पर्येत्योवाच कथमशक्तते
मज्जीवितुमिति यथा वधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम्
॥ १० ॥

श्रोत्रम् Śrotrām, the ear hearing the god of hearing. वधिरा, Bādhirāḥ, the deaf. अशृण्वन्तः Aśṛiṇvantaḥ, not hearing

10 Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said "How did you manage to live without me?" They replied "As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind. Thus we lived." Then the Hearing re-entered the body —321.

MANTRA 11

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तते
मजीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः
॥ ११ ॥

मनस् Manas, the mind. The Deva of mind बालाः Balaḥ, children under six months अमनसः Amanasah, mindless: without the functioning of the Rudra-presided mind, though the Prānic mind, is active

11 Then the (deva of) Mind went out and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children, do not think, but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body—322.

MANTRA 12

अथ ह प्राण उच्चिक्रमिषन्तस् यथासुहयः पट्वीशशंकून्सखिदेव
मितरान्प्राणान्समखिदत्तः हाभि समेत्योचुर्भगवन्नेधि त्वं नः
श्रेष्ठोऽसि मोत्क्रमीरिति ॥ १२ ॥

अथ Atha, now इ हा, then, when the inferiority of all was thus proved प्राणः Prāṇah, the Chief Breath. उच्चिक्रमिषन् Uchchikramiṣan, wishing to go out स सा, he. यथा Yathā, as सुहयः Suhayah, a spirited horse पट्वीश Patvīśa, the controller (isa) of the clever (paṭu) i.e., the restrainer of the spirited animal, i.e., the tether-pegs Max Müller translates padvīśa by fetter गृहकृन् Sankṛan, the pegs (to which his feet are tethered) सखिदेव Sakhidēv, might tear up (when some one trying to test him, rides on him and whips him). एव Evam, thus इतरान् Itaran, the others प्राणान् Prāṇān, the senses समखिदत् Samakhidat, tore up स ताम, him (the Chief Prāṇa) इ हा then समित्येव Abhisametya, coming round (to him) ऊचुः Ūchuh, said भगवन् Bhagavan, Sir, Lord एधि Edhi, be ye (great) स्व Ivam, thou. न Nah, amongst us श्रेष्ठ Śreṣṭhaḥ, the Best अस्मि Asi, we न मा do not उत्क्रमी Utkrami, go out (of this body)

12 Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their

seats). Then they came round to him and said :—"Lord, be thou (ever great). Thou art the best amongst us Do not depart from this body."—323.

MANTRA 13

अथ हैनं वायुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ
हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then इ Ha Enam, to him (the Chief Frāṇa). वाक् Vāk, speech. उवाच Uvācha, said यत् Yat, what, if. अहम् Aham, I वसिष्ठ Vasiṣṭhaḥ; the best of the dwellers. त्वं Tvam, thou तत् Tat, that, Vasiṣṭhaḥ, अस्ति Asi, art thou इति, thus. चक्षुः Chakṣuḥ, the sight प्रतिष्ठा Pratiṣṭhā, the firm stay

13 Then the Speech (Agni) said to him : "What makes me the best of the Dwellers is Thy power because Thou art the Best of the Dwellers " Then the Sight (Sūrya) said to him —"What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ
हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

श्रोत्रम् Śrotram, Hearing, Indra. सम्पद् Sampad, Success मनस् Manas, Mind, आयतनम् Ayatanam, the refuge.

14 Then the Hearing (Indra) said to him : "What makes me the Successful, is Thy power; for Thou art the Successful " Then the Mind (Rudra) said to him :—"What makes me the Refuge, is thy power, for thou art the Refuge"—325.

MANTRA 15.

न वै वाचो न चक्षुषि न श्रोत्राणि न मनाःसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily वाच Vachah, the speeches Na, not. चक्षुषि Chakṣuṣi, the sights Na, not श्रोत्राणि Śrotrāṇi, the Hearings Na, not मनांसि Manāṃsi, the minds इति Iti, thus. आचक्षते Āchakṣate, say the wise. The wise do not say ' the Speeches or Sights or Hearings or Mind; they say

Prānas." They use the general word Prāṇa to represent the activity of all the senses: for they know that it is Prāṇa that controls and works through all the senses प्राणः. Prāṇah, the Prāṇas इति Iti, thus एव Eva, even, आचक्षते Āchakṣate, they say. प्राणः. Prāṇah, the Prāṇa हि Hi, because, therefore एव Eva, even. एतानि Etāni, these; सर्वानि Sarvāni, all. भवन्ति Bhavanti, are.

15. 'The wise do not call them the Speeches, the Sights the Hearings, the Minds; but they call them Prāṇas. The Prāṇa verily is all these.—326.

SECOND KHAṆḌA.

MANTRA I.

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमाश्रम्य आशकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prāṇa). उ उवाच Uvācha, said कि Kim, what. मे Me, for me अन्नम् Annam, food भविष्यति Bhaviṣyati, will be इति Iti, thus. यद् Yat, what किञ्चित् Kicchit, soever इदम् Idam, this. आ A from, up to. श्रम्य Svabhyah, to the dogs. आ A, up to शकुनिभ्यः Śakunibhyah, the birds. इति Iti thus हा ऊचुः Ūchuh, they said. तत् tat, that वै Vai, verily. एतत् Etat, this अन्नम् Anasya, of the Ana: the Chief Prāṇa. अन्नम् Annam, the food अन्ः Anah, the Ann, the Chief Prāṇa. ह वै Ha vai, वाच Nāma, indeed प्रत्यक्षम् Pratyakṣam, in every (prati) sense (akṣa) He dwells in all the senses, therefore Prāṇa is called Pratyakṣa "in every sense" ना, not. ह Ha, verily. वै Vai, indeed. एवंविदि Evamvidi, to one who knows thus किञ्चन Kicchanna, anything, (that the Prāṇa is All-Eater) अन्नम् An-annam, non-food. भवति Bhavati, become. This primarily applies to Rudra, who is the best knower of Prāṇa, and hence the All-Eater, namely the great Destroyer.

1. Prāṇa said: "What shall be my food?" They answered: "All that there exists even unto dogs and birds." Therefore this is food for Ana Ana is verily called the Pratyakṣa (the dweller in all the senses) To him who knows Ana thus, there is nothing that is not food.—327.

Note.—Prāṇa said "Your praises, O Devas! are not sufficient. You must make Pôjā to me with food and drink also. Now what is the food that you are going to offer to me?" Devas said: "What food can we offer thee to whom every breathing thing is food? Every being down to dogs and birds are thy food. All animals are food of the Ana—the brother."

MANTRA 2

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा
एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चान्निः परिदधति लम्बुको ह
वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he उवाच Uvācha, said किं Kim, what मे Me, for me वास Vāsaḥ, dress भविष्यति Bhaviṣyati shall be इति It, thus आप - Āpah water (drink by all living beings) इति It, thus ह H ṛ ३ ३ ३ Uchati, they said तस्मान् Tasmat, therefore because the waters are the dress of Prāna वै Vai verily एतन् Etat, this food अशिष्यन्त Aśiṣyantaḥ, when eating, when they go to eat and when they finish eating पुरस्तात् Purastāt before Cha, and उपरिष्ठान् Upaṛiṣṭāt, after अन्नि Adbhū with waters परिदधति Paridadhati they surround they dress, they clothe लम्बुको Lambhukō obtainer, gainer हा, indeed वास Vasaḥ, of (heavenly) garment भवति Bhavati becomes अनग्न Anagnah, not naked हा Bhavati becomes

2 He said "What shall be my dress?" They answered "All the waters that animals drink" Therefore when the wise people are going to eat food, they surround it before and after with water (A person who thus sips water thinking that it is the dress of Prāna) gains divine dress and is never naked (here or hereafter) —328

Note —Because all the waters drunk by living beings go to clothe the Prāna therefore, those learned in Sacred Scriptures consciously clothe the Prāna by the process of Āposana. It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating. The process is called Āposana or gandāsa.

MANTRA 3

तद्वैतत्सत्यकामो जावालो गोश्रुतये वैयाघ्रपद्यायोक्तवोवाच
यद्यप्येनच्छुष्काय स्थाणवे ध्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
पलाशानीति ॥ ३ ॥

एतन् Etat, this ह H ṛ ३ ३ ३ Uchati, this science of Prāna तत्सत्यकाम जावाल Satya-kāmah Jābālah गोश्रुतये Gośrutaye to G śrutu वैयाघ्रपद्याय Vyāghrapadyāya, son of Vyāghrapāda उक्त्वा Uktvā having said उवाच Uvācha said he told its fruit thus यदि Yadi if अपि Api, even एतन् Etat, this (science of Prāna) शुष्काय Sushkāya, to the dry स्थाणवे Sthāṇave, to the post, stick ध्रूयन् Dhṛyāt, (one) may tell जायेत् Jayeत् would sprout up, grow एव Eva, even अस्मिन् Asmin, in it शाखा Śakhāh branches प्ररोहेयुः Praroheyuḥ, would spring up पलाशानि Palāśāni, leaves, It thus,

3 Satyakāma Jābāla having taught this (occult science) to Gosruti son of Vyāghrapada, said —“ If one were to tell this science to a dry stick even, verily there would grow in it branches, and spring out leaves ”—329

Note Even a dry-as-dust philosopher on learning this science of Christ love becomes rejuvenated—such is the life-giving power of the Prāṇa—the Lord of Life

MANTRA 4

अथ यदि महजिगमिपेदमावास्याया दीक्षित्वा पौर्णमास्यां रात्रौ सर्वोपधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यन्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha now यदि Yadi if महत् Mahat, greatness (as regards this visible or invisible world) जिगमिषेत् Jigam set wishes to obtain अमावास्यायाः Amāvāsyāyām, on the day of the new moon दीक्षित्वा Dikṣitva, performing preparatory rite (for a fortnight, such as living on spare diet of milk &c keeping vows etc) पौर्णमास्या रात्रौ Purnamāsyām rātrau on the night of the full moon सर्वोपधस्य Sarva-upadhasya, of all herbs &c of the ten kinds of grain, rice barley &c मन्थम् Mantham, paste powder mash दधिमधुनी Dadhi madhunoh, in curd and honey उपमथ्य Upamathya stirring, mixing ज्येष्ठाय ज्येष्ठाय स्वाहा Jyesthāya jresthāya svāhā, with the mantra ‘Svāhā to the oldest and the best’ It, thus अग्नी Agnau, in the fire अज्यस्य Ajyasya of the ghee the paste refined with ghee हुत्वा Hutva having offered as oblation मन्थे Manthe, in the paste संपात Sampātam throwing अवनयेत् Avanayet, let him do

4 Now if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grams, and mixing it with curd, honey and ghee, offer it into the fire reciting “ Svāhā to the Oldest and the Best ” After that let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste —330

Note—The offering is called mantha (to stir to churn) because first a flour is made of ten kinds of corn rice barley &c (technically called sarvasadha) and then it is mixed with curd and honey and well stirred. The churning ceases when the paste rises becomes spongy. Then ghee is poured into it. Taking a ladle (acruva) full of this mixture it is offered into the fire with the mantra Om Jyesthāya jresthāya Svāhā. Then the ladle is cleansed and the mixture in it put into the vessel containing the paste. Similarly four other oblations are thrown into the fire with four mantras as given below

MANTRA 5

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रति-
 ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्य-
 अग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य
 हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasisthaya Svaha "Svabhā, to the best of the settlers," Iti
 agnau, thus in fire Ājyasya, hutvā, having offered the paste mixed with ghee
 Manthe sampātam avanajet, let him throw the remains sticking to the ladle
 into the vessel containing the paste. Similarly offerings are to be made to
 Pratiṣṭha, to Sampad, and to Āyatana.

5 In the same manner let him offer the mixture to
 the fire, saying "Svābhā to the Best of the Dwellers." After
 that let him throw the ladle-scraping into the mantha-
 vessel. In the same manner let him offer the mixture to
 the fire, saying "Svābhā to the Firm Stay." After that let
 him throw the ladle-scraping into the mantha-vessel. In
 the same manner let him offer the mixture to the fire saying
 "Svābhā to Success." After that let him throw the ladle-
 scraping into the paste-vessel. In the same manner let
 him offer the mixture to the fire saying "Svābhā to the
 Refuge." After that let him throw the ladle-scraping in to
 the mantha-vessel—331.

Note—There are *five* oblations to be given into the fire. This would show the
 quantity of paste to be prepared. The paste which remains after this homa, is to be
 eaten by the sacrificer with the mantras next given.

MANTRA 6

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्य माहि
 ते सर्वमिदं ह्यहो ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यश्राज्य
 माधिपत्यं गमयत्वहमेवेदं सर्वमसानीति ॥ ६ ॥

अथ Atha, then after the homa प्रतिसृप्या Pratisripya, throwing a little (of the
 remaining paste into the fire) अञ्जलौ Añjalau, in the hands in the hollow of the
 hands. मन्थम् Mantham, the paste आधाय Ādhaya, placing. अरति Japati, he
 recites, let him recite (and bow to the Deity of Sacrifice) saying अम् Amah,
 Ama, नामासि Nama asi, thou art by name अम् Amah, immeasurable, infinite.

हि Hi, because ते Te thy सर्वं Sarvam, all इदम् Idam this The whole of this universe is no measure of thee Or अथ हि ते सय इदम् may mean 'all this verily dwells with thee In this sense अथ does not mean 'measureless' but 'those who dwell together' those who are close together स Sub, II the (Chief Priests) हि Hi, because अथ Iyesthah, the oldest राज्ञे Sresthah the best (in qualities) राज्ञा Rājā the king the delight giver अधिपति Adhipati, the over-lord, sovereign, the great protector सः Sa, he मः Ma, me उद्येयम् Jyaishtyam, the condition of being the oldest श्रेष्ठ्यम् Śraisthyam, the state of being the best राज्यम् Rājyam, royalty आधिपत्यम् Ādhipatyam, sovereignty गमयति Gamayati, make, carry, may he lead to give अहम् Aham I एव Eva, indeed इदम् Idam, this सर्वम् Sarvam, all अस्मानि Asāni, may I bring under control, may I become

6 Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites "Thou (Pīṇa) art named Aina (Measureless) because all this is no measure of thee Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers) May I become (or control) all this"—332

MANTRA 7

अथ खल्वेतयर्चा पञ्च आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठः सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

अथ Then after finishing the above japa खलु Khalu, indeed एतदा Etaya, with the follow ग रुचा Richa, with the rik पच्य Pichchah at every line of the stanza at the end of each Pada of the stanza आचामति Āchāmati he swallows let him swallow the paste तत्सवितुर्वृणीमहे tat Savituh Vṛṇimāhe, we obtain from the Creator Iti thus Āchāmati may he swallow वयम् Vayam, we देवस्य Devasya from the God भोजनम् Bhojanam protection and pleasure Iti Achāmati श्रेष्ठः Śresthah the best सर्वधातमम् Sarvadhātām are the greatest of the supporters of all Iti Aci amat तुर Turam the swift the servant भगस्य Bhagasya of the Lord धीमहि Dhimahi we meditate Iti thus सर्वम् Sarvam, the whole पिबति Pibati he drinks let him drink

7 Then let him swallow the mantha paste reciting this Rik stanza—"We obtain from the Creator"—here he swallows one mouthful, "We from God, protection and pleasure,"—here he swallows, "On the best and all-supporting,—

here he swallows, "The servant of the Lord, we meditate"—here he drinks all—333

Note—The whole stanza runs thus —"We obtain from God the Greater, all protection and pleasure. We meditate on the best and all supporting servant of the Lord." The servant of the Lord of course, is Praṇa (the Christ)

MANTRA 8.

निर्गिज्य कश्चं चमसं वा पश्चादग्नेः संविशति चर्मणि वा
स्यगिडले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मे-
ति विद्यात् ॥ ८ ॥

निर्गिज्य Nirmija, having cleansed, having washed, कश्चं Kamsam, made of bell-metal, चमसम् Chmasam, made of udumbara wood. The vessel in which mantha is kept should be either of bell-metal or of wood (udumbara). This vessel should be now cleansed वा Va, or पश्चाद् Paśchat, behind अग्ने Agneḥ, of the सयति Siyati he sits down let him sit down चर्मणि Chrmāni, on a skin वा or स्यगिडले वा Siyagidale vā, or on the bare ground वाचयन् Vacham-yamh, with speech-controlled without speaking, अप्रसाहः Aprasāhah, without making any effort Without being accompanied by his wife स So, he (sacrificer), यदि Yadi, if स्त्रियं Striyam, a woman पश्येत् Paśyet, he may see (in dreams) समृद्ध Samriddham, he succeeds, कर्मे Karma, the rite the sacrifice. इति, thus विद्यात् Vidyāt let him know (as a sign)

8 Then having washed the mantha vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on the bare ground, silently and singly. If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful—334

MANTRA 9

तदेव श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति ॥
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥ ९ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तद् It on this एव Esah this श्लोक Shloka thus वे यदा Yada when, कर्मसु Kar masu, in the sacrifices काम्येषु kām-yeṣu (which are kām-ya, optional) performed with the object of attaining any desire पश्यति Paśyat, he sees स्वप्नेषु Svapneṣu in dreams समृद्धिं Samriddhim, success तत्र Tatra then जानीयात् Janīyāt let him know तस्मिन् Tasmīn, in that स्वप्ननिदर्शने Svapnani-darśane in dream vision

9) On this there is the following verse —"If in Kāmya sacrifices, he sees a woman in his dreams, then let

him know this bodes success—this vision shown him in a dream, this vision shown him in a dream.”—335

MADHVA COMMENTARY

Note.—In the Fourth Adhyāya was described the teaching about Brahman under the heading of Para Brahma Vidyā, and also the teaching about Vāyu under the title of Aparā Brahma Vidyā. This Adhyāya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vāyu, for without His grace release is not possible. Hence the glorification of Vāyu (Christ) in the first two Khandas. It may be called the Vāyu Vidyā. Hence the Commentator quotes an authority to prove the greatness of Vāyu, and to explain this Khanda.

It is thus in the Prabhāva. —“He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes on attaining mukti: the best and the oldest among his equals.

“He who knows the Vāyu as the Best of the Dwellers (Vasītha) becomes best among those who dwell near him. He who knows Him as the firm roost (Pṛaṇiśha=stable), stays firmly in any one place that he may choose to stay in. (That is he can dwell in any place that he likes, and dwell there permanently if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home.”

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

“The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode.” Thus it is in the Prabhāva.

The Commentator next explains the word *pratyakṣa* in the phrase *Ata ha nāma pratyakṣam*. The word here does not mean “that which is the object of perception” but that which is in every sense (*prati+akṣa*) that which is the real agent in all the sense activities.

Thus *Prāṇa* alone performs all the functions of every sense, by taking up its residence in them (i.e., it works them from within) and it is separate also from every sense. (Even without the help of the separate sense, *Prāṇa* alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings). In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) *Prāṇa* alone through the *manas*. Hence there is no memory of that period.

Mind is under *Rudra*. But in an infant under six months *Rudra* does not take possession of the mind. Hence all psychic activities are performed during that period by *Prāṇa* alone. Consequently there is no memory, for the ordinary *Rudra* dominated mind does not enter in those activities.

"Similarly in the state of *Turiya* (the Trance and Release) all perceptions take place through *Prāṇa* alone (and not through different senses)

[In the state of *Mukti* the sense *Devas* vanish. It is through this Universal Sensory *Prāṇa* that all sense functions are then performed. Thus the examples of the infant and the Released show how *Prāṇa* performs all sense functions without the senses. Next arises the question since the *Rudra* controlled mind is not in *Mukti* how does the man remember the world experiences in that state. The organ of memory is not there but memory still is active.]

"The memory however (is retained) there (in Release) by controlling the *Prāṇa*.

(*Prāṇa* being the store house of all memories all memories are recovered in *Mukti* by controlling this *Prāṇa*. But how can any man control *Prāṇa* who is the highest Being in the universe next to God? To this the Commentator answers.)

"The phrase 'controlling the *Prāṇa*' means getting His grace by entire devotion to Him. When *Prāṇa* is thus controlled, (it becomes gracious) the manas is controlled, and consequently all the senses." Thus it is in the same.

[This explains the memory of the *Muktas* and teleigy and other sense activities of persons in a state of trance or catalepsy.]

The *Prāṇa* or *Ānā* (as it is styled in this *Upaniṣad* passage) is called *Pratyakṣa* because He is in all the sense organs. The word *Pratyakṣa* would thus mean the Universal Sensory.

Note—In the state of *Mukti* the *Jiva* is in his highest vehicle called the *Svarūpa* *indriya* all other vehicles drop down before *Mukti* is reached. This *Svarūpa* *indriya* is the body of the Christ or *Prāṇa*. It is through it that the *Prāṇa* works. No lower *devas* can work through the *Svarūpa* *deha*. But the *Mukta* is one who has obtained the grace of *Prāṇa* and hence through *Prāṇa* recovers all his memories of past lives.

The *Bruti* next says that he who knows *Prāṇa* thus to him everything is an object of food—he can eat everything. This is *prima facie* a paradox for man can never eat everything. The man therefore could not have been referred to in this *Bruti* passage.

Rudra is said to be the only person capable of having the full knowledge of *Prāṇa* principally therefore he is the real All eater. Other persons can know *Prāṇa* partially only according to their capacities, more or less and so secondarily they are said to be 'also all eaters' (Ibid.)

The *Bruti* next mentions that food and garment are given to the *Prāṇa* by the *Devas*. Was *Prāṇa* without food or dress before and does he depend upon the *Devas* for his food and clothing? To this it is answered that he had all these but it is offered to him in the same sense as offerings given to the Lord to whom belongs everything. The offering given to the Lord marks the love of the giver not that the thing given did not belong to the Lord from before.

'As to *Viṣṇu* belongs all food and raiment and He is Independent of all but men offer to Him *pūja* with these because they stand in need of His help, and not that He has any need of these offerings, so the *Devas*

in ancient time offered food and raiment to the Prāna" Thus it is in Karmānupūriḥ

The Śruti (mantra 2 khanda 2) says "Therefore wise people when they are going to eat food surround their food before and after with water. He then gains a dress and is no longer naked. This *prāna facie* would mean that a man who performs the Āpovana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prāna, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhāṅjana

The Śruti then says "If you were to tell a dry stick branches would grow, and leaves spring from it. This miraculous power of the Prāna Vidyā is true only if the dry stick had the capacity to understand the Prāna Vidyā. Since the Jīvas are in every object a dry stick may have also a Jīva. If that Jīva is capable of understanding the Prāna Vidyā then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prāna Vidyā, then his branches would grow and leaves spring and after that he (the Jīva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt in it. Thus it is in the Prāna Samhitā.

[In khanda 2 mantra 3 is taught the mantras for offering homage to the Prāna under the name of Jyēṣṭha and Śreṣṭha. Then it is further said that he who offers oblations to Prāna in this manner becomes the oldest and the best. Lest one should think that he becomes so in this world only, the Commentary explains it by showing that it is in the next world also that he becomes Jyēṣṭha Śreṣṭha.]

"Having offered oblation to the Prāna with the mantras 'Jyēṣṭhaya Svahī', 'Śreṣṭhaya Svahī', the worshipper undoubtedly, becomes the oldest and the best among his peers both in this world and the next. there is no question about it." (Ibid.)

[Next comes a mantra addressed to Savitṛi see khanda 2 mantra 7. The subject matter of these two Khandas is however the Prāna and his glorification. How is it that the sun god Savitṛi is brought in here? It looks irrelevant. The Prāna here is identified with Savitṛi say some Commentators. The author shows that Savitṛi here means the Creator the Lord God Viṣṇu Himself.]

The Rik "Tat Davitṛu Vṛinimāhe Vayam Devasya Bhojanam," means

We obtain (Vṛinimāhe Vayam) from the God Savitṛi, i.e., from the Creator of all namely from Viṣṇu the bhojanam which means protection and enjoyments (of all sorts)

In fact the word bhojana is here from the root \sqrt{bhuj} to protect, to enjoy. It does not mean mere food but protection as well and food also is to be taken in its wider sense of all enjoyments."

The latter part of the Rik is Śreṣṭham Sarvadhātāmam, Turam bhageṣya Dhīmahi. The word bhageṣya means 'of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities.'

The word bhaga literally means primarily lordliness and cognate attributes. Here it means and includes all the six attributes which go to make one a Bhagavat.

Turam means servant and refers to Vāyu Śreṣṭham, the best; Sarvadhītamam, of all supporters the highest.

The whole Rik thus means.—“We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely on Vāyu), for he is the best and highest among the supporters.”

The Commentator now quotes an authority, for his above explanation.

“Having meditated on the Vāyu the servant of Nīrayana, as the best of all, may we get all enjoyments from Viṣṇu the Creator of the universe” (Ibid)

THIRD KHANDA.

MANTRA 1.

श्वेतकेतुर्ह्यारुणेयः पञ्चालानां समितिमेयाय तं ह प्रवा-
ह्यो जैबलिस्त्वाच कुमारानु त्वाशिषाप्सितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuh, Śvetaketu by name ह Ha आरुणेयः Āruṇeyaḥ, the son of Āruṇi, who was the son of Aruṇi पञ्चालानां Pañchālānāṃ, of the (rulers of the land of) Pañchālas समितिम् Samitiṃ, assembly, committee एयाय Eyaya, went (in order to display his learning) तं Tam, him, to Śvetaketu Ha प्रवाह्यः Pravāhaṇa Jaibili त्वाच Uvācha, said कुमारः Kumāra, boy अनु Anu, a preposition to be joined with the verb āśat स्वा Iṣā, thee अप्सितः Āpsit, the full word is anvaśat, instructed. पिता Pita, father इति Iti, thus अनु हि Anu Hi, did instruct, yes भगवः Bhagavah, Sir. इति Iti, thus

1. Śvetaketu Āruṇeya went to the court of the king of the Pañchālas. Pravāhaṇa Jaibili said to him “Boy, has thy father instructed thee?” “Yes, Sir,” he replied.—336.

MANTRA 2

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा
पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृ-
याणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vettha, knowest thou यत् Yat, what (path) इत्त Itah, from this (world) अधि Adhi, taking hold यज्यः Prajāḥ, creatures प्रयन्ति Prayanti, go (from this world to the other) इति Iti, thus. न भगव इति Na bhagavaḥ iti, no sir : Do you know the path on which all creatures go from this world to the next? No sir वेत्थ Vettha, knowest thou यथा Yathā, how, by what path पुनरावर्तन्ते Punsarāvartante iti, they return न भगव इति Na bhagavaḥ iti, no Sir. वेत्थ Vettha, knowest

thou पयोः Pathoh, of the two paths. देवयानस्य Devayānasya, of the Deva-Path पितृयानस्य Pitṛyānasya, of the Path of the Pitṛs. व्यावर्तने Vyāvartane, two divergences. न भगवः इति Na bhagavah iti, no sir.

2. "Knowest thou that Path on which the creatures go from this world (to the Brahma's world or the Chandra's world)?" "No Sir," he replied. "Knowest thou by what Path they return?" "No Sir," he replied. "Knowest thou the cause of the divergence of the two paths the Devayāna and the Pitriyāna?" "No Sir," he replied.—337.

Note—The third question relates to the causes of the divergence of these two paths. What are the means and acts which make the Jīva take one of these two paths? Why some go on the Devayāna and the others the Pitriyāna?

MANTRA 3.

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा
पञ्चम्यामाहुताषाः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettiha, knowest thou यथा Yatha, how यथौ Asau, that लोकः Lokah, world न Na, not संपूर्यते Sampūryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Vettiha, knowest thou. Yathi, how, in what manner. पञ्चम्याम् Pañchamyām, in the fifth. आहुतौ Āhutau, in the libation ऋषः Ṛṣah, the waters पुरुषवचसः Puruṣa-vachasah, called man. The Jīva wrapped in waters obtains a body and gets the name of man.

3. "Knowest thou how that world never becomes full?" "No Sir," he replied. "Knowest thou how in the fifth libation, the water gets the name of Man?" "No Sir," he replied.—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथ
श्चोऽनुशिष्टो ब्रवीतेति स हायस्तः पितुरर्धमेयाय तश्चोवाचा
ऽनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant. नु किम् Nu Kim, why now अनुशिष्टः Anuśiṣṭah, instructed. "I am instructed." अवोचथा Avocathāh, didst thou say न Yah, who. हि Hi, because इमानि Imāni, these. न Na, not विद्यात् Vid-
yāt, does know. कथम् Katham, how. स Sah, he अनुशिष्टः Anuśiṣṭah, in-
structed. ब्रवीतः Bruvita, can say इति Iti, thus स Sa, he, श्वेताकेतुः, र Ha.

आयस्त Āyastah, being silenced, being put to discomfiture (by Pravāhana) पितु Pituh, of the father. अर्धम् Ardham, place, house एषाम् Eṣāya, went back ॥ Tam, to him, to the father हा उवाच Uvācha, said अननुसिष्य Ananūsīṣya, with out fully instructing वाव Vāva किल Kila, how मा Ma, me भगवान् Bhagavān, Sir. अब्रवीत् Abrauit, said त्व Tvā, thee अनुसिष्य Anūsīṣam, "I have instructed

4 Pravāhana said "Then why didst thou say— 'I am instructed' He who does not know these things, how can he say 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him "Without fully instructing me, your honor said 'I have fully instructed thee' "—339

MANTRA 5.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राचीत्तेषां नैकंचनाशकं विव-
कुमिति स होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन
वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

एष Pañcha five मा Ma, me राजन्यबन्धु Rājanyabandhuḥ the fellow of a Rājanya, the pseudo-ksatriya प्रश्नान् Praśnān, questions अप्राचीत् Aprīkṣit, asked हेताḥ Teṣān, of them न Na, not एक Ekam one पञ्च Chaṁ अवक्ष्यम् Avākṣam, I could विवकुम् Vivakum, to answer श्वेतकेतु then told his father the five questions, hearing which his father said स Sa, he (the father) हा उवाच Uvācha, said यथा Yathā, as मा Ma, to me एव Evam, thou तात Tāt dear boy एतान् Etān these अवद Avadaḥ hast told यथा Yathā fully, properly अहम् Aham, I एषाḥ Eṣām of these न Na, not एकैचन Ekaiṣṭhana, any one वेद Veda, know यदि Yadi if अहम् Aham, I इमान् Imān, these अवेदिष्यम् Avedīṣyam, knew. कथम् Katham, how. ते Te, to thee न Na, not. नावक्ष्यम् Avākṣyam, I should have told

5 "That fellow of a Ksatriya asked me five questions, and I could not answer one of them" The father said "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me. If I knew these questions, why should I not have told thee?"

—340

Note.—Then Gautama said to Śvetaketu. "If thou hast a mind to learn this vidyā, come with me and let us go to the king and remain there as religious students and learn it from him" But Śvetaketu after the rebuff that he had got did not like to court another discomfiture, and said 'You may go I won't.' Then Gautama alone went to the king

MANTRA 6.

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाचकार स
ह प्रातः सभाग उदेयाय तश्च होवाच मानुपस्य भगवन्गौतम
वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुपं वित्तं
यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥ ६ ॥

स Sa, he. Ha गौतम Gautama राज्ञ Rājāh, of the king अर्धम् Ardhm,
place एयाय Eyāya, went. तस्मै Tasmai, to him (Gautama) Ha प्राप्ताय Prāp-
tāya, to the visitor who had come. अर्हम् Arham, honor चकार Chakāra,
showed, did स Sa, he (Gautama) Ha प्रातर Prātar, in the morning सभाया
Sabhāya, when the king had entered the court room उदेयाय Udeyaya, went
out. स Tam, him (to Gautama) उवाच Uvācha, said मानुपस्य Manusasya, of
man भगवन् Bhagavan, O venerable गौतम O Gautama वित्तस्य Vittasya, of
wealth, like gold &c. वर Varam, boon. वृणीथा Vṛṇīthā, choose thou इति Iti,
thus स Sa, he Ha उवाच Uvācha, said. तव Tava, thine एव Eva, indeed राज्ञ
Rājan, O king मानुपस्य Manusam vitram, human possessions याम् Yām, what
एव Eva, even कुमारस्य Kumārasya, of the boy. अन्ते Ante, near. वाचम् Vācham,
speech, questions अभाषथा Abhasathah, thou didst say ताम् Tam, that. एव
Eva, even. ब्रूहि Brūhi, tell thou. इति Iti, thus

6. Then Gautama went to the king's place. He (the king) honored his visitor. Next morning when the king had entered the court house, Gautama again went to him. The king said to him "O venerable Gautama! ask a boon of such things as men possess." He replied "O king! Let such human possessions remain with you. Tell me the (answer to the) questions which you addressed to my boy"—
341.

MANTRA 7

त ह कृच्छ्रीवभूव तश्च चिरं वसेत्याज्ञापयांचकार तश्च
होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या
ब्राह्मणान्वाच्छति तस्माद्दु सर्वेषु लोकेषु क्षतस्यैव प्रशासनमभूदिति
तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the King). ह Ha. कृच्छ्री Kṛichchhri, perplexed बभूव Babhava,
became because the questions related to mysteries not yet revealed to the
public. त Tam, him (Gautama) Ha चिरम् Chiram vast, stay sometime.

इति आज्ञापय्यंकार Ajñāpayam Chakara, commanded. त्वं Tam, to him. ह हा, then उवाच Uvācha, said. यथा Yatha, as. मा Ma, to me. त्वं Tvam, thou गौतम O Gautama. अवदः Avadah, thou hadst said The King said "Dwell for sometime here, after that, as thou shalt tell me I will do" According to scriptures, the student must live at least for a year with his teacher, before any instruction could be given to him The rule could not be relaxed even in favor of Gautama. यथा Yatha, as इयं Iyam, this knowledge. न Na, not. प्राक् Prak, before. त्वत् Tvat, thee. तु Tu, but. पुरा Purā, before. विद्या Vidya, knowledge. ब्राह्मणान् Brahmanān, to Brahmanas. गच्छति Gachchhati goes तस्मात् Tasmāt, therefore, because it was confined to the Ksatriyas. उ U. सर्वेषु लोकेषु Sarvesu Lokesu, in all the worlds. क्षत्रस्य Ksatriasya, of the Ksatriya. एव Eva, even प्रशासनम् Praśasanam, the right of ruling or teaching अभवत् Abhāt, was. इति Iti, thus. तस्मै Tasmāt, to him. ह हा. उवाच Uvācha, said.

7. The king was perplexed : and commanded him, saying : "Stay for sometime here" : and further added "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period) : because this knowledge has never gone to any Brāhmana before thee Therefore the ruling power belongs to the Ksatriyas in all the worlds" Then (when the probation was over) he said to him.—342

FOURTH KHANDA.

MANTRA I

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
धूमोऽह्वरन्निश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life : Asau = locative singular of asu. (The Lord dwelling) in the Chief Prāna. वाव Vāva, verily. लोक Lokah, the luminant : the Luminous (Lord Dwelling in Heaven). नारायण Nārāyaṇa. गौतम O Gautama. अग्नि Agnih, the Eater the Destroyer He has five forms तस्य Tasya, of Him, the Lord Nārāyaṇa called Agni and dwelling in heaven and in Prāna. आदित्य Ādityah, the Āditya, the Lord = the sun : called Āditya because He takes up (Ādāna) or attracts everything. एव Eva even समित् Samit fuel The Highest. उ Sam=full. इति It=edha=high. इति Lord Viṣṇu = called Samit or the Summit. रश्मय Raśmayah, the rays : delight and wisdom र Ra=delight and र Ra=wisdom. वासुदेव Vāsudeva धूम Dhūmah, smoke the shaker, he who causes trembling √Dhu—to tremble, the terrible, अह्वर Ahav, the day, Indestructible अ=not. ह=destroy, that which No science cannot

touch or destroy Sankarsana अर्चि Archi, the light, the Adorable (chita) चन्द्रमा Chandramā, the Moon the Delight-giver, Pradyumna, अंगार Angārā the coals the pervader of limbs, अङ्ग-लम्ब, ra=pervading The Thriller मन्त्रवाहि Naksatrāṇi, the stars He who has no (अ) other rule (Ksatra) over him is called Nakatra Aniruddha विष्फुलिङ्ग Visphulingāḥ, the sparks, he that causes diverse (वि) intuition (sphurati) of the wise The Inspirer

1 O Gautama! that Luminous (dwelling in Heaven world) and the Prāna is the (Lord Viṣṇu indeed called first) Agni Of Him the form that attracts is called Nārāyaṇa, the Most High, the form that delights Vāsudeva, the Terrible, the form which transcends ignorance is Sankarsana, the Adorable, the form which is gladness is Pradyumna, the Thriller, and the form that is omnipotent is Aniruddha, the Inspirer —343

Note—Literally the verse means—The Agni is that world O Gautama its fuel is the Sun itself the smoke his rays the light the day the coals the moon the sparks the stars This however describes the Heaven world or the Devachan under the simile of a Fire altar The Lord in Heaven appears as the Sun which illumines the whole heaven and is therefore likened to Samit or fuel Samit also means the Highest manifestation of the Lord in Heaven Technically it is Narayana The terror inspiring form of the Lord in Heaven is Vasudeva the Rays that proceed from the Sun all evil is destroyed by the vibration of these rays the day in Heaven is the Sankarsana and called archi or light or the adorable the moon in Heaven is Pradyumna aspect of the Lord the stars in Heaven are His Aniruddha form Thus the Lord presides in His five forms in heaven The five forms are called by various names which have come to apply to Fire-altar and its accessories Thus

Samit=fuel=the Summit i.e. Nārāyaṇa

Dhūma=smoke=the Awe-inspiring i.e. Vāsudeva

Archi=flame or light=the Adorable i.e. Sankarsana

Angarā=the live-coals=the Thriller i.e. Pradyumna

Viṣphulinga=the sparks=the Inspirer i.e. Aniruddha

The sun moon stars day and rays in heaven are all forms of the Lord

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो
राजा संभवति ॥ २ ॥

इति चतुर्थं खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him in the Nārāyaṇa in heaven एतस्मिन् Etasmin, in that Lord possessing the above five forms अग्नौ Agnau in the fire देवा Devāḥ, the Devas the rulers of the Heaven world श्रद्धा Śraddhā, the Faith i.e. the disincarnate pious man who had performed with faith all the sacrifices while

living on earth. It represents the Jiva surrounded by water of faith : *śraddhā*, the five permanent atoms. जुहुति Juhvati, sacrifice, offer as a libation तस्य lasyah, from that आहुते Āhuteh, from oblation. सोम Somah, Moon. राजा Rāja king. सम्भवति Sambhavati, becomes. That = he enters into the world of Soma king

2. The Devas (of Heaven) offer in that Fire (Nârâyana) the Faithful soul ; and from that oblation he enters the kingdom of the King Soma (and gets a mental body)—
344.

Note—The Devas carry the soul and present him to the Lord in Heaven and it is thus that the Soul of the pious enters heaven where the sun, moon, and stars, mists and light are all forms of the Lord. The soul is here called *śraddhā* or faith. This word also means water, because water is the great vehicle of sacrifice. This is the first oblation of water.

Pravâhans takes up the answer to the fifth question first. The fifth question was "why in the fifth libation the water is called Man." The five stages in the soul's reincarnation are meant here. The first stage is the entrance of the soul in the Soma-world the Devachan.

The word *śraddhā* generally translated as faith or water may mean the permanent atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to man throughout his life journey. The life of faith is the functioning of these atoms.

FIFTH KHANḌA.

MANTRA 1

पर्जन्यो वायुर्गौतमाग्निस्तस्य वायुरेव समिदध्वं धूमो विद्यु-
वर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्य Parjanya, the Father of the Great One, param=great and janya=father, the Lord Vasudeva called Parjanya अग्नि Agnih, Fire; altar तस्य Tasya, his वायु Vâyuh, the air the Lord as wisdom and life वा=wisdom and Ayus=life समित्, Nârâya is अशनि Abhram, the cloud, the Lord = the supporter (bhra) of water (ap) धूमश्च Dhumah Vasudeva विद्युत् Vidyut, the lightning, the Lord as illumining (vidyotah). अङ्गारि Aṅgah, thunderbolt; the Lord as Eater (śāna=eating) अङ्गारं Angarā, coals. ह्रादुनय Hradunayah, the thunderings : the Lord as ever glad (Hrāda=glad)

1 O Gautama ! That Great Father (dwelling in Indra Loka) is (the Lord Vasudeva indeed called the second) Agni. Of Him (the form which is Intelligent Life is the Most High (Nârâyana), the form which is the supporter of waters is the Terrible (Vāsudeva), the form which is

Illuminating is the Adorable (Sāṅkarsana), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).—345.

Note—This describes the Intermediate Region or the Astral plane, where the soul now descends from the Devachan. The air, the cloud, the lightning, thunderbolt and the thunderings are the elements and elemental essence of the astral world. The Lord in His five forms dwells in these also.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या
आहुतेर्वर्षः संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmin etasmin agnau, in that fire. Devah, the Devas of the astral plane. सोमं राजानं Somam rājānam, the king Soma namely the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. जुह्वति Juhvati, offer as libation. तस्याः आहुते Tasyah ahuteh, from that oblation. वर्षः Varsah, the rain. the soul is enveloped in rain, i. e. in a coating of astral matter.

2. The Devas (of the astral plane) offer in that fire (Vāsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter). From that oblation, (the soul) arises with an astral body (literally, arises rain)—346

Note.—Thus in the second oblation the Jiva gets another coating. The soul has now two sheaths—the mental and the astral. the two atoms now become active

KHANDA SIXTH.

MANTRA 1

पृथिवी वाव मौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो
धूमो रात्रिर्चिर्दिशोऽङ्गारा अवान्तरदिशो विष्कुलिङ्गाः ॥ १ ॥

पृथिवी Pṛithivī, the earth. the Lord as Vast Expanse Sankarsana, संवत्सर Samvatsarah, the year. the Perfect Enjoyer, आकाशः Ākāśah, the ether; the Perfect Light रात्रि Rātri, the night. the giver of joy दिशः Dīśah, the quarters; the Teacher of Supreme wisdom अवान्तरदिशः Avāntaradīśah, the intermediate quarters, the Teacher of the Secondary wisdom

1. O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Sāṅkarsana indeed called the third) Agni. Of him the form which is the perfect enjoyer is the

Most High (Nârâyana), the perfect light is the Terrible (Vāsudeva), the joy-giver is the Adorable (Saṅkarsana), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer Aniruddha —347.

Note—The (Lord Saṅkarsana) in the earth is the Agni ॥ Gautama in the year itself is the Highest (Nârâyana) in the ether is the Awa-inspiring (Vāsudeva) in the night is the Adorable (Saṅkarsana), in the quarters is the Thriller (Pradyumna), in the intermediate quarters is the Inspirer (Aniruddha) —347.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुहति तस्या आहुतेरन्नः
संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Varsam, the soul enveloped in astral matter, अन्नम् Annam, food The soul gets a physical body : अ, the ethereal body

2 The Devas (of the Physical plane) offer in that fire (Saṅkarsana) the Rain (the soul enveloped in astral matter) From that oblation (the soul) arises with an ethereal body (lit the food) —348

Note—In the third oblation, the soul enters the plants, &c., which are food of man

KHANḌA SEVENTH

MANTRA 1

पुरुषो वाव गौतमान्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा-
चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Puruṣaḥ the man the Lord is giver of abundance Pradyumna वाक् Vāk, speech, the word प्राणः Prāṇaḥ, breath the Life जिह्वा Jihva, tongue, the Sacrificer चक्षुः Chakṣuḥ, the eye the All-seeing. श्रोत्रं Śrotram, the ear the All-hearing

1. O Gautama! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyana), the Life is the Terrible (Vāsudeva), the Sacrificer is the Adorable (Saṅkarsana), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha) —349.

Note.—The (Lord Pradyumna in) man is the Agni O Gautama, in the speech itself is the Highest (Nārāyaṇa), in the breath is the awe-inspiring (Vāsudeva), in the tongue is the adorable (Saṅkarsana), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha).

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वीत तस्या आहुते रेतः
संभवति ॥ २ ॥

इति सप्तमः पण्डः ॥ ७ ॥

अन्नम् Annam, food ; the soul dwelling in food. रेतः Retah, seed : the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव सभिद्यदुपमन्त्रयते
स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः १

योषा Yosa, the woman : the Worshipped by all, the Served by all, the Loved one by all वाव Vāva, verily. उपस्थ Upastha, the Most Proximate, being in the heart of all उपमन्त्रयते Upamantriyate, persuades, coaxes. The Lord is the great conciliator योनि Yoni, womb, the union. The Lord is the great uniting Force. अन्न करोति An ah Lāton, draws in. The Lord draws everyone within Himself in the Great Latency अभिनन्दा Abhinandah, joys : The Lord is the Great Joy

1. O Gautama ! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nārāyaṇa), the Conciliator is the Terrible (Vāsudeva), the Uniter is the Adorable (Saṅkarsana), the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha) —351.

MANTRA 1

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
संभवति ॥ २ ॥

इत्यष्टमः पण्डः ॥ ८ ॥

2 On that Agni, the devas (in the body of Man) offer seed From that oblation rises the germ (the etherial man is now coated with a physical body) —352

Note.—Thus Man called *brahṁān* or water of faith, in the fifth oblation becomes Man : *e*, endowed with a physical body. The sacrificers are Devas here. They are the true *boṭās* here. The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth, the fourth to the Lord as He is in Man and the fifth to the Lord as He is in Woman.

KHANḌA NINTH

MANTRA 1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स
उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाय
जायते ॥ १ ॥

इति तु *Iti tu*, thus पञ्चम्यामाहुतौ *Pañchamyaṁ Ahutau* in the fifth oblation वाप *Apah*, the waters, the permanent atoms that go with the *Jīva* when he throws off his bodies at death पुरुषवचस *Puruṣa-vachasah* man-styled, called man भवन्ति *Bhavanti*, become इति *Iti*, thus स *Sah*, that *Jīva* : उल्बावृत *Ulbāvṛtaḥ*, covered by the placenta गर्भः *Garbhah* the germ, the foetus दश, ten, वा *Va*, or मासान् *Māsān*, months, चन्द *Antah*, within the womb, शयित्वा *Śayitvā*, having slept, dwelt, lain यावद् वा *Yavad Vā*, or so long as *i e*, ten or more or less months as are necessary अथ *Atih*, then जायते *Jāyate*, is born.

1 For this reason is the Water in the fifth oblation called Man That *jīva*, covered by placenta and dwelling in the womb for ten months or as long as necessary, is then born —353

MANTRA 2

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हर-
न्ति यत् एवेतो यतः संभूतो भवति ॥ २ ॥

इति नवमः पाण्डः । ९ ॥

स *So*, he, जात *Jātaḥ*, being born यावद् आयुषम् *Yavat Ayusam*, so long as is his life-period the allotted span of life जीवति *Jīvati*, lives स *Tam*, him देष्ट *Pretam*, departing one, dead ghost दिष्ट *Diṣṭaḥ*, like in the same manner इति *Iti*, from this world, अग्नये *Agneye*, to the Fire एव *Eva*, even, हरन्ति *Haranti* : carry. The Devas carry. यतः *Yataḥ*, from where, *i e*, from

the Fire of Heaven, of astral plane, and of other. एव Eva, even इत Itah, to this place: i. e., physical plane. यत Yatah, to where, i. e., to the Fire in Man and Woman सप्त Sambhūta, born, spring. भवति Bhavati, becomes

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354

Note.—Going back ■ in the reverse order—men and women take the physical corpse to the physical fire; etherial corpse is taken to the etherial fire (Īśakarsana) by the ether Devas where the etherial corpse is consumed and the astral set free, the astral corpse is taken to the astral Fire Yāśudera who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire Nīrtiyapa who disintegrates the mental body.

* TENTH KHANDA.

MANTRA 1 & 2

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि-
पमभिंसम्बन्त्यर्चिपोऽहरहन् आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्य
दुवड्डेति मासाश्स्तान् ॥ १ ॥

मासेभ्यः संवत्सरश्संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषो मानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

* Now an answer is being given to the first and third questions, इत Itah, therefore; because the performance of all Kāmya Karmas (self-regarding acts), lead to repeated births and deaths * one should become disgusted with such Karmas ये Ye, who (have become indifferent, Virakta). इत्थ Ittham, thus, this secret of the Five Fires, and the Jivas being born through them The five aspects of the Lord विदु Viduh, know. ते Ye, who च Cha, and, हे हे Ime, these. अरण्ये Aranye, in the forest, in a pleasant spot. श्रद्धा Śraddha, faith. तप Tapas, austerities i. e., nivritti Karmas. इति Iti, thus, उपासते Upāsate, follow, practise namely those who are great in wisdom and those who are great in unselfish works (tapas and Śraddha). ते Te, they. अर्चिषः Archisam, to light. अभिसम्बन्ति Abhisambhavanti, go: attain. अर्चिषः Archisah, from light. The rest of the words up to the end of mantra 2, ending with Devayānah panthah are the same as in Adhyāya Fourth, Khanda Fifteenth, mantra 5.

1 & 2 Those who know thus thus, and those who perform works of faith and hardship (altruistically) in some

secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Mann), he leads them to Brahman. This is the path of the Devas — 355, 356

MANTRA 3

अथ य इमे ग्राम इष्टापूर्ते वत्तमित्युपास्तते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्पङ्कदक्षिणैति मासाः स्ताद्वैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

अथ Atha, now. ते Ye, who इमे Iṃe, these (Kāmya-doers) ग्रामे Grame, in a village. इष्टापूर्ते Iṣṭā-pūrte, sacrifices and works of public utility (such as digging of tanks) दत्त Dattam, alms. इति Iti, and the rest, e. g., Śrāddha, &c. उपास्तते Upāstate, practise ते Te, the धूमम् Dhūmam, smoke, the region of the Deva of smoke. अभिसंभवन्ति Abhisambhāvanti, go to, reach धूमम् Dhūmad, from smoke. रात्रिम् Rātrim, to the deva presiding over night. रात्रे. Rātreḥ, from night अपरपक्षम् Aparapakṣam, to the deity of dark fortnight Aparapakṣāt, from the dark half of the moon. यान् Yān, to those षट्Ṣaṭ, six, मासाः Months दक्षिणैति Dakṣiṇaiṣti, goes to the south ताः Tan, them न Na, not एते Ete, these. संवत्सरम् Sāvatसरam, year अभिप्राप्नुवन्ति Abhiprāpṇuvanti, reach.

3 But they who live in a village, and practise sacrifices, works of public utility, alms, &c., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly. But they do not reach the year-lord — 357.

MANTRA 4.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेय सोमो राजा तदेवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्यः Masebhyah, from the months पितृलोकम् Pitrilokam, to the world of the Pitris. पितृलोकात् Pitrilokat, from the world of the Pitris, आकाशम् Ākāśam, to ether, the world of Vinayaka आकाशात् Ākāśāt, from the world of

Vinâyaka चन्द्रमसश्च Chandramasam, the moon एष एत, that सोम Soma the Soma राजा Râji, the king the sparkling मरु fat that moon or Soma-juice देवनाम् Devânâm, of the देवता Devâtâ, that moon or chair देवा Devâ the Devâtâ भवत्यस्मि Bhavatyasmî, etc.

1 From the Lord of the southern months he goes to the world of the Pitris, from the world of the Pitris to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon That moon is verily the sparkling Soma (alixir) That is the food of the Devas the Devas eat that —358

Note—The Moon world is the place where the Devas drink the ambrosia and the Soul that reaches the Lunar World drinks Soma in the company of the gods

MANTRA 5

तस्मिन्यायत्संपातमुपित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-
माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५ ॥

तस्मिन् Iasmîn, in that Lunar Plane यावत् Yâvat, so long as till संपातम् Sampâtam the consumption of good works उपित्वा Usutvâ dwelling अथ Atha, then एतद् Etam, that एव Eva, very अध्वानम् Adhvânam path way पुनर्निवर्तन्ते Punârâvartante return again यथा Yathâ by what इत्तम् Itam went (to the moon) आकाशम् Akâśam to ether Akâśâd from ether वायुम् Vâyum to the air वायुर्भूत्वा Vâyur Bhûtvâ, becoming air, i.e., dwelling in air धूमो भवति Dhûmab Bhavati, becomes smoke, i.e., dwells in smoke धूमर्भूत्वा Dhûmab Bhûtvâ, becoming smoke यावत् भवति Abhram Bhavati becomes cloud, i.e., dwells in cloud

5 Having dwelt there, till the finish, they return again by that very way by which they had gone up (Or from the moon) to the Vinâyakaloka from the Vinâyakaloka to the world of Vâyû, from the Vâyû loka to the world of smoke, from the smoke world, they enter the mist —359

Note—The return from the Moon is either by the same path by which one had ascended Or by a different path altogether The alternative path is mentioned in order to produce disgust with the Moon World It is not like the Varga from which the descent is by the same path as the ascent This alternative path of descent from the moon is beset with difficulties as will appear later on and so Moon ought not to be the goal of any wise person The Kâmya Karmas must be renounced, and all one's works must be altruistic—duty performed for duty's sake and performed well

MANTRA 6

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहि-
यवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्नि-
ष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिंचति तद्भूय एव भवति ६॥

अभ्रं भूत्वा Abhram bhūtvā, become a mist मेघ भवति Meghah bhavati, be-
comes a cloud, १८, dwells in the cloud मेघं भूत्वा Meghah Bhūtvā, after dwelling
in the cloud प्रवर्षति Pravarsati, he rains down, that is enters into the falling
rain ते ते, they, the performers of kāmya works इह Iha, here, on this earth
व्रीहियवा Brīhi yavah, rice and barley ओषधि-वनस्पतय Osadhi vanaspatayah,
herbs and trees तिल माषा Tila māśah, sesamum and beans जायन्ते Jāyante
are born एत Tatah, from that वै Va, verily खलु Kṣale, verily दुर्निष्प्रपतद्
Durnisprapatanam difficult escape always fall into lower depths, constantly
falling य य Yah Yah, whatever male. हि Hi, indeed अन्नं Food अत्ति Atti,
eats द Yah, who रेत Retaḥ, seed सिंचति Sīñchati, sprinkles तद् Tat, that,
भूय Bhūyah, again एव Eva, even भवति Bhavati, enters: becomes

6 Having been in the mist, he enters the cloud, hav-
ing been in the cloud, he enters the rain (and falls down)
Then he is born as a rice or barley, herbs or trees, sesamum
or beans, &c From this point there is constant (tantalising)
rise and fall. For whoever eats the food and begets off-
spring, (the jīva) is there in that food and that seed—360

Note.—The jīva does not become rice or barley, &c but is a co-tenant with the jīvas
of rice &c It is an unconscious one dwelling in rice &c

MANTRA 7.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनि-
मापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह
कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं
वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तद् Tat, that, among these ते Ye, who इह Iha, here रमणीयचरणा Rama-
niya charanāḥ, good conduct whose conduct had been good on earth, whose
physical acts had been good अभ्याश Abhyāśah, quickly on finishing their time
इ Ha, verily यद् Yat what ते ते, they रमणीय योनिं Ramaṇiṃyām yonim good
birth आपद्येरन् Apadyerau, attain ब्राह्मणयोनिं Brāhmaṇa, yonim, the birth of a
Brāhmaṇa, क्षत्रिययोनिं The birth of a Kṣatriya वा Va, or वैश्ययोनिं The birth
of a Vaiśya अथ Atha, but ते Ye, who इह Iha, here कपूयचरणा Kapūya
charanāḥ, of evil conduct Kapūyām yonim, an evil birth श्व Sva yonim, a dog
सूकर Sūkara yonim, a hog चण्डाल Chaṇḍāla yonim, a Chāṇḍāla

MANTRA 9

(हे० ॥ सुरां पिवश्च गुरोस्तल्पमावसन्ब्रह्मा चैते पत-
चत्वारः पञ्चमश्चाचरश्स्तैरिति ॥ ६ ॥

१ Tat, on this subject, i.e., on the point that the knower of this Pañ-
cāga vidyā is never tainted by the evil of bad company. They may mix with
the greatest sinners and will not be defiled. एव Esah this श्रीः Śrīkah,
verse स्तेन Stēnah, a thief हिरण्यस्य Hiranyasya of gold सुसम्पिबन् Surāṁ
pibāṁcha, and drinking spirits सुपे तल्पम् आसन् Guṇah talpam āsān, dis-
honoring the bed of his teacher ब्रह्मन् Brahman who kills a knower of Brahman
एते Ete, these पतन्ति Patanti, fall चत्वार Chātvarah, four पञ्च Pañchamah,
the fifth आचरन् Acharan, associating तु Tu, but ते Tai, with these इति
thus

9 On this is the following stanza — "The stealer of gold, the drinker of spirits, the violater of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and as a fifth he who associates with them" — 363

MANTRA 10

अथ ह य चेतानेवं पञ्चाग्नीन्वेव न स ह तैरप्याचरन्पाप्मना
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०

इति दशमः खण्डः ॥ १० ॥

अथ Atha, but ह [In verse] य Yah who एतान् Etān, these एव Evam,
thus पञ्चाग्नीन् Pañchāgnīn, the five Fires वेद Veda, knows न Na, not (स Sa
he ह Ha, indeed) or सः Saha with ते Taih with these (four kinds of evil-
doers) अपि Api also, even आचरन् Acharan associating पाप्मना Pāpamānā with
evil or so लिप्यते Lipyate defiled शुद्ध Śuddhah pure outside पतन्ति Patāh,
clean within or pure himself or purifying others पुण्यलोकः Punya lokah (a
dweller of) the world of the pious भवति Bhavati, becomes य Yah who एव
Evam, thus वेद Veda, knows

10 But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin even though associates with those (sinners) (On the contrary,) being (himself) pure, he purifies (them), and obtains the world of the pious he who knows thus yea, he who knows thus — 364

He is called Āditya because He takes up or attracts every thing (such as the lives of men &c) He is called rasini because He is joy and delight (ra=delight śi=joy = wisdom) He is called ahar because ignorance cannot overpower Him (A=not Ha=to kill or overpower, from han to kill) He is called chandra because He is supreme happiness (chandra=to gladden) He is called nakatra, because He has no ruler above Him (Na=not, Ksatra=protector, ruler)

Thus aditya=the Attractor rasini=the delight giver ahar=the untouched by Evil, the Ever wise Omniscience Chandra=the joyful nakatra=Omnipotent Thus these five words denote the five Primary attributes of God namely All beautiful (attractor) all compassionate (because giver of joy) Omniscient All Bliss and Omnipotent

Similarly the words vāyu abhra vidyut āmī hradaṇi are used with regard to the second Agni They generally mean air cloud lightning thunderbolt and thundering But here they describe the five attributes of God

Vāyu is called vāyu because He is essentially wisdom and life (Va=wisdom ūyns=life) He is called abhra because He is the support of waters (Ap=water, bharan=support) He is called vidyut because He enlightens all (Vidyotina=enlighten, illuminating) He is called āśani because He eats up all (Āśana=to eat) He is called hradaṇi because He is always cheerful

Thus Vāyu=Wisdom and Life abhra=support of waters vidyut=the Illuminator āśani=the Eater hradaṇi=the ever happy

With regard to the third Agni similarly the words are used namely samvatsara vikāśa ūttra dik and āvantara dik ordinarily meaning the year the ether the night the quarters and the intermediate quarters But as appellations of God they have different meanings

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasi=dwell, Ra= enjoy or Sam=all Vatsa=Calf=child, Ra=delight) He is called Ākāśa because He illumines all (Ā=fully, Kāśa=illuminating) He is called Ratri because He gives delight (Ra=delight tri=to give) He is called diś because He teaches the supreme truth (diś=to teach) He is ūttra diś because He teaches the secondary truths

Thus samvatsara=the perfect enjoyer in all vikāśa=the perfect delight ratri=the giver of joy Diś=the Teacher of the highest truth ūttra diś=the Teacher of the lower truth

Similarly with regard to the fourth Agni the five words used are vāk prāṇa pūrva chakṣu anāśrita, ordinarily meaning the speech the breath the tongue the eye and the ear But when applied to the Lord they have different meanings

He is called vāk because He is the Word He is called prāṇa, because He is the Life and Leader (prāṇa=to lead forward) He is called Chakṣu because He is All seeing He is called Śrotra because He

MADHYA'S COMMENTARY

In the previous Khandas has been thus taught the Prana Vidya appertaining to the para Brahman. Now will be taught the doctrine of Five Fires appertaining to the Para Brahman in order that men may acquire vairagya or indifference. The two paths—the Devayana and the Pitryana will also be now described in these six Khandas (from Khanda three to Khanda ten). The five Agnis are not Svarga &c. but the Lord Himself in His five aspects. If the Five Fires meant svarga astral &c. then this doctrine would also be a teaching about the phenomenal and not a Brahmanavidya. But the Upanisad says that it is a Brahmanavidya for the knower of it goes to Devayana from which there is no return (see Khanda tenth 30 ittiyam vishv &c.) and so Agnis here cannot mean Svarga &c. This Pratiśādhya relates to the Supreme Lord and thus the Commentator proves by quoting the well known Sama Similita.

It is thus written in the Sama Samhitā — The words Dyau Prjyava Vaiti Purusa and Yosi are the five forms of the Lord namely Nādyana Vāsodeva Sahkaraṇa Pradyumna and Anuuddhā respectively. These are called the Five Agnis. The word Agni is derived from \sqrt{ad} to enter or from \sqrt{ag} +ni the mover of the immobile or from \sqrt{a} +gni never moving. It thus means 1 The Enter or Destroyer 2 The Mover of all immovables 3 The Never Moving.

Thus (1) अद्+नि=अग्न+नि=अग्नि the enter (2) अग्न (that which by itself is immobile)+नि=अग्नि the Mover of the Immobile (3) अ (not)+अग्+इ+नि=अ+अ+नि=अग्नि Upanishad.

Every Agni has samit dhūma arcis angira and visphulinga—namely fuel smoke flame live coal and spark. But as Agni does not mean here the physical fire but God so those words samit &c. do not mean fuel &c. but are the names of the five manifestations of the deity—namely Nādyana Vāsodeva Sahkaraṇa Pradyumna and Anuuddhā.

Vaiṇu is called Samit because He is super excellent. (Sam=super, it=edha=excellent). He is called dhūma because He causes all evil doers to tremble (dhū=to tremble). He is called arcis because He is the most adored (Arin=most chita=adored). He is called angira because He delights in the bodies of all jivas (Anga=limb or body. Iti=delight or because He takes delight in his own body). He is called visphulinga because he flashes on the wise in diverse ways (vi=diverse sphul+na=flashing on the mind).

It is samit which by the type is the same word etymologically as the English word samit means the Highest or the Most High. dhūma—the Trembling the Terrible arcis—the Ever Adored. Angira—the Thriller visphulinga—the Inspirer.

More over Lord Vaiṇu has five forms as Vāsodeva (Vāsodeva Sahkaraṇa Pradyumna and Anuuddhā).

Every Agni has five forms. Thus the five forms of the first Agni are called dhītya rāmi char chandra and nakatra generally meaning the sun the rays the day the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Āditya because He takes up or attracts every thing (such as the lives of men &c) He is called risim because He is joy and delight (ri=delight, si=joy or wisdom) He is called ahar because ignorance cannot overpower Him (A=not Hi=to kill or overpower, from Jan to kill) He is called chandra because He is supreme happiness (chandra=to gladden) He is called nakatra because He has no ruler above Him (Na=not, Katri=protector, ruler)

Thus Iditra—the attractor ravi—the delight giver ahar—the untouched by Evil, the Ever wise Omniscience Chandra—the joyful nakatra—Omnipotent Thus these five words denote the five primary attributes of God namely All beautiful (attractor) all compassionate (because giver of joy) Omniscient All Bliss and Omnipotent

Similarly the words vāyu abhā vidyut and hrādam are used with regard to the second Agni They generally mean air, cloud lightning thunderbolt and thundering But here they describe the five attributes of God

Vānu is called vāyu because He is essentially wisdom and life (Va=wisdom yas=life) He is called abhā because He is the support of waters (Ap=water, bhara=support) He is called vidyut because He enlightens all (Vidyotna=enlighten, illuminating) He is called rāsi because He eats up all (Asana=to eat) He is called hrādam because He is always cheerful

Thus Vāyu=Wisdom and Life abhā=support of waters vidyut—the Illuminator hrādam—the Delicately happy

With regard to the third Agni similarly five words are used namely samvatsara skāra rātri dik and vāntara dik originally meaning the year the ether the night the quarters and the intermediate quarters But appellations of God they have different meanings

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all (Sam=all Vasa=dwell, Ra=joy or Sam=all Vatsa=Calf or child Ra=delight) He is called Ākāśa because He illumines all (Ā=fully Kāśa=illuminating) He is called Rātri because He gives delight (Ra=delight trāti=dadati=gives) He is called diś because He teaches the supreme truth (diś=to teach) He is vāntara diś because He teaches the secondary truths

Thus samvatsara—the perfect enjoyer in all skāra—the perfect delight rātri—the giver of joy Diś—the Teacher of the highest truth Vāntara Diś—the Teacher of the lower truths

Similarly with regard to the fourth Agni the five words used are vāk prāna jihvā chakṣu and śrotra ordinarily meaning the speech the breath the tongue the eye and the ear But when applied to the Lord they have different meanings

He is called vāk because He is the Wind He is called prāna because He is the Life and Leader (prāna=to lead forward) He is called Chakṣu because He is All seeing He is called Śrotra because He

hears all, He is called Jihvā because all oblations *homa*) are offered to him or because He is the Great Sacrificer

Thus *vāc*—the Word *Prana*—the Grace, *Chakṣu*—the All seeing *Śrotra*—the All hearing *Jihvā*—the offering the sacrifice Similarly the words mentioned in the fifth *Agni* have different meanings

He is called *Upasthā*, because He is near to all (*Upasthā*—standing near because He is in the heart of all *jivas*) He is said to persuade, because He is the great Conciliator He is called *Yoni* because He unites (*Yuj*—to unite) all He is called *Antakṛt* because He draws every one within himself at *Pralaya* He is called *Nāndana* because He is delight

Five things are mentioned as five *Agnis* namely *Asau Lokah* *Parjanya* *Prithivī* *Puruṣa* and *Yonī* ordinarily meaning that World (Heaven) the Rain god the Earth the Man and the Woman But here they are names of God

The Lord *Keśava* called *Asau Lokah* because He is in *Paṇa* (*paṇu*—Front and *asau* is locative singular of *asau*), and because He is illumined (*loka*—to illumine) He is called *Parjanya* because He is the Creator of the Great (*jan*—to produce, *para*—great) He is called *Prithivī* because He is vast (*pritha*—vast, expanse) He is called *Puruṣa* because He is abundance, and from Him is all abundance (*para*—abundance) He is called *Joṣa* because He is served or worshipped by all (*Joṣya*—served, loved or worshipped) Thus it is in the *Sīma Sāṃhitā*.

In *khaṇḍa* tenth mantra six is described the descent of the soul from higher planes It is said there Having become a mist He becomes a cloud having become cloud, He rains down Apparently it would mean that the soul had become a cloud a mist &c The Commentator corrects this misconception

The phrases like He becomes smoke, He becomes a cloud mean that the soul (*jīva*) dwells in smoke dwells in the cloud, &c (He moves when the smoke or cloud &c moves He remains stationary when his habitat is stationary It does not mean that He becomes identical with Smoke god or Cloud god or Smoke matter or Cloud matter) Because the wise do not attain the status of becoming the presiding deity of smoke cloud &c (The *Mukta Jīva* alone becomes an *Ādihkārī Puruṣa*—a cosmic agent = ruler of the cloud or of rain &c and not ordinary pious men)

The word *Parjanya* has been explained in the above quotation as the Pro-creator The Commentator now explains in his own words how *Parjanya* means etymologically the Great Father

The word *Parjanya* means the Creator (*janya*) of the Great (namely of the four faced *Brahmā*) hence He is called the Great Father

The Lord *Hari* in His five times five forms dwells in the Sun &c the heaven and the rest get their names of *dya* &c because the Lord by dwelling therein gives His name to it

(The Lord for example, is called *dyu* 'the Shining One' The heaven is called *dyu* because the Lord *Dyu* dwells there Thus the twenty five objects mentioned in this Panchagni Vidyā are named *after* the Lord, and not that the Lord is named *after* them These words are not primarily the names of objects, but names of God, in other words as such words they are God names. Secondly they are names of objects)

ELEVENTH KHANDA

MANTRA 1

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुपिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमाक्षांचक्रुः को नु आत्मा किं ब्रह्मेति ?

प्राचीनशाल औपमन्यव *Prāchināsālah*, *supamanyavah*, *Prāchināsāla* son of *Upamanyu* सत्ययज्ञ *Satyayajñah* *Paulush*, *Satyayajña* son of *Pulusa* इन्द्रद्युम्न भाल्लवेय *Indradyumnah Bhallaveyah*, *Indradyumna* son of *Bhallava*. जन शार्कराक्ष्य *Janah Śārkarākṣyah*, *Jana* son of *Śārkarākṣa* बुडिल आश्वतराश्वि *Budilah Aśvatarāśvī*, *Budila* son of *Aśvatarāśva*, हे Te, they. इ Ha, verily एते Etc, these, महाशाला *Mahāsālāh*, performers of annual sacrifices fully. Those who perform fully sacrifices every year. महाश्रोत्रिया *Mahāśrotriyāh*, knowers of complete Vedas and their meanings. समेत्य *Sametya*, coming together : having met मीमाक्षांचक्रु *Mīmāṃsāṅchakruh*, held a discussion. कः *Kah*, who, what marks has he न *Nah*, our आत्मा *Ātmā*, the *Ātman*, the Lord called *Varāṇanara*, who is adored by us किं *Kiṁ*, what ब्रह्म *Brahma*, *Brahman*

1 *Prāchināsāla* son of *Upamanyu*, *Satyayajña* son of *Pulusa*, *Indradyumna* son of *Bhallava*, *Jana* son of *Śārkarākṣa*, and *Budila* son of *Aśvatarāśva*, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is *Brahman*—366

MANTRA 2

ते ह संपादयाश्चक्रुर्दालको वै भगवन्तोऽयमारुणिः संप्रती-
ममात्मानं वैश्वानरमध्येति तश्च हन्ताभ्यागच्छामेति तश्च हाभ्या-
जम्मुः ॥ २ ॥

ते Te, they इ Ha indeed संपादयाश्चक्रु *Sampādayaṁchakruh* reflected came to the conclusion Not having come to any decision By discussing among themselves, they concluded to go to *Uddālaka* to settle their dispute They

thus expressed their this decision :— उदालक आसि Uddalakah Āsūṣi, Uddalaka-
son of Aruṇa भगवन्तः Bhagavantah, O Sirs अयम् Ayam, this, संप्रति Saṃprati, at
present. इमम् Imam, the- आत्मानम् वैश्वानरम्, The Lord called Vaiśvānara. अचेति
Adhyeti, knows most तं Tam, him, ह्य Ha, well अभ्यागच्छामः Abhyāgacchā-
chhāmah, we may go तं Tam, him इ Ha, so अभ्याजग्मः Abhyājagmāḥ, they
went.

2. They decided (to go to Uddālaka, saying). "Sirs
there is that Uddālaka son of Aruṇa, who at present knows
best this Ātman called Vaiśvānara Well, let us go to him."
So they went to him.—366

MANTRA 3

स ह संपादयांचकार प्रक्षयन्ति मामिमे महाशाला महाश्रो-
त्रियास्तेश्वो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानी-
ति ॥ ३ ॥

स Sa, he, Uddalaka. इ Ha, then संपादयांचकार Saṃpadayāṃ, Chakara,
(knowing the object for which they had come) decided (that the fit teacher of
there is some one else) प्रक्षयन्ति Prakṣayanti, will examine मां Mām, me इमे
these महाशाला महाश्रोत्रियाः, the great sacrificers, the great scholars तेभ्य
Tebhyah, to them न Na, not सर्वं Sarvaṃ, all प्रतिपत्स्ये Pratipatsye, I shall
tell हन्ता Hanta, well, अहम् Aham, I, अन्यम् Anyam, another अभ्यनुशासानी Abhy-
anūśāśāni, let me recommend as teacher

3. But he decided. "Those great sacrificers and
scholars will put questions to me and I can not tell them all :
therefore let me recommend another teacher to them."—367.

Note.—Query. Was Uddālaka unable to answer their questions, or was he under some
pledge not to reveal the answer? The first view is more likely

MANTRA 4

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं
वैश्वानरमध्येति तश्हन्ताभ्यागच्छामेति तश्हाभ्याजग्मुः ॥ ४ ॥

तान् Tan, to them. इ Ha, indeed उवाच Uvāchy, he said भगवन्तः Bhaga-
vantah, O sirs अश्वपति कैकेयः Aśvapati king of Kekaya country संप्रति Saṃprati, at
present इमम् Imam, the आत्मानम् Vaiśvānaram the Lord called Vaiśvānara Adhyeti,
knows best, ताम् Tam, him. हा, well अभ्यागच्छामः Abhyāgacchāchhāmāḥ, let us go इति, thus,
ताम् Tam, him. हा, indeed, then अभि-जा-जग्मुः Abhy-ājagmūḥ, they went,

4 He said to them "Sirs, Aśvapati king of Kekaya
knows at present best this Ātman called Vaiśvānara. Well
let us go to him." They went to him —368.

MANTRA 5

तेभ्यो ह प्राप्तेभ्यः पृथग्हर्षाणि कारयांचकार स ह प्रातः
संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-
हिताग्निर्नाविद्रात्र स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽ
हमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो
दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्य Tebhyah, to them ह Ha हर्षेभ्य (to them) who had arrived पृथक्
Prithak, separately, to each हर्षाणि Arhāṇi, honors कारयांचकार Kārayāṇi chākara,
caused to be shown or made स Sa, he ह Ha प्रात Prātaḥ, in the morning
संजिहान Saṅjihānaḥ on rising, on leaving the bed उवाच Uvācha, said न Na,
not, मे Me, my स्तेन Stēnaḥ, thief जनपदे Janapade, in kingdom न Na not
कदर्य Kadaryah a miser न Na, not मद्यप Madyapah, drunkard न Na, not
अनादिताग्नि Anāditāgnih, without fire-sacrificial altar न Na, not अविहान Avidhān,
ignorant न Na not स्वैरी Svairī, adulterer स्वैरिणी Svairiṇī an adulteress
कुतो Kutah, how (When there is no adulterer, where can be the adulteress)
यक्ष्यमाण Yakṣyamāṇah, going to perform a sacrifice वै Vai verily भगवन्त
Bhagavāntah O sirs अहम् Aham I अस्मि Asmi, I am यावत् Yavat, as much
एकैकस्मै Ekaikasmāi, to each one ऋत्विजे Ritvij to priest धन Dhanam, wealth
दास्यामि Dāsyāmi I shall give यावत् Yavat, so much भगवद्भ्यो Bhagavadbhyah
to you sirs दास्यामि, I shall give वसन्तु Vasantu, dwell please, stay भगवन्त
Sirs इति Iti, thus

5 When they arrived, the King caused proper honors to be paid to each of them separately In the morning, after leaving his bed, he said to them : “(What makes you come here? Are you troubled by bad men? But there are no such people in this land) In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs, and I shall give you, Sirs, as much wealth as I give to each Ritvij priest So stay here please’

—369

MANTRA 6

ते होचुर्योनैवाथ्येन पुरुषश्चरेत्तद्वैव वदेदात्मानमेवेमं वैश्वान-
रः संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५ ॥

ये Te, they ॥ Ha. उचु Uchuh, said येन ह एव चर्येन Yena ha eva arthena, by what object, accomplished through what object, such as wisdom &c. पुरुष Puruṣaḥ, a man चरेत् Charet may go, may attain to release &c. त Tam that एव Eva, indeed चरेत् May say your honor may say आत्मानम् एव ह वैश्वानरं Ātmānam, eva maam Vaiśvānaram, that Vaiśvānara Self, even, संप्रति Samprati, present अध्यसे Adhyase, thou knowest best त Tam, that, एव Eva, alone नाह, to us ब्रूहि Brūhi, tell इति Iti thus

6 They replied: "May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaiśvānara Tell us that"—370

Note—Or the mantra may be translated Every man ought to say for what purpose he comes You know at present that Vaiśvānara Self, tell us that

MANTRA 7

तान्होवाच आतर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ १२ ॥

तान Tān, to them ह Ha उवाच Uvācha, he said प्रातः Prātaḥ, to-morrow व Vah, to you प्रतिवक्तास्मि Prativaktāsmi I shall give answer इति Iti, thus ते Te, they ह Ha समित्पाणयः Samit pāṇayaḥ, with fuel in hand पूर्वाह्णे Pūrvaḥṇe, in the fore-noon प्रतिचक्रमिरे Praticchakramire, they approached, went again तान् Tān, to them ह Ha अनुपनीय Anupaniya, without making them undergo the ceremony of pupilage एतत् Etat, this उवाच Uvācha, said

7 He said to them "I shall give you an answer to-morrow" They went again to him next morning, with sacrificial fuel in their hands And he, without ceremony, said thus to them—371

TWELFTH KHANDA

MANTRA 1

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राज-
न्निति होवाचेप वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते
तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

औपमन्यव O Aupamanyava कं kaṁ, whom under what name, त्वं Tvam thou आत्मानम् Ātmānam, the Vaiśvānara Self उपास्व Upaśve, thou worshippest इति Iti, thus दिवम् Divam, Heaven एव Eva only भगवः Bhagavaḥ, sire राजन् Rājan, O king इति Iti, thus ह Ha उवाच Uvācha, he said, एतत्

Esah, thus वे Vay, verily सुतेवा Sutejah, Suteja Great Refulgence आत्मा वैश्वानर Ātmā Vaiśvānara, the Vaiśvānara Self अयम् Ayam, that त्वम् Iyam, thou आत्मानम् Ātmānam, Self उपास्ते Upāste, thou worshipping तस्माद् Tasmāt, therefore तव Tava in thy family सुतः Sutam son प्रसुतः Prasutam, grandson आसुतः Āsutaḥ, great grand son Or these words may mean every kind of Soma libation called by these names कुले Kule, in the house, family द्रव्यते Dravyate, is seen

1 "Aupamanyava! Under what name dost thou worship the Lord Vaiśvānara?" He replied: "As Dyu only (sportful), O holy King," He said "The Lord Vaiśvānara that thou worshipping is called Suteja. Therefore in thy house there are seen sons, grandsons and greatgrandsons"—372

Note—The Lord under the name of Dyu the Sportful, upholds the heaven. Aupamanyava meditates on this particular aspect of the Lord only. He worships the Father in Heaven only therefore his conception of God is incomplete. For Vaiśvānara means pervading the whole humanity. The humanity functions on all the three planes and not in heaven only. The worship of God however imperfect has its fruit, and so Aupamanyava has sons &c. But it has its drawbacks also. The next mantra mentions that

MANTRA 2

अतस्यन्नं पश्यसि प्रियमस्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेप आत्मन
इति होवाच मूर्धा ते व्यपतिष्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

असि Atsi, thou eatest अन्नम् Annam, food ते, thou art healthy and can digest food पश्यसि Paśyasi, thou seest प्रियं Priyam, pleasant things (like son &c.) अस्मि Atsi, he eats Annam, food पश्यति Paśyati, he sees प्रियम् Priyam, pleasant भवति Bhavati becomes अस्य Asya, his ब्रह्म-वर्चसम् Brahma varcha sam, Vedic glory कुले Kule in house य Yā, who एवम् Etam, thus एवम् Iyam, thus आत्मानम् वैश्वानरम् Ātmānam Vaiśvānaram, the Lord Vaiśvānara दिशुः Viśu उपास्ते Upāste meditates upon worships मूर्धा Mūrdha, head त्वम् Tu, but एव Esah, thus आत्मन Ātmanah of the Self, of the Lord इति इति Iti ha uvācha, thus he said मूर्धा Mūrdha, head ते Te, thy व्यपतिष्यन् Vyapatsyāt, would have fallen Thou wouldst have been humiliated in discussion अहम् Yat, if माम् Mam to me न Na not आगमिष्य Agamisyah, thou hadst come

2 "Therefore thou eatest food (i.e., art healthy) and seest pleasant objects (prosperous) Whoever worships thus

that Lord Vaisvânara becomes healthy, and prosperous and has Vedic glory in his house : But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me'—373

Note—Any eligible who worships Vishnu thus gets this reward. But this aspect called Dyu and Sutejas is only the head of the Lord called Vaisvânara, the Universal Man. No one should think this knowledge is enough. For otherwise he would be humiliated in a discussion.

THIRTEENTH KHANDA

MANTRA 1

अथ होवाच सत्ययज्ञं पौलुपि प्राचीनयोग्यं कं त्वमात्मान-
मुपास्ते इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप
द्यात्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्तव बहु विश्वरूपं
कुले वृश्यते ॥ १ ॥

अथ Atha, then इति Iti वाच Uvāch he said सत्ययज्ञं पौलुपि Iṣṭya yajña Pauluṣi प्राचीनयोग्यं Prāchinayogyā O thou elect from eternity कं कं त्वमात्मानं kṁ tva mātman upāste, under what name thou dost meditate on the Lord द्यादित्य एव Āditya eva, as the Attractor only, the Lord in the sun विश्वरूप Vīśvarūpa, All seeing बहु Bahu, much

1 Then he said to Satyayajña Pauluṣi "O thou eternally elect ' under what name dost thou worship the Lord Vaisvânara?" He replied "As Āditya (the Lord in the sun and attracting all) O holy King!" He said the Lord Vaisvânara that thou worshippingest is called Vīśvāṁpa the All seeing. Therefore, in thy house is seen much and manifold wealth—374

MANTRA 2

प्रवृत्तोऽश्वतरारथो दासीनिष्क्रोऽत्स्यन्नं पश्यसि प्रियमत्त्यन्नं
पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वा-
नरमुपास्ते चक्षुर्द्वैतदात्मन इति होवाचान्धोऽभविष्यद्यन्मां ना-
गमिष्य इति ॥ २ ॥

इति प्रयोदशः पाण्डः ॥ १३ ॥

प्रवृत्त Pravṛttah en अश्वतीरय Advatari sathah, a car with two mules
दासी Dāsī slaves निष्क Niskah, jewels तु Tu, but चक्षु Chaksub, eye दन्ध
Andhah blind

2 There are cars yoked with pairs of mules, slaves and jewels. Thou art, therefore, healthy and prosperous. Whoever worships thus that Lord Vaisvânara, becomes healthy and is prosperous and has Vedic glory in his house. That, however, is but the eye of the Lord. You would have become blind, if you had not come to me —375

FOURTEENTH KHANDA

MANTRA 1

अथ होवाचेन्द्रद्युम्नं माह्वेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्ते
इति वायुमेव भगवो राज्ञिति होवाचेप वै पृथग्बर्त्मात्मा वैश्वा-
नरो यं त्वमात्मानमुपास्ते तस्मात्त्वां पृथग्बलय आयन्ति पृथग्न-
यश्चेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vayaghrapadya। वायुम् Vâyum, the Lord in the Air called
Wisdom-Life (vâ=knowledge, âyus=life) पृथग्वर्त्मा Prithagvartmâ having
diverse course for the Lord as Vâyu can perform that which Vâyu simply can
never do पृथक् Prithak diverse बलय Balaayah offerings आयन्ति Âyanti
come रथभय Rathârenyah rows of cars अनुयन्ति Anuyanti follow

1 Then he said to Indradyumna Bhâllaveya "O Vayaghrapadya! Under what name dost thou worship the Lord Vaisvânara? He replied "As Vâyu (the Lord in Vâyu and called Knowledge Life), O holy King" He said "The Lord which you meditate on is the Lord Vaisvânara, called Prithagvartinâ (the unusual, the mysterious) Therefore offerings come to you in mysterious ways and rows of cars follow you —376

MANTRA 2

अतस्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेव आ-
त्मन इति होवाच प्राणस्त उदकमिष्यद्यन्मां नागमिष्य इति । २

इति चतुर्दशः खण्डः ॥ १४ ॥

प्राण Prāṇah, the life breath उदक्रमिष्यत् Udakramisyat, would have gone out

2 Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaisvānara becomes healthy and prosperous has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me — 377

FIFTEENTH KHANDA

MANTRA 1

अथ होवाच जनः शार्कराक्ष्यं कं त्वमात्मानमुपास्ते इत्या-
काशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो
यं त्वमात्मानमुपास्ते तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥

आकाशः Ākāśah the Lord in Ākāśa, and called also Ākāśa because He is all (ā) luminous (Kīśa) बहुल Bahulah, much full प्रजया Prajaya, with offspring धनेन Dhaneṇa, with wealth

1 Then he said to Jana. "O Śāṅkarākṣya! Under what name dost thou worship the Lord Vaisvānara?" He replied. "Is Ākāśa (All-light and support of ether) O holy King. He said. "The Lord that thou worshippest is the Lord Vaisvānara called Bahula (full). Therefore, you are full of offspring and wealth — 378

MANTRA 2

अतस्य त्वं पश्यसि प्रियमत्स्य त्वं पश्यति प्रियं भवत्स्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदोहस्त्वेव आत्मन
इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोहः Sandohah the trunk the middle part of the body व्यशीर्यं Vyashīrya, would have perished

2 Therefore thou art healthy and prosperous. Whoever worships thus that Lord Vaisvānara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me — 379

SIXTEENTH KHANDA

MANTRA 1

अथ होवाच बुडिलमाश्वतरार्थि वैयाघ्रपद्य कं त्वमात्मान-
मुपास्ते इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा
वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्त्व-रयिमान्पुष्टिमानसि॥१॥

अप Apah water the All pervading रयि Rayih, wealth the giver of
delight (rati) रयिमान् Rayimān possessing wealth पुष्टिमान् Pushtimān, flourishing

1 Then he said to Budila Asvataraṣi 'O Vaiyā
ghrapadya' Under what name dost thou worship the Lord
Vaiśvānara?' He replied, As Apas (the Lord pervading
the water, and called Apas or All-pervading 'O holy king')
He said "The Lord, that thou worshipping is the Lord Vais-
vānara called Ryaḥ (the Delight-maker) "Therefore thou
art wealthy and flourishing"—380

MANTRA 2

अत्स्पन्नं पश्यसि प्रियमत्स्पन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेव आत्मन
इति होवाच वस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वस्ति Vastih bladder the loins अस्त्वन Bherajat, burst broken

2 Therefore thou art healthy and prosperous
Whoever, worships thus that Lord Vaisvānara becomes
healthy and prosperous and has Vedic glory in his house
That however is but the loins of the Lord and your loins
would have broken if you had not come to me—381

SEVENTEENTH KHANDA

MANTRA 1

अथ होवाचोद्दालकमार्थि गौतम कं त्वमात्मानमुपास्ते इति
पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो

यं त्वमात्मानमुपास्ते तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च
पशुभिश्च ॥ १ ॥

पृथिवी Prithvī, earth The Lord supporting the earth, and called Prithivī because all expansive or Vast प्रतिष्ठा Pratisthā firm rest or support

1 Then he said to Auddālaka Ātuni "O Gautama! Under what name dost thou worship the Lord Vaisvânara?" He replied "As Prithivī (the Lord supporting the earth, and so-called because He is vast), O holy King" He said "The Lord that thou worshippingest, is the Lord Vaisvânara called Pratisthā (firm stay)" Therefore, thou standest firm with offspring and cattle —382

MANTRA 2

अतस्यन्नं पश्यसि प्रिययत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन
इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Padas two feet व्यम्लास्येताम् Vyamlsasyetām, would have broken shiunt

2 Therefore, thou art healthy and prosperous Whoever, worships thus that Lord Vaisvânara becomes healthy and prosperous, and has Vedic glory in his house Those however, are but the feet of the Lord, and your feet would have given way, if you had not come to me —383

EIGHTEENTH KHANDA

MANTRA 1

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वा-
ऽसोऽन्नमात्स्य यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमसि
॥ १ ॥

तान् Tan, to them इ Ha इवाच Uvāchi, he said एते Ete, these वै Vai, indeed खलु Khalu, verily दृढ Dṛḍha, you पृथक् Prithak, separate, many इव Iva like, as if for there is in reality no difference in the various parts of Lord's body इदम् Idam, this, आत्मानम् Ātmānam, Self, Lord वैश्वानरम् Vaisvānaram विश्वम् Viśvamsah, ye knowing अन्नम् Annam food अथ Atha, ye eat But he who worships the Lord in His entirety has the following fruit य Yah, who, the eligible, तु Tu, but एतद् Etad, that Ātman एवम् Evam thus प्रादेष Prādeśa, a span the size of the heart मानम् Mātram measure अभिविमानम् Abhivimānam, boundless limitless, immeasurable abha=all round, vi=lost, not having a mānam=measure, whose all circumscribing limits are gone In other words, all pervading आत्मानम् वैश्वानरम् Ātmānam Vaisvānaram, the Lord of Universal Humanity उपस्ते Upaste meditates, worships स Sa, he सर्वेषु Sarvesu lokesu, in all worlds सर्वेषु भूतेषु Sarvesu bhūtesu, in all beings सर्वेषु आत्मसु Sarvesu Ātmasu, in all Selfs अन्नम् अति Annam atti, eats food

1 Then he said to all six of them —“Now you verily, knowing this Vaisvānara Lord as if many, eat your food (i.e., have got your small reward) But he who worships this Lord Vaisvānara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selfs —384

Note—Man can worship the Lord best in his heart, while Devas worship Him as Limitless. The reward above mentioned is more appropriate for Devas than Men. But Men may rise to the rank of Devas

MANTRA 2

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धेव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो बस्तिरेवरयिः पृथिव्येव पादावुर एव वेदिलोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य tasya, His, इ Ha वै Vai, verily एतस्य Etasya, of this आत्मनः Ātmānah, of the Self वैश्वानरस्य Vaisvānarasya of Vaisvānara मूर्धं Mūrdha, head एव Eva, even सुतेजा Sutejas चक्षुः Chakṣah eye विश्वरूपः Viśvarūpa प्राणः Prāṇah Life breath पृथग्वर्त्मा Prithagvartmān संदोहः Sandohah the trunk बहुलः Bahulah बस्तिः Vastih bladder loins एव Eva, even बर्हिः Barhiḥ, say पृथिवी Prithivī the earth एव Eva even पादौ Pādu, two feet उरः Urah the chest एव even वेदिः Veditih the altar लोमानि Lomāni, the hairs बर्हिः Barhiḥ he grass हृदयः Hridayam, the heart गार्हपत्यः the Gārha patyam fire मनः Manah the mind अन्वाहर्षपचनः the Ānvaharṣya, fire आस्य Aśyam, the mouth आहवनीयः the Āhavanīya, fire.

2. Verily of that Lord Vaiśvānara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart the Garpatya fire, the mind the Anvāhārya-fire and the mouth the Āhavanīya-fire.—385.

Note.—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvānara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar the sacred grass, and the three fires Garhapatya, Anvāhārya and Āhavanīya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEENTH KHANDA.

MANTRA 1.

तद्यज्ञं प्रथममागच्छेत्तद्धोमीयं यं प्रथमासाहुतिं जुहु-
यात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तद् Tat, then, at the time of eating यद् Yat, what भक्ष्यं Bhakṣam, food.
प्रथमम् Prathamam, first आगच्छेत् Āgacchet, may come (towards the mouth)
तद् Tat, that होमीयम् Homīyam, the *homa* material सः Sah, he, the eater. यं
Yam, what आहुतिम् Āhutim, oblation. प्रथमं Prathamam, first जुहुयात् Juhuyāt,
may offer. तां जुहुयात् Tam Juhuyāt, let him offer that. प्राणाय स्वाहा इति Prāṇāya
Svaha iti, with the mantra "Svaha to Prāṇa." प्राणः Prāṇah, the Prāṇa. तृप्यति
Tṛipyati, is satisfied

1 At the time of eating, the first morsel that is taken (should be considered as) a *Homa* material. The first oblation that he offers, let him do so with the mantra. "Prāṇāya Svāhā," Then Prāṇa is satisfied.—386.

MANTRA 2

प्राणो तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्य-
त्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादि-
त्यश्चाधितिष्ठतस्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

एत्येकोऽयं चण्डः ॥ १९ ॥

प्राये Prāṇe when the Prāṇa कृष्यति Tripyati, being satisfied चक्षुः Chakṣuḥ the eye another name of Prāṇa कृष्यति Tripyati, is satisfied चक्षुषि कृष्यति Chakṣuṣi Tripyati, when the eye is satisfied आदित्ये Āditya, the sun, another name of Prāṇa Tripyati is satisfied आदित्ये tripyati the sun being satisfied द्यौः Dyauh, the heaven The wife of Vāyu दिवि कृष्यताम् Divi Tripyantām, the wife of Vāyu being satisfied यत् किम् Yat kim, Brāhmā called Yat Kim Yat =wisdom Kim=Pleasure, intelligence and bliss च Cho and द्यौ च द्यादित्य च Dyauh cha Ādityah cha, the wife of Vāyu and the sun अधितिष्ठत Adhitiṣṭhatah, rule over (the eastern gate of the heart) सव तत्, that (Brahma) कृष्यति Tripyati is satisfied तस्य Tasya, His (Brahma's) कृतिः Triptim, satisfaction अनु after, following कृष्यति Tripyati = satisfied (the sacrificer) प्रजया Prajaya with offspring पशुभिः Paśubhiḥ with cattle अन्नद्येन Annādyena, with health with power to confer beatitude on another, magnanimity तेजसा Tejasā energy, with brightness with bliss ब्रह्मवर्चसेन Brahmavarcaśena, with Vedic glory

2 When the Prāṇa is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vāyu (Dyau) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied The Dyau (consort of Vāyu) and the Sun rule (the Eastern gate) When He the Lord is satisfied, then follows the satisfaction of the sacrificer with his offspring, and cattle, and he gets health and energy and intellectual splendour —387

Note—Thus the Eastern gate-keepers are the wife of Vāyu and the Sun—Dyau and Āditya The three words Prāṇa Vāyu and the Sun refer to one and the same entity But Prāṇa is an aspect of Vāyu so practically the Eastern gate-keeper is Vāyu and his wife here called Dyau

TWENTIETH KHANḌA

MANTRA 1

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्वाग्नाय स्वाहेति व्यान-
स्तृप्यति ॥ १ ॥

अथ Atha then यं Yām what The words are the same as in mantra 1 of the last Khanda, except that व्यान is substituted for प्राण

1 Then when he offers the second oblation let him offer it saying आपनाय स्वाहा The Āpāna is satisfied —

MANTRA 2

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दि-
शश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुवृत्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyāne Trīpyati, Vyāna being satisfied : श्रोत्रम् Śrotram, the Ear.
Trīpyati, is satisfied श्रोत्रे तृप्यति Śrotre Trīpyati, the Ear being satisfied. चन्द्रमाः
Chandramāḥ, the Moon तृप्यति Trīpyati, is satisfied चन्द्रमसि तृप्यति Chandramasi
Trīpyati, the Moon being satisfied दिशः Dīśah, the quarters : the spouse of
Vāyu called Dīśah, तृप्यन्ति Trīpyanti, are satisfied. दिक्षुः तृप्यन्तीषु Dikṣu
Trīpyantiṣu, the quarters being satisfied यत्किंच Yat kim cha, the Lord of
Wisdom and Bliss इदं च चन्द्रमाः च अधितिष्ठन्ति Dīśah cha chandramāḥ cha Adhi-
tiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति
Tat trīpyati, He the Lord being satisfied. The rest as above.

2: When the Vyāna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vāyu (Dīś) is satisfied, when the the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss (Vāyu) is satisfied. The (Dīś) consort of Vāyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour—389.

Note.—The Southern gate-keepers are the Wife of Vāyu and the Moon. But Vyāna, Ear and Moon are identical, being the same as Vyāna, and Vyāna is an aspect of Vāyu, Thus the Southern gate keeper is also Vāyu along with his consort, here called Dīśah.

TWENTY-FIRST KHANDA.

MANTRA 1

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृ-
प्यति ॥ १ ॥

तृतीयां Trītyām, in the third अपानाय स्वाहा Svāha to Apāna

1. Then when he offers the third oblation let him offer it saying "Apānāya Svāhā" The Apāna is satisfied — 390

MANTRA 2.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी
चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vāk, speech अग्नि Agnih, fire पृथिवी Prithivī, the earth Śrī, the consort of Vajru. Prithivī cha agnih cha adhitisthah the Earth and Fire rule (the Western-gate)

2 When the Apāna is satisfied, the Speech is satisfied, when the Speech is satisfied, the Fire is satisfied, when the Fire is satisfied, the Prithivī is satisfied, when the Prithivī is satisfied, the Lord of Wisdom and Bliss (is satisfied) Prithivī and Fire rule (the Southern gate) When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour - -391

Note -The Western gate-keepers are the Fire and the consort of Vajru. But Apāna, Agni and Vāk are identical. And Apāna himself is an aspect of Vajru. Thus the Western gate-keeper is also Vajru along with his consort, here called Prithivī. I am however, doubtful about this. Śrī identified with Prithivī, may be the Śrī (wife of Vajru). The Western gate-keepers would be Apāna and Śrī. Out of the five gates the consort of Vajru is certainly in the three East South and North. The doubt is about the Western and the Central gates—where Śrī and Lakṣmī are introduced.

TWENTY-SECOND KHANḌA

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समा-
नस्तृप्यति ॥ १ ॥

चतुर्थीं Chaturthīm, fourth. समानाय स्वाहा Svahā, to Samāna.

1 Then when he offers the fourth oblation, let him offer it saying "Samānāya Svāhā" Thus the Samāna is satisfied —392

MANTRA 2

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युस्तृप्यति विद्युति तृप्यन्त्यां यत्किञ्च विद्युश्च
पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्तायेन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samāne, the Samāna being satisfied मन Manah, the mind पर्जन्य Parjanya Indra विद्युन् Vidyut the lightning the consort of Vāyu

2 When the Samāna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vidyut (the consort of Vāyu) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied Vidyut (the consort of Vāyu) and Indra rule the Northern gate : When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour —393

Note —The Northern gate keepers are Indra and the consort of Vāyu But Samana Manah and Indra are identical and Samana itself is a form of Vāyu Thus the Northern gate-keeper is also Vāyu along with his consort here called Vidyut

TWENTY-THIRD KHANDA

MANTRA 1

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृ-
प्यति ॥ १ ॥

पञ्चमीं Panchamīm the fifth उदानाय स्वाहा Udānāya Svāhā १ Svāhā to Udāna

1 Then when he offers the fifth oblation let him offer it saying "Udānāya Svāhā" Then the Udāna is satisfied —394

MANTRA 2

उदाने तृप्यति त्वकृतृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
 तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधि-
 तिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन
 तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायु Vayuh 'Vayu चाकाश the Ākāśa the wife of Vayu

2 When the Udāna is satisfied, the Vāyu is satisfied, when the Vāyu is satisfied, the Ākāśa is satisfied, when the Ākāśa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vāyu and ĀKĀśA rule (the Central or Upper gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour -- 395

Note—Vāyu and Ākāśa are not different but one and the same—identical. In the Doṣastva Sūtra (III 13 a) Udāna Vāyu and Ākāśa are taught as identical. In conformity with that passage Vāyu and Ākāśa and Udāna are taken here also as identical. But in the phrase Vāyu and Ākāśa rule the Upper gate—Ākāśa is to be explained as separate from Vāyu. This Ākāśa is Vāy's Lakṣmī and therefore different from that Ākāśa which is identical with Vāyu.

The Central gate keepers are similarly Udāna and Vāyu's consort. For Udāna Vāyu and Ākāśa are identical. But Udāna has self is an aspect of Vāyu. This the Central gate keeper is also Vāyu along with his consort here called Ākāśa. I am doubtful here also. Does Ākāśa mean here the consort of Vāyu or Lakṣmī the wife of Vāyu. I am inclined to the latter view.

TWENTY-FOURTH KHANḌA

MANTRA 1

स य इदमविद्वानग्निहोत्रं जुहोति यथाद्वारानपोह्य भस्मनि
 जुहुयात्तद्वक्तव्यम् ॥ १ ॥

स Sa, he य Yāh who इदम् Idam, this वायवानरा अविद्वान् Avidvān, not knowing अग्निहोत्रम् Agnihotram Agnihotra para offering जुहोति Juhoti, offers oblation यथा Yathā as अद्वापद्वा Agdān live coals अपोह्य Apohya, removing भस्मनि Bhāsmāni in ashes 'on dead ashes' जुहुयात् Juhuyāt, may offer oblation तद्वक्तव्यम् tadvakṭavyam, so, like that तन्न Tat, that एवाह Syāt may be, will be,

1. He who, not knowing this Lord Vaiśvānara offers an Agnihotra, he is like unto that person who removing the live coals, offers libations on dead ashes.—396.

MANTRA 2.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु
सर्वेषु भूतेषु सर्वेष्व्वात्मसु हुतं भवति ॥ २ ॥

अथ Atha, but य Yāh, who. एतद् Etad, that Lord, that form of Vaiśvānara एवम् Evam, thus विद्वान् Vidvān, knowing अग्निहोत्रम् जुहोति Agnihotram juhōti, offers an Agnihotra तस्य Tasya, his, of him सर्वेषु Sarveṣu, in all लोकेषु Lokheṣu, in worlds सर्वेषु Sarveṣu, in all भूतेषु Bhūteṣu, in beings सर्वेषु Sarveṣu, in all आत्मसु Ātmasu, in Self हुतम् Hutam, offered भवति Bhavati, becomes

2 But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds—397

Note.—By offering Prāṇic oblation to the Vasuvānara within himself, he in a way offers it to all egos

MANTRA 3

तद्यथेपीकातूलमग्नौ प्रोतं प्रदूयेतैवश्वास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

तद् Tat, that यथा Yathā, as एपीका Iṣikā, the Iṣikā reed तूलम् Tulam, fibre, the upper part or point of the reed, अग्नौ Agnau, in fire प्रोतं Pratāh, thrown, entered प्रदूयेत् Pradūyeta, is burnt, turned to ashes एव Evam, thus ए Ha indeed अस्य Asya, his सर्वे Sarve, all पाप्मान Paṁmānā, sins प्रदूयन्ते Pradūyante, are burnt य Yāh, who एतद् Etad, that एवम् Evam, thus. विद्वान् Vidvān, knowing अग्निहोत्रम् जुहोति Agnihotram juhōti, offers an Agnihotra

3 As the tuft of the Iṣikā reed entering into the fire is (quickly) reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra—398

MANTRA 4

तस्माद् द्वैत्रं विद्यद्यपि चण्डाला योच्छिष्टं प्रयच्छेदात्मनि
हैवास्य तद्वैश्वानरे हुतस्यादिति तदेव श्लोकः ॥ ४ ॥

तस्माद् Tasmat, therefore उ U ए Ha एवंविद् Evaṁvit, who knows thus द्यपि Yadyapi, if even चण्डालाय a chaṇḍāla, उच्छिष्टम् Uchchishṭam, the refuse, the remaining food प्रयच्छेत् Prayachchēd, were to give, आत्मनि Ātmanī,

in the Self इ Ha एव Eva अस्य Asya, his, of the chandāla तद् tat, that stale food वैश्वानरे In the Vaiśvānara हव्यं Hutaṣi, offered स्यात् Syāt, will be

4. Therefore indeed, if such a knower gives what is left of his food to a chandāla even, it would be offered in the Vaiśvānara Self of the Chandāla.—399

Note—The food once consecrated by being offered to the Lord, by a person who knows the Prāṇa-Agnihotra retains its purity even when eaten by an ignorant savage. The Lord, who is in the chandāla even, is satisfied by that food, and such food produces spiritual results in the body of the chandāla.

MANTRA 5

यथेह क्षुधिता बाला मातरं पर्युपासत एव५ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्चिन्ताः सङ्ख्याः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।

पञ्चोऽध्यायः ॥ ६ ॥

तद् tat, that, on this point एव Esa, this श्लोकः Ślokaḥ, stanza यथा Yathā, as इह Iha, here क्षुधिताः Kaudhitaḥ, hungry बालाः Bālāḥ, children मातरम् Mātaram, to mother पर्युपासते Paryupāsate, surround, entreat एव Evam, thus सर्वाणि Sarvāṇi, all भूतानि Bhūtāni, beings अग्निहोत्रम् Agnihotra उपसते Upāsate, sit round: have recourse

5 On this is the following Stanza.—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra.—400

Note—Thus any ritualistic worship, like Agnihotra, in order to be efficacious must be performed with knowledge—otherwise it is waste of energy and time—pouring ghee on ashes and not on fire. It is the Lord in His Five fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter-atomic Gods—who must be the only object of worship under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaiśvānara—the Humanity

NADHYA'S COMMENTARY

Thus in the previous Khandas there has been described the knowledge of the Five Fires as referring to Brahman the Supreme. The same subject is taught in the subsequent khandas also, but under the name of Vaiśvānara Vidyā.

The word Mahāśīla (XI 1) does not mean a lord of a big house, nor does the word Mahāśrotṛya (XI 1) mean one who can recite the Vedas. Their true meaning is thus given. It is thus written in the Vaiśvānara Vidyā—

“He who performs fully a great sacrifice every year is called Mahāśīla, while he is styled Mahāśrotṛya who fully knows the Vedas and their meaning

The names like *Dya Satejaś* &c. are applied to *Vasuvānara*. They do not mean heaven &c. but are epithets of God called here *Vasuvānara*. Anpomyāna said he worships *Dya* to which the king said this = *Vasuvānara Satejaś*. These two words *Dya* and *Satejaś* (XII 1) are explained now.

"The Lord is called *Dya* because He is sportful (*√dya* to play), and because He is the support of heaven (*dya*=heaven). He is called *Satejaś* because He is extremely resplendent, or full of great energy (*tejaś*=heat). The head of *Viṣṇu* is the support of heaven—(i.e., the heaven is contained in the head of the Lord).

In khanda 13 Satyajajña says he worships *Aditya* to which the king replies this is *Visvarūpa* form. These two words *Aditya* and *Visvarūpa* are now explained.

'The eyes of *Viṣṇu* are called *Viśva rūpa* because they see fully all forms (*Viśva*=all, *rūpa*=forms, nothing is concealed from the sight of the Lord). The Lord is called *Āditya* because He takes up all lives (*ādina*=attirets seizes), and because He is the refuge of the sun (*Āditya*=sun) for ever.

In khanda 14 Satyajajña says he worships *Vaiṣṇa*. To which the king replies he is *Prithagvīra*. These two words (XIV 1) are now explained.

'The breath (*Prāṇa*) of *Hari* accomplishes that which can never be attained by the breath of *Vaiṣṇa* &c., hence He is called *Prithagvīra*—of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve). He is called *Vaiṣṇa* because He is Intelligence and Life (*vā*=wisdom, *aiṣya*=life) and because *Vaiṣṇa* is ever refuted in *Hari* and (made capable through Him to accomplish that which he otherwise would not have been able to do in other words God is called *Vaiṣṇa* because He gives the power to *Vaiṣṇa* to perform all deeds).

In khanda 15 Satyajajña says he worships *Ākāśa*. The king says that *Ākāśa* is *Bahula*. These two words (XV 1) are now explained.

The Lord is called *Bahula* because He is full (*bahul*=all, full). He is named *Ākāśa* because the middle portion of the body of *Viṣṇu*, the Lord of *Rāmā* is shining (*kāśa*=light).

In khanda 16 Satyajajña says that he meditates on *Apas*. The king says it is *Rāya* form of Lord. The two words (XVI 1) are now explained.

"The Lord is called *Apas*, because He is all pervading (*ap*=to pervade). He is called *Rāya* because He causes delight (*ra*=joy). The middle portion (the trunk) and the bladder of the Lord contain the ether and the waters and hence He is called *Ākāśa* and *Apas*. He is called *Pṛthivī* because of His vastness (*pṛthiva* expansion). He is called *Pratiṣṭhā* because He is the firm stay (*pra*=best *stha*=support, stay). The *Pṛthivī* is so called because it rests in or within the two feet of the Lord *Viṣṇu*. (The earth is His foot stool).

Thus all the cosmos is contained within the body of the Lord—heaven in his head, the sun in His eyes the ether in His lungs the waters in His bladder the earth in His feet—the five worlds in these five portions of His body. Says an objector. The Śruti says, tad Viṣṇoḥ paramaṁ padam, the foot of Viṣṇu is in heaven. How do you say that the earth is His foot? To this the Commentator says —

“The word pāda (foot) is sometimes used to denote the whole body (—a part taken for the whole). Therefore in the Vedic text tad Viṣṇoḥ the word padam denotes the head &c. (That is the whole body of Viṣṇu is spread in space the heaven being in His head). See Māndūkya Upaniṣad where the word pāda is used to denote the whole body of Vaiśvānara.

“The words Pīṇa, Ohaksuh, and Āditya (in XIX 2) refer to one and the same deity who is the door keeper of the eastern gate of Viṣṇu. Similarly Vyāṇa, Śrotra and Chandraṁās (20-2) are the names of the deity who is the southern door keeper of Viṣṇu, similarly Vah, Apīna and Agni are the names of the western door keeper so also Samāna, Indra and Mind are names of northern door keeper. Udāna and Vāyu and Ākāśa are names of the deity who keeps the upper door of the citadel of Viṣṇu.

Note—The five door keepers mentioned in Adhyāya Third Khanda Thirteenth are referred to in this Adhyāya Khanda 19 to 23. Now in Adhyāya Third the Pīṇa Ohaksuh and Āditya are applied to one and the same person namely to the eastern gate keeper the same words used in V 19 must therefore refer to the same gate-keeper. Similarly with the others. The Third Adhyāya merely mentions these gate keepers here in the Fifth Adhyāya oblation to these is taught. The following table will remind the readers as to the names of these gate keepers —

Directions	Third Adhyāya	Fifth Adhyāya
East—The sun	Called the Eye and Pīṇa also	Dyaṁ.
South—The moon	Called the Ear and Vyāṇa also	Dia
West—The Fire	Called the Speech and Apīna also	Prithivī
Norih—Indra	Called the Mind and Samāna also	Vidyut
Gr. Indr—Vāyu	Called the Ojas and Udāna also	

But in v 23 it is said Vāyus cha Ākāśas cha adhitṛṣṭataḥ. Vāyu and Ākāśa rest. This shows that Vāyu and Ākāśa are two entities and not one and the same. The Commentator removes this doubt.

“The Vāyu here is indwelt by Lakṣmī and so is different (from the Vāyu mentioned in the first part of this khanda).

In these khandas 19 to 23 there occur the words Dyaṁ in conjunction with Āditya Dia with Chandraṁās, Prithivī with Agni and Vidyut with Parjanya. To whom do these four words Dyaṁ Dia Prithivī and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the wife of Vāyu while Prithivī means Śrī.

By the word Prithivī (XXI 2) reference is made to Śrī only. The words Dyaṁ and Dia—and Vidyut refer to Vāyu's wife indeed.

Note — The Śrī mentioned here is also the consort of Vāyu, and not the Highest (1). It is said in these khandas (19 to 23) "If Āditya being satisfied, Dya is satisfied &c." How the satisfaction of A can satisfy B? To this the Commentator answers

"These gate keepers (of the respective quarters and called Prithivī &c) are all founded in the scrupulous faultless Lord Nārāyaṇa—He is their support (and hence when they are satisfied the Lord is satisfied)

In these khandas (19 to 23) the words यत् किम् occur, several times. They do not mean "whatever," but refer to the Lord

"Vānu is called yat, because his form is Intelligence (yat=to go, to know). He is him because he is essentially bliss" (ka=joy)

The five phrases 'tat tripyati'—'That (Lord) is satisfied'—are now explained when these (gate keepers) are satisfied Hari is satisfied, for He is the Beloved of these

The sacrificer gets not only reward in this world, but in mukta also he is happy

"Men obtain the Lord Keśava through the grace of the Sun the gate keeper of the east. (They enter the Divine Presence by the east). The Pitṛas reach Him through the grace of the Moon by the Southern gate, the Gandhāryas reach Him through the grace of Agni by the Western gate, the Rishis reach Him through the help of Indra by the Northern gate, the higher Suras like Śiva &c, reach Him by the Central gate through the grace of Vāyu. It is not only the grace of the five gate keepers which is necessary to obtain entrance into the Presence but the grace of the Supreme is also necessary." Through the grace of Vānu called Vaisvānara, and by right knowledge is obtained always entrance to the Divine Presence

Can all obtain this full knowledge of Vaisvānara? To this the Commentator answers

"The Divine Suras are alone competent to get a complete and full knowledge of Vaisvānara (and they alone can fully meditate on Him) therefore they get the full fruit—the others (Men, Pitṛas, Gandhāryas, and Rishis) according to their competency." Thus it is in the Vaisvānara-Vidya

Note — The doctrine of Vaisvānara must refer to the Supreme Brahman and not to Fire called Vaisvānara. In fact Vaisvānara here means the Supreme Lord

The section (khandas 11 to 24) starts with the question 'Who is our Ātman? Who is Brahman?' The answer to it is "Vaisvānara" (Therefore Vaisvānara must mean here Brahman and not Fire)

(Similarly in the Māndūkya Upanisad the term Vaisvānara means tied to the Lord)

"Thus Ātman has four feet. The Enter of the gross, Vaisvānara is the first foot." (M Up I)

Similarly the Vedānta Sūtras also explain Vaisvānara to mean Vānu, in this passage (Vedānta Sūtras I 2.24)

SIXTH ADHYÂYA.

FIRST KHANDA

MANTRA 1

ॐ श्वेतकेतुर्हारीष्येय आस तः ह पितोवान् श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यस्मिन्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

श्वेतकेतु Śvetaketuh. इ Ha, indeed, verily, once आरुणेय Aruneyah, son of Aruna or grandson of Aruna आस Āsa, was तम् Tam, to him, once, पिता Pitā, father उवाच Uvācha, said श्वेतकेतो Śvetaketō, Oh Śvetaketu वस Vasa, dwell. ब्रह्मचर्ये Brahmacaryam, as a student &c, living in the house of Gurū in order to study the vedas, न Na, not वै Vas, verily सोम्य Somya, O child अस्मिन् Asmit, in our कुलीन Kulīn, belonging to one's family or race अननूच्य Ananūchyā, not without studying (the Vedas). ब्रह्मबन्धु Brahma bandhuh, a Brāhmaṇa by birth He is a Brāhmanabandhu who has Brāhmanas as or kinsman. इव Iva like. भवति Bhavati, becomes, इति Iti, thus

1 There lived once Śvetaketu Aruneya To him his father said "Śvetaketu, go to the house of a teacher to study the Vedas, for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brāhmaṇas — 401

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एषाय तः ह पितोवाच श्वेत-
केतो यन्तु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत
तमादेशमप्राक्ष्य ॥ २ ॥

स इ Sa hi, he, indeed द्वादशवर्ष Dvādaśa-varṣah, being twelve years old उपेत्य Upetya, having arrived at the house of Gurū चतुर्विंशति Chaturvīṁśati, twenty-four वर्ष Varṣah years सर्वान् Sarvaṁ all, वेदान् Vedān, vedas अधीत्य Adhitya having studied महामना Mahāmanāh, self-concentred. अन्धमानः Andhāmanāh, thinking I have nothing to study स्तब्धः Stabdhah, stern, arrogant एषय Eyāya, returned तम् Tam, to him इ Ha, verily, पिता Pitā, father उवाच Uvācha, said यत् Yat, that when नु Nu, now, सोम्य Somya, O child, इदम् Idam, this महामनाः Mahāmanāh, self-concentred अन्धमानानी Andhāmanāni, considering well-read स्तब्धः Stabdhah, arrogant, अस्ति Asi, thou art इति Uti, well तम् Tam, that आदेशम् Ādeśam, instruction अप्राक्ष्य Aprākṣyaḥ, have you asked,

MANTRA 7

न वै नूनं भगवन्तस्त एतद्वेदिषुर्यद्ध्येतद्वेदिष्यन् कथं मे
नावक्ष्यन्निति भगवांस्त्वेवमेतद्वीत्विति तथा सोम्येति
होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not वै Va, verily नूनम् Nānam, certainly भगवन्तः Bhāgavantaḥ, the venerable ones, my teachers ते Ic, they एतद् Etat, this, which thou hast said अवैदिषु Avedisuh, knew यद् Yat, if हि Hi, certainly, because एतद् Etat, this अवैदिष्यन् Avedisyan, if they had known क्वम् Katham, how, why मे Me, to me न Na, not अवक्ष्यन् Avakshyan they should have told it इति Iti, thus भगवाद् Bhagavā, Sir तु Tu but एव Eva, even, alone मे Me, to me एतद् Tat, that ब्रवीतु Bravitu, say इति Iti thus तथा Tathā, be it so सोम्य Somya, O child इति Iti thus ह Ha, verily उवाच Uvācha, he said

7 'The son said "Surely those venerable men (my teachers) did not know that For if they had known it, why should they not have told it to me? Do you, Sir, tell me that" 'Be it so,' said the father—407

MADEVA'S COMMENTARY

In the previous books I have taught the various kinds of meditations which lead to Release and other inferior rewards for persons who know the Lord who is the Best of all the most compassionate and possessing all auspicious qualities and who is different from the Jivas and the inanimate world stuff. This sixth book, established by arguments, the great difference between the Lord and Souls and Matter. It removes the doubts as regards the difference (bheda) between God and man. Svetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Svetaketu when a boy was sent by his father to learn Vedas. After studying for twelve years Svetaketu returned home when he was twenty-four years of age. The text says "Svetaketu returned to his father when he was twenty-four having then studied all the Vedas. The phrase in the original is 'Sa Dvādaśa Varṣa Upaītya' which is generally translated as 'when he was twelve years old then he commenced his apprenticeship'. But a Brāhman boy is to be initiated at an earlier age and farther Svetaketu's father was remiss in his duties towards his son in not initiating him earlier. To remove this misconception the Commentator shows that the phrase 'dvādaśa varṣa' is not to be taken as showing the age at which he was sent to Gurukula. Svetaketu was sent to the Gurukula at the proper age of eight (or seven) and returned at the age of twenty-four. Out of the sixteen years passed with his Guru Svetaketu spent only twelve years in Vedic study. Therefore he is called the twelve-year-old Svetaketu because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old though he was initiated at the proper age of eight and passed his earlier years in reading with his father.

mud, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—404

MANTRA 5

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातम् ।
विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

यथा Yathā, as. सोम्य Somya, O child एकेन Ekena, by one लोहमणिना Lohamaṇinā, by the best of metals, by gold. सर्वम् Sarvam, all लोहमयम् Lohamayam, things made of metals (like pails, pots or ornaments) विज्ञातम् Vi-jñātam, known स्यात् Syāt, becomes वाचा Vachā, by speech, by the organ of speech आरम्भणम् Ārambhaṇam, utterance. विकार Vikāra, modification, change नामधेयम् Nāmadheyaṁ, the name. लोहम् Loham, metal: loha इति Iti, thus. एव Eva, alone सत्यम् Satyam, true, correct.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Lohā, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—405.

MANTRA 6

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्पायसं विज्ञातम् ।
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवम् ।
सोम्य स आदेशो भवतीति ॥ ६ ॥

यथा Yathā as. सोम्य Somya O child एकेन Ekena by one नखनिकृन्तनेन Nakhanikṛntanena, nail scissor. सर्वम् Sarvam all, कार्पायसम् Kārṣāyasaṁ, made of iron, विज्ञातम् Vi-jñātam, known. स्यात् Syāt becomes वाचा Vachā by speech, by the organ of speech आरम्भणम् Ārambhaṇam, utterance विकारः Vikārah, modification, change नामधेयम् Nāmadheyaṁ, the name कृष्णायसम् Kṛṣṇāyasam, iron, (Kṛṣṇāyasam) इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true correct एवम् Evam, thus सोम्य Somya, O child. स Sa, that आदेशः Ādeśah, teaching, instruction भवति Bhavati, is इति Iti, thus.

6 And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction or as by knowing the correct word Kārṣāyasam one knows all other words which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—406.

MANTRA 7

न वै नूनं भगवन्तस्त एतदवेदिपुर्यद्ध्येतदवेदिष्यन् कथं मे
नावक्ष्यन्निति भगवांस्त्वेवमेतद्वीत्विति तथा सोम्येति
होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na not वै Vā verily एतद् Etat, certainly भगवन् Bhagavān, the venerable ones my teachers, मे Me, they एतद् Etat, this which thou hast said अवेदिषु Avedishu, knew यत् Yat if हि Hi, certainly, because एतद् Etat, this अवेदिष्यन् Avedishyan, if they had known it कथम् Katham, how, why मे Me, to me न Na, not आवक्ष्यन् Ivaksyan they should have told it इति Iti, thus भगवात् Bhagavā, Sir तु Tu but एव Eva, even, alone मे Me, to me तत् Tat, that ब्रवीद् Bravīd, say इति Iti thus तथा Tathā, be it so सोम्य Somya, O child इति Iti thus ह Ha, verily उवाच Uvāc, he said

7 The son said "Surely those venerable men (my teachers) did not know that For if they had known it, why should they not have told it to me? Do you, Sir, tell me that " 'Be it so,' said the father —107

MAHĀS COMMENTARY

In the previous books have been taught the various kinds of meditations which lead to Release and other inferior rewards for persons who know the Lord who is the Best of all the most compassionate and possessing all auspicious qualities and who is different from the Jivas and the inanimate world stuff. This sixth book establishes by arguments the great difference between the Lord and Souls and Matter. It removes the doubts regards the difference (bheda) between God and man. Svetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Svetaketu when a boy was sent by his father to learn Vedas. After studying for twelve years Svetaketu returned home when he was twenty four years of age. The text says "Svetaketu returned to his father when he was twenty four having then studied all the Vedas. The phrase in the original is Sa Dradasa Varas Upetya which is generally translated as when he was twelve years old then he commenced his apprenticeship. But a Brāhman boy is to be initiated at an earlier age and further Svetaketu's father was remiss in his duties towards his son in not initiating him earlier. To remove this misconception the Commentator shows that the phrase dvadasa varas is not to be taken as showing the age at which he was sent to Gurukula. Svetaketu was sent to the Gurukula at the proper age of eight (or seven) and returned at the age of twenty four. Out of the sixteen years passed with his Guru Svetaketu spent only twelve years in Vedic study. Therefore he is called the twelve year old Svetaketu because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old though he was initiated at the proper age of eight, and passed his earlier years in reading with his father

The similarity here consists as between a superior and inferior as gold is superior to iron so the Lord is superior to the world

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know by the law of analogy the attributes of that in which that substance exists in a large quantity As by knowing a small quantity of iron one knows the larger mass of iron so by knowing man as having a small quantity of happiness wisdom and sentience and consciousness one knows the Lord in whom these qualities exist in their infinity

Since by knowing a thing, which is very small in quantity, one can know analogy, the same substance when it is in very large quantity as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man there is the knowledge of Viṣṇu)

But says one objector—This is not a fit illustration Viṣṇu is vast, the world is small to judge the big from the small is wrong The Commentator says 'true it is not always good to judge the great from the small It is not always true that the knowledge of the small gives a complete knowledge of the large But it is always true that the knowledge of the big includes the knowledge of small' Therefore he says —

Since even by knowing a small thing, by analogy we can know the big as by knowing a pair of scissors made of iron we can know all iron, how much more must it be true that by knowing Brahman who is large and (All Infinite) we can know this world which is so small

In other words the knowing of the Lord includes knowing the world He who knows the Lord must a fortiori know the world He who knows the whole, knows the part he who knows the large knows the small

In fact by knowing Him who depends upon none similarly known that which depends upon him as by the knowing the Sanskrit names *ṛiṭhā Ayaś &c* one comes to know all the corruptions from these words such as *Mitti, Mud, &c* Thus it is in *Sāmasamhitā*

The Sanskrit names are eternal and it being the universal language of man and gods he who knows Sanskrit has all the advantages and more which a person knowing a particular dialect has All new Sanskrit words are either corruptions of Sanskrit as cow of 'go' heart of 'hṛd' father of 'Pitṛ' and so on Or such words are conventional creations but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province in order to make himself understood In ancient times Sanskrit was the *esperanto* of the world and all could understand it.

The word *Lohamaṇi* in V 15 means gold as we find it so explained in the *Śabda Nirṇaya* —“The words *Svarṇa, Loha Maṇi* and *Puraṇa* all mean Gold

The word *Lohmani* is a *Yoga* and *hi* word. It means etymologically "the best (*manu*) of the metals (*Loha*)," therefore Gold.

The Commentator now shows how the explanation of this *khanda*, as given by *Sankara* is wrong. The latter takes this *khanda* as teaching that all *vikāra* or variety or modification = false. But if the *Śruti* meant to teach that all *vikāra* is false, then it would not have used the words *eka*, *pinda*, and *mani*, for they are then not only redundant, but positively misleading. — And instead of saying "by knowing one clod of clay, all that is made of clay is known," it would have said — "by knowing clay all that is made of clay is known, and instead of saying — "by knowing one nugget of gold all that is made of gold is known," it would have said — "by knowing gold all that is made of gold is known," and instead of saying — "by knowing one pair of nail scissors all that is made of iron is known," it would have said — "by knowing iron, all that is made of iron is known."

Thus the word *eka* repeated thrice is useless. Similarly the word *pinda* (clod) *mani* (nugget) and *naila* *nailanira* (nail scissors) are also redundant. While the word *sarva* (all), thrice repeated is misleading. For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one clod of clay or of one pair of nail-scissors. Moreover the theory of *Advaita* is that the world is superimposed on *Brahman*, as a snake is superimposed on rope. But this *khanda* does not show that all that is made of clay is superimposed on one clod of clay, &c. Therefore, the Commentator says —

If the *Śruti* meant to teach modification (*vikāra*), the words *eka*, *pinda* and *mani* would be useless.

While according to our explanation the words *eka* (one) and *sarva* (all) are perfectly relevant, for they are necessary in order to teach similarity. We take this *khanda* to teach *sādhya* [similarity, and not *vikāra* (modification)]. Thus the word *pinda* is used to show the similarity of two things as far as the *sādhya* hood is concerned, both are real, and none false. The word *mani* is used to show pre-eminence of one over the other, for *mani* means pre-eminence. While a nail scissors which is a very small thing shows the inferiority of the universe as compared with *Brahman*.

The *Advaitas* explain the next passage *vachārambhāna* &c, thus — "the *vikāra* (difference) is only a name, arising from speech but the truth being that all is clay, gold, or iron." The Commentator shows the inconsistency of this explanation —

Moreover the word "*iti*" repeated thrice, as *mṛttikā iti*, *lohamani iti*, *kāśānāyasam iti* is useless, and similarly the word *nāmadheya*, used thrice. Had the *Śruti* meant to teach that the *vikāra* (modification or difference) was false, it would have said — "the clay alone is true, the gold alone is true, the iron alone is true," and not the words *nāmadheya* and *iti*.

For then the meaning would be "the difference is a matter of speech only, the clay is true, the difference is a matter of speech only the gold is true the difference is a matter of speech only, the iron is true. The words *nāmadheya* and *iti* would be useless. For according to *Sankara* the word *nāmadheya* means a name only. Now a name only and the phrase "a matter of speech" *vachārambhāna* have the same significance, and one or the other is redundant. The word "*iti*" is a mark of quotation, and is

used to denote words and not substances of which the words are names. Therefore the "mṛittikā itī" cannot denote the substance *clay* but the word form *mṛittikā* meaning *clay*. In fact, without using the word 'itī' the substance *clay* would have been denoted by using merely the word *mṛittikā*. Thus, itī is useless according to Brakara. But according to our explanation the word 'itī' is not useless, for we explain that itī points to the word form *mṛittikā* and say "The word form *mṛittikā* is the true, namely, the correct word, while words like *mud* *mudā* *ā m*, &c. are veruncular corruptions (*vikāra*) of it. Moreover there is no word in this *khaṇḍa* in which shows that difference is 'false' for the word *śaṣo* occurs nowhere in it. The word *vācīrambhana* cannot be taken to mean false. For neither technically, does nor etymologically this word mean false. Moreover as the phrase "he ate bread only," implies that he took nothing with his bread like condiments, &c., so it is a name only, would mean that there was no substance in it.

But there is no such word as "only" (*mātra*) in the above sentence. It is not *vācīrambhana mātram*, (so you cannot say it means by implication falsehood).

Thus the word *vācīrambhana* does not mean arising from speech but utterance through the organ of speech. All corruptions of pure Sanscrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech. *Vāc* means the organ of speech, *ī* = the larynx and *ārambhana* means utterance.

The word *īrambhana* does not mean arising, but it denotes an action. Thus *vācīrambhana* means "the change (*vikāra*) of pure words into dialects, is due to the utterance (*īrambhana*) through different organs of speech." The word *vikāra* means the varieties (1) of corruptions (*kāra*). The varieties of corruption of the pure word depend upon the varieties of the organs of speech. The word *satyam* qualifies *nāmadheyam*. Thus *satyam nāmadheyam* means the original word is the true or the eternally existent. The meaning is that the Sanscrit words like *mṛittikā*, &c., are eternally existent, but not their corruptions. The word *satya* means 'eternal,' because the wise know (*ya*) it as pervading (*tatam*) all time as a substance (*sat*) in other words, that whose substance exists through all time is 'true' or *satyam*. All other words, foreign or vernacular are either corruptions or mere conventions made by men. Since these words are conventional or symbolic only, therefore they are *vikāra* or modified forms of the originals.

Says an objector —the word *vikāra* is masculine how can it be construed with *īrambhanaṁ*, a neuter noun? To this the Commentator says —

The word *vikāra*, being a word which is *always* masculine, remains unchanged when construed with words of other genders. The phrase *īrambhanaṁ vikārah* is, as good as the well known phrase *Vedaḥ pramāṇam*. Moreover it is not correct to say that the words *mudā*, &c., are *Vikāra* of the original word *mṛittikā*. Strictly speaking no word is a *Vikāra* of another word, every word is *vikāra* of *śikṣā*. The whole *khanda* describing the pre-eminence of Sanscrit over non-sanscrit words,

really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next khanda is also for the sake of teaching the superiority of the Lord.

SECOND KHANDA.

MANTRA 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहु-
रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥१॥

सद् Sat, the True, the Good, the Being, the Best, Nārāyaṇa एव Eva, alone सोम्य Somya, O Child इदम् Idam, of this, अग्रे Agre, in the beginning आसीद् Āsit, was, एकम् Ekam, one, homogeneous, not separated in members. एव Eva, alone अद्वितीयम् Advitīyam, without a second, without an equal. तद् Tat, that त्व Ha, indeed एकै Eke, some आहुः Āhuḥ, say असद् Asat, the non-being, the void, the chaos एव Eva, alone, इदम् Idam, of this, अग्रे Agre, in the beginning. आसीद् Āsit was एकम् Ekam, one एव Eva, alone अद्वितीयम् Advitīyam, without a second, without an equal तस्मात् tasmāt, from that, असत् Asatāh, from the void. सद् Sat, the true, the plenum. जायत Jāyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat)—408.

Note.—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of śāṅkya Vāda which maintains that in the beginning was Nothing, was Void, from which came out everything.

MANTRA 2.

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः
सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥

कुत Kutah, how तु Tu, but, खलु Khalu, certainly, सोम्य Somya, O Child, एवम् Evam, thus, स्यात् Sāt, it can be, इति Iti, thus त्व Ha, indeed, उवाच Uvācha, said, कथम् Katham, how, असत् Asatāh, from the void. सद् Sat, the Plenum जायत Jāyata, be born इति Iti, thus सद् Sat, true, तु Tu, but एव Eva, alone, only. सोम्य Somya, O Child. इदम् Idam, of this अग्रे Agre, in the beginning आसीद् Āsit, was, एकम् Ekam, one, एव Eva, only, अद्वितीयम् Advitīyam, without an equal, without a second,

2 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum Therefore, the Sat (the-Good) alone existed, O child, in the beginning of this creation, one only, without an equal —409

MANTRA 3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु
स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क च शोचति स्वेदते
वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तद् Tat, that the Lord called Sat, Brahman ऐक्षत Aikṣata, thought, cogitated, बहु Bahu, many, assuming many forms in order to control the universe स्याम् Syām, let me be, प्रजायेय Prajāyeya, let me create living-beings इति Iti, thus, तद् Tat, here, then, तेज Tejah, fire, the Goddess Rāmā along with Fire, or light, of which she is the presiding deity असृजत Asṛijata, He created तद् Tat, that, Goddess Rāmā called Tejas and having the form of fire, तेज Tejah, Fire, Goddess Rāmā ऐक्षत Aikṣata thought, cogitated, बहु Bahu, many स्याम् Syām, may I be, प्रजायेय Prajāyeya, may I create इति Iti, thus तद् Tat, She, Goddess Rāmā, आप Āpah, water, the Prāṇa called waters and the presiding deity of water, असृजत Asṛijata, created तस्मात् Tasmāt, therefore, यत्र, Yatra, wherever क्व Kva, whenever च Cha, and शोचति Śoçati, is hot, is sorrowful, नेप्स स्वेदते Svedate, perspires, वा Va or पुरुष Puruṣah, man, तेजस Tejasah, from fire एव Eva, indeed, alone तद् Tat, that अपि Adhi, over, verily, another reading is हि hi 'indeed,' आप Āpah, waters जायन्ते Jayante, are produced

3 He thought 'I shall assume many forms (in order to govern the world) and create beings' He created Fire The Goddess of Fire thought, 'I shall assume many forms and create beings' She created the Waters (Vāyu) Therefore, wherever and whenever any body weeps or perspires, water comes out, for it is from fire that water is produced —410

MANTRA 4

ता आप ऐक्षन्त बह्वचः स्याम प्रजायेमहीति ता अन्नमसृजन्त
तस्माद्यत्र क च वर्पति तदेव मूयिष्ठमन्नं भवत्यन्न एव तदध्यन्नाद्यं
जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥

॥ Tāh, they आप Āpah, waters, Prāna ऐकान्त Aikṣanta, thought
 बहव Bahvyaḥ, many. स्याम Syāma, Let us be प्रजापतिः Prajāpatiḥ, and
 create beings इति Iti, thus. तā Tāh, they, Prāna called the Waters
 अन्नम् Annam, food, the God Rudra, the presiding deity of food, the food here
 means the element earth असृजन्त Asṛjanta, created तस्मात् Tasmāt, therefore
 यत्र Yatra, wherever क्व Kva, whenever च Cha, and वर्षति Varsati, it rains.
 तद् Tat, then, there एव Eva, alone भूयिष्ठ Bhūyistham, much अन्नम् Annam,
 food, भवति Bhavati, is produced. अद्भ्यः Adbhyaḥ, from waters from Vāyu
 एव Eva alone तद् Tat, that [if in verity] अधि Adhi, over, after अनाद्यम्
 Anādyaṁ, eatable food जायते Jāyate, is produced.

4 The (God of) water thought 'may I multiply and
 create beings' He created (Rudra the God of) Food (Earth)
 Therefore, wherever and whenever it rains, much food is
 produced, therefore from Water alone is produced all food
 fit for eating—411.

Note —Apparently this is a geological conception clothed in mythological language

NADHYĀS COMMENTARY

The creation of the world is now being taught in order to establish the greatness
 of the Lord. The second bhāṣya begins with the famous passage —*Sad eva mayā nam
 agre sat ekam eva advitiyam*. This is the key stone of the advaita edifice, and naturally
 Mādhyāsa takes pains to refute the wrong interpretation of the advaitins. Śaṅkara takes
 the three words *ekam*, *eva* and *advitiyam*, as negating the three sorts of *bheda*s namely
 the *vagatā*, the *vijatiya* and the *vijatiya* *bheda*s. Thus in a tree, the difference that
 exists in it between its branches leaves &c. is a *vagatā* *bheda* or difference *inter se*.
 There is no such difference in Brahman. It is homogeneous. The difference that exists
 between one tree and another of a different class such as between an apple and a mango
 tree is a *vijatiya* *bheda* or class difference. There is no class difference in Brahman. As is
 the difference between a tree and a stone (though belonging to different classes altogether)
 and which is a *vijatiya* difference or extreme difference, there is no such difference in
 Brahman. The word *eka* or one shows that Brahman is the sole cause of the universe, and
 not like the clay which is the material cause of the pot but whose efficient cause is the
 potter and the instrumental cause is potter's wheel &c. Brahman is the material and the
 efficient cause as well. The word *advitiyam* shows that there is no other substance in
 existence than Brahman. It is the only substance that exists. This view of Śaṅkara
 is set aside by our Commentator —

'The words *ekam eva advitiyam* mean that the Lord is free from
vagatā *bheda*, i.e. He is homogeneous and is free from *vijatiya* *bheda*,
 that is He has no one equal to Him. He is one homogeneous substance
 and is peerless. As says the text — 'He is called *ekam eva advitiyam*,
 because He is devoid of any equal or superior and because, He has no
 differences *inter se*, being a homogeneous mass.' Such is the Eternal
 Brahman." This is in the Prāvartita

"The word 'eva' is used in order to exclude the theory of bheda-bheda (which teaches that Brahman has difference and is differenceless also). The word 'advitīyam' shows that He is free from equality and superiority—for there is no one equal to Him or superior to Him. (Had the word 'eva' not been used, then 'ekam advitīyam' would have meant one and peerless which need not be homogeneous as one pot, &c. For so far as the pot is concerned) it is one but it has differences in its various parts. The bheda-bheda theory would have come in, but for the word 'eva'. Therefore this Śruti śrīdeva etc. says that the Lord Nārāyaṇa is 'ekam eva' 'one only'. The word 'advitīyam' means 'equal'. This word is used in the sense of 'equal' in the Mūlabhāṣya.

The Mūlabhāṣya reference is—*asya garadvitīyena bhavyam ita ukte sadpīṣṭe garv eva upādīyate na nīvaṇa garvabhāṣa*. This shows that 'advitīyam' has the meaning of 'peerless or equal also'.

'The word 'advitīyam', therefore means without 'equal'. How can any one be superior to Him when no one can even come up to Him. Thus this great text shows that the Lord = one and peerless. Thus it is in the Sāmā Samhitā.

Nor is the absence of vijatīya bheda a well known thing, (for no one has ever seen a thing which has not its contrary). Moreover there is no proof of the existence of such an absence of vijatīya bheda. The word 'advitīya' does not mean the absence of vijatīya bheda. As says another text—When it is said the Lord is *eka eva advitīya* it means that there is no one equal to Him or greater than He. So also another text—The Lord is one there is no one equal or greater to Him.

If it be said there is nothing else than the Lord and all that exists is the Lord and so there is no such thing as vijatīya, and consequently the absence of vijatīya bheda is the most natural thing in the world, then the whole context becomes absurd.

For the question put by Uddālaka is what is that thing by knowing which the unknown becomes known. If there exists no other thing than Brahman the knowledge of Brahman will give us the knowledge of nothing and not of every thing for nothing else exists. Therefore the Commentator says—

If there exists no vijatīya object but all is Brahman, then the very question of Uddālaka becomes purposeless for he asks what is that by knowing which every thing else becomes known by which we hear what cannot be heard by which we perceive what cannot be perceived, &c. The very question takes for granted the existence of other things which are to be heard or perceived &c. And since every thing is Brahman, the knowledge of any thing (of a pot even) would be the knowledge of Brahman. Not only this but ignorance would be as good as nay the very acme of

knowledge, for there being no vijātiya difference, ignorance and knowledge is one and the same. Nor would remain there any such difference, as truth and falsehood, for the recognition of such difference amounts to the giving up of the *advaita* position, and admission that vijātiya bheda is not a fiction of the moralists but an absolute something.

* Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality. The true and the false being thus identical, the phrases like these "this is truth, this is false" cease to have any meaning, so it is as much true to say that the *Jīva* and the *Īśvara* are identical as to say that they are different. In other words the proposition that the *Jīva* and the *Īśvara* are different is also true. Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable.

Another absurdity of this position is that Brahman itself becomes false for there being no difference between truth and falsehood it is as much true to say that Brahman is, as to say that it is not. Even if we add that this Great Text *ekam eva advitīyam* declares that there is no bheda in Brahman whether *svagata* or *ajātiya* or *vijātiya*, we explain it in this way—

This text prohibits *ajātiya* and *svagata* bheda and that kind of *vijātiya* bheda which asserts the existence of any *vijātiya* object greater than Brahman. (In other words Brahman is a homogeneous substance has no *svagata* bheda, He is unique,—has no other substance of his class, has no *ajātiya* bheda, and lastly there is no one greater than Him, and thus He has no *vijātiya* bheda also, in this sense only, that there is no *vijātiya* object greater than He.

The Commentator now explains the whole khanda in the very words of a well known book

The Lord Narayana Hari is called *Sat*, because He is the best of all, (the Good par excellence). He created (emitted) in the beginning (the chaotic Goddess *Sat*) the eternally existing Shining One called *Tejas* or Light. (She is the presiding deity of Fire or light). She is called *tejas* either because she resides in the All pervading (तम in the all pervading) and is Unborn (*ya* unborn *te-jas*). Or She is called *tejas* because the creation (*ja*) is by her with the Lord (*ta*) as efficient cause. In other words She is called *Tejas* because Her creative form called *vidyā* is born (*ja*) from the Lord Hari (*ta*).

From Her is born even the *Prāna* called also *Manu* and named also water or *Apas*. From Her also comes out the Lord *Brahma*, the presiding deity of the four castes of Brahmanas &c.

In fact the birth of *Prāna* and *Brahmā* is simultaneous and *Prāna* always in turn becomes *Brahmā* therefore the birth of *Prāna* is said first. Moreover *Prāna* is more important of the two. Therefore His creation is mentioned first.

From Prāna is born the Lord Hara, who is called *annam* or Food

These three Devatās—Śrī, Prāna and Brūhmā, and Hara are called here by the names of three elements—light water and earth, and they are the presiding deities of these In fact, this Khanda teaches the creation of these three Devatās and of these three elements as well

That Shining One—Śrī dwells in light, and Prāna even dwells in the water, therefore from heat (*tejas*) comes out water, (as perspiration) The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prāna) In fact, the earth is the food of this passage, for all food is but a form of earth

THIRD KHANDA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषां *Tesām*, of them, खलु *Khalu*, verily एषां *Esām*, of these, of the elements to be described later on भूतानां *Bhūtānām*, of the elements or beings, त्रीणि *Trīni*, three, the triad of Light, Water and Earth, एव *Eva*, only बीजानि *Bijāni*, seeds, sources, origins, causes, भवन्ति *Bhavanti*, are, there are अण्डजम् *Āṇḍajam*, born of egg, oviparous as birds, &c जीवजम् *Jivajam*, born of living being, viviparous as men उद्भिज्जम् *Udbhijam*, springing from the ground, bursting through the ground, sprouting as trees, इति *Iti*, thus

1 Of these beings verily there are three sources only (namely the Fire, the Water and the Earth) All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note—This Khanda describes the greatness of the Triad of Light, Water and Earth (Śrī, Vāyu and Rudra) as the sources of all other beings

MANTRA 2.

स्यं देवतक्षत हन्ताहमिमास्तिष्ठो देवता अनेन जीवेना-
त्मनानुप्रविश्य नामरूपे व्याकरवासीति ॥ २ ॥

स *Sa*, he इयम् *Iyam*, this, the God called Sat देवता *Devatā*, the God क्षत *Aksata*, thought, after having produced the Divine Triad of Śrī, Vāyu and Rudra, along with their Elements Light, Water and Earth हन्ता *Hanta*, well, अहम् *Aham*, I इमा *Imah*, these, (the Fire, the Water and the Earth created by me already) तिष्ठ *Tisṭah*, three देवता *Devatāḥ*, the Gods, Lakṣmī, Prāṇa, and Rudra. अनेन *Anena*, through this जीवेन *Jiveṇa*, by the living, by my aspect

called Jiva or Anubuddha आत्मना Ātmanā, by the self, as the Inner Guide. अनुप्रविश्य Anupraviśya, entering after, entering as the Inner Ruler नामरूप Namarūpe, the names and forms व्याकरोति Vyākaroṇi, I shall evolve, I shall reveal or develop. इति Iti, thus

2 That God thought "these three Devatās are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jiva-ātman, Aniruddha) and shall develop name and form — 413 "

MANTRA 3

तासां त्रिवृतं त्रिवृतमेकैकां करवासीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासां Tāsaṃ of these Devatās त्रिवृतम् Trivṛtam, tripartite त्रिवृतम् Trivṛtam, tripartite, tripartite. That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water एकैकां Eka-ekāṃ, each other, करवाणि Karavāṇi, may I do इति Iti, thus वा Sa, that इयम् Iyam, this देवता Devatā, God. इमा Imāḥ, these. तिस्रः Tisrah, three देवता Devatāḥ, Gods. अनेन Anena, by the एव Even, alone जीवेन Jīvena, by the living आत्मना Ātmanā, by the spirit अनुप्रविश्य Anupraviśya, having entered through them नामरूपे Namarūpe, names and forms, like Indra, &c. व्याकरोत् Vyākaroṇi, developed

3 Then that God said "I shall make these three tripartite, by making each of them enter into the other" Then that God having entered into these three Devatās, with His Living Spirit, developed names and forms (like those of Indra, &c) — 414

MANTRA 4

तासां त्रिवृतं त्रिवृतमेकैकामकरोयथा नु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

इति तृतीयः क्षण्डः ॥ ३ ॥

तासां Tāsaṃ, of them त्रिवृतम् Trivṛtam, tripartite त्रिवृतम् Trivṛtam, tripartite एकैकम् Eka-ekam, each other अकरोत् Akaroṇi, He made. यथा Yathā, as नु Nu, now खलु Kṣhalu, indeed सोम्य Somya, O child इमा Imāḥ, these तिस्रः Tisrah, three देवता Devatāḥ, Gods त्रिवृत् Trivṛti, tripartite त्रिवृत् Trivṛti, tripartite एकैका Eka-ekā each भवति Bhavati, becomes त्वत् Tat, that मे Me, from me. विजानीहि Vijānīhi, learn thou. इति Iti, thus

4. He made each of them tripartite Learn now from me, O child, how each of these is tripartite — 415

MADHVA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Lakṣmi and the rest, with that form of mine which is called Jīva, and which is the name of Anuraddha aspect of mine. By entering into them I shall make them three-fold each." Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sūrya.

Note—In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jīva-Ātmā. This word Jīva-Ātmā is generally understood to mean the human soul or the individual soul; but here it has not that meaning. It means the Living Lord. By this tripartite Lakṣmi, &c., are made to evolve other Devatās as Indra and the rest, who in their turn evolve Agni, Moon and Sūrya. The three Devatās Lakṣmi, Vāyu and Indra entered into each other and by their combination evolved Indra, &c. They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature.

FOURTH KHANḌA.

MANTRA 1.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादग्नेरन्नित्वं वाचारम्भणं विकारो नामधेयं ग्रीणि
रूपाणीत्येव सत्यम् ॥ १ ॥

यद् Yat, what अग्ने Agneh, of fire रोहितम् Rohitam, red रूपम् Rōpam form, colour तेजस Tejasah, of Tejas or Lakṣmi शुक्लं Śuklam, white तद् Tat, That तद्रूपम् Apām, of waters, of Vāyu कृष्णम् Kṛṣṇam, Black तद् Tat, that, अन्नस्य Annasya, of food: रुद्रा अपागाद् Apāgāt, vanishes: the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater अग्ने Agneh, of fire अग्नित्वम् Agnitvam, fiery-ness, the etymological application of the word Agni or Eater वाचा Vāchā, by speech, owing to the organ of speech आचारम्भणम् Ārambhanam, utterance विकार Vikārah, modification conventional, such as the name Lakṣmi is the true name of the Goddess Lakṣmi but conventionally it is a name given to many women also. When a woman is called Lakṣmi, it is conventional use of the word and not the principle use of it नामधेयम् Nāmadheyam, the name त्रीणि Trīni, three, रूपाणि Rōpāṇi, forms इति Iti, thus एव Eva, alone सत्यम् Satyam, true.

Note—The word Agni literally means the eater and is the Primary name of the Lord and of Lakṣmi. Secondly it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Lakṣmi may

be the name of a woman. This conventional use is called *Vākāra*, a mere form of speech (*Vācārambhana*). Primarily three forms namely the *Tejas* *Apas* and *Annam* are the true forms to whom these words are really applicable.

1. The red color of fire is the color of *Tejas* (*Lakṣmī*), its white color is the color of Water (*Vāyu*), the black color of fire is the color of Earth (*Rudra*). Thus vanishes (the reason for the application of the word) *Agni* to fire. The fire is called *Agni* conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true—416

MANTRA 3

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तवपां यच्छुष्णं
तदन्नस्यापागादादित्यादादित्यत्वं वाचरम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यद् Yat, what यादित्याद् Ādityasya of the sun रोहितम् Rohitam, red रूपम् Rūpam, color तेजस Tejasah of Lakṣmī तद् Tat, that यच्छुक्लम् Yacchuklam, white तद् Tat, that यवपां Apām waters of Vāyu यद् Yat, what यच्छुष्णम् Yacchushnam, black तद् Tat, that यदन्नम् Annam, of food of Rudra अपागान् Apāgāt, vanishes, the name Āditya is not the primary name of the sun, but of the Lord who is the real Āditya, or seizer or attractor यादित्याद् Ādityāt, from the sun, the nature of being Āditya. यादित्यायम् Ādityayam, the nature of being the sun the etymological application of the word Āditya or attractor वाचा Vācā by speech वाचरम्भणम् Vācārambhanaṁ utterance विकार Vikārah, conventional use नामधेयम् Nama-dheyam the name त्रीणि Trīni three रूपाणि Rūpāni, forms इति Iti thus एव Eva alone सत्यम् Satyam true

2. The red color of the sun is the color of *Tejas* (*Lakṣmī*), the white color of the sun is the color of Water (*Vāyu*) the black color of the sun is the color of Earth (*Rudra*). Thus vanishes (the reason for the application of the word) *Āditya* to the sun. The sun is called *Āditya* conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true—417

MANTRA 3.

यच्चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कुण्डं
तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what चन्द्रमस Chandramas, of the moon रोहितः Rohitam, red
रूपम् Rūpam, colour तेजसः Tejasah, of Laksmī तत् Tat, that रूपम् Rūpam,
colour यत् Yat, what शुक्लम् Śuklam, white तत् Tat, that अपां Apām, waters
of Vāyu, यत् Yat, what कृष्णम् Kṛṣṇam, black तत् Tat, that अन्नस्य Annasya,
of food अपागाद् Apāgāt vanished चन्द्राद् Chandrat, from the moon. चन्द्रत्वम्
Chandratvam, the reason of being called Chandra वाचा Vāchā, by speech.
आरम्भणम् Ārambhanam, utterance विकार Vikārah, conventional use, नामधेयम्
Nāmadheyam, the name त्रीणि Trīṇi, three रूपाणि Rūpāṇi, forms इति Iti,
thus, एव Eva, alone सत्यम् Satyam, true

3. The red colour of the moon is the colour of Tejas (Laksmī) ; its white color is the color of Water (Vāyu), the black color of the moon is the colour of Earth (Rudra) Thus vanishes (the reason for the application of the word) Chandramas to the moon : The moon is called Chandramas conventionally only It is a mere matter of speech The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true —418.

MANTRA 4

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कुण्डं
तदन्नस्यापागाद्विद्युता विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ ४ ॥

यत् Yat, what विद्युत् Vidyutah, of the lightning रोहितः Rohitam, red
रूपम् Rūpam, color तेजसः Tejasah, of Tejas or Laksmī तत् Tat, that रूपम्
Rūpam, form, color यत् Yat, what शुक्लम् Śuklam, white तत् Tat, that अपां
Apām, waters Vāyu तत् Yat, what कृष्णम् Kṛṣṇam, black तत् Tat, that
अन्नस्य Annasya, of food अपागाद् Apāgāt vanished विद्युत् Vidyutah, from the
lightning विद्युत्त्वम् Vidyutvam, the reason of being called Vidyuta वाचा Vāchā,
by speech आरम्भणम् Ārambhanam utterance विकार Vikārah, conventional
use नामधेयम् Nāmadheyam, the name त्रीणि Trīṇi, three रूपाणि Rūpāṇi,
colors, forms इति Iti, thus एव Eva alone सत्यम् Satyam, true

1. The red colour of the lightning is the colour of Lakṣmī, the white of Vāyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—419.

MANTRA 5

एतद्वस् वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति द्वेभ्यो
विदांचक्रुः ॥ ५ ॥

एतत् Etat, this इ Ha, verily सः Sma, a mere particle. वै Vai, indeed तद्विद्वांसः Tad-vidvāṁsah, the knowers of this आहुः Āhuḥ, say पूर्वे Pūrve, in former days महाशाला Mahāśālā, great performers of annual sacrifices महाश्रोत्रियाः Mahāśrotriyāḥ, the great knowers of all the Vedas with their meaning न Na nor न Nah, of us amongst us अद्य Adjā, to day कश्चन Kaśchana, any one अश्रुतम् Aśrutam, unheard अमतम् Amatam, unconceived, not considered अविज्ञातम् Avijñātam, unknown उदाहरिष्यन्ति Udaḥariṣyanti, shall mention. इति Iti, thus द्वि द्वि, indeed एष एषyah, from them from the learned men who had realized Brahman विदांचक्रुः Vidāñchakruḥ, they knew

5. Verily knowing this, the great sacrificers and the great theologians of yore said "From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known." For of a truth, others in present times have learnt everything from these teachers of yore — 420

MANTRA 6

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु
शुक्लमिवाभूदित्यपाः रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद् उ Yat U, what verily रोहितम् Rohitam, red इव Iva, like, अयम् Abhūt, was. इति Iti, thus तेजसः Tejasah, of Tejas, of Lakṣmī यद् yat, that रूपम् Rūpam, colour इति Iti, thus तन्न Tat, that विदांचक्रुः Vidāñchakruḥ, they knew. यद् Yadu, what, verily शुक्लम् Śuklam, white. इव Iva, like. अयम् Abhūt, was.

इति It, thus यद्वाप् Apām of Vāyu, of Water रूपम् Rūpam, color इति It, thus, तत् Tat, that विदाचक्रुः Vidāchakruh they knew यद् Yadu, what verily कृष्णम् Kṛṣṇam, black इव Iva like अबभूत् Abbhūt, was इति It, thus अन्नस्य Annasya, of Rudra of Earth रूपम् Rūpam, color इति It, thus तत् Tat, that, विदाचक्रुः Vidāchakruh, they knew

6 Whatever appeared to them red they knew to be due to Laksmī, whatever appeared to them white they knew to be due to Vāyu, and whatever appeared to them dark they knew to be due to Rudra—421

MANTRA 7

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विवांचक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यद् Yat, what इ U, verily अविज्ञातम् Avijñātam, unknown, inscrutable इव Iva, like. अबभूत् Abbhūt, was इति It, thus एतासां Etāsām of these. एव Eva, even, alone देवतानां D evatānām of the deities समास Samāsaḥ, combination इति It, thus, तत् Tat that विदाचक्रुः Vidāchakruh, they knew यथा Yathā as नु Nu, now खलु Khalu indeed सोम्य Sonya O child इमा Imāḥ, these तिस्रः Trisrah three देवताः Devataḥ, deities पुरुषम् Puruṣam, man प्राप्य Prāpya, reaching त्रिवृत् Trivṛt, three fold tripartite त्रिवृत् Trivṛt, threefold, tripartite एकैका Eka-ekā, each one भवति Bhavati becomes तत् Tat, that मे Me, from me विजानीहि Vijānīhi, learn thou इति It, thus

7 Whatever verily appeared to them inscrutable they took to be as some combination of these three deities. Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man—422

MĀDHVA'S COMMENTARY

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Śrī—Whatever is white is produced from the color of Vāyu (Prāṇa), and know that the black is born from the colour of Śiva (Hara)

(Since Agni thus depends upon Śrī Vāyu and Śiva) therefore that which is the all devouring power of Agni, and which is why it is called Agni (ag+niḥ=agni) really belongs to this Triad of Śrī, &c. Therefore Agni has no fierceness in its own nature but owes it all to them. Similarly all power of attraction (adāḍāna) belongs primarily to this Triad,

who are the true Āditya (attractor) while the sun is aditya derivatively only. Similarly the power of giving joy (chandra) belongs primarily to this Triad, who are the true Chandras or Givers the moon is called Chandra secondarily only. Similarly the power of enlightenment belongs principally to this Triad, who are the true Vidyut or Enlighteners the lightning is called Vidyut secondarily only. Thus this Triad has all names and all forms. All other objects are but reflections of these, therefore, these Agni &c, also assume all forms and colors, red, white &c, in turn. (In themselves Agni, &c, have no form of their own nor any color.)

Now the Commentator explains the phrase *vāchā śrautānam vikhāra nama theyam teja rugāni eva satyam*

Therefore calling of one thing by the name belonging to another as fire is called Agni a name belonging to the Triad, is a matter of conventional speech only. Symbolically alone is such vikhāra or secondary names employed the eternal name is that which refers to the Triad.

As the names Lakṣmi Vayu &c primarily belong to the devatās of the Triad, but secondarily apply to men and women also and in the case of the latter the name being symbolical only is a mere matter of speech, the human names being secondary only and not primary, so all the names of the Vedas are primarily the names of these three deities. Therefore they are called satyam for satya means the primary, the principal.

As the names and the forms of Indra and other devas are but the secondary names of these principal Deities derived from the names of the Triad and as these names principally belong to these Three, because Indra &c as they are subordinate to this Triad and as the Triad is superior to them in power &c, so the names of Śiva and his forms are the primary names of Viyu, they are applied secondarily to Śiva similarly the names of Viyu and his forms are the primary names of Lakṣmi, and are secondarily applied to Vayu. Similarly the names of Lakṣmi and her forms are the primary names of the Lord Hari and his forms. Therefore He is alone the Lord of all. He is all forms. He is all.

He alone is all name because every name is His name and so also He is alone the all power because every power is His power. All the forms that belong to others are reflections of His forms. He is one only without a second—the peerless and consequently, the best of all. He being the chief is called the Sat or Good. He is called the Satyam because He is good (Sat) He is all pervading (Tat) and He has knowledge (A))

Thus Sītya is the name of the Lord Viṣṇu, a tat tvam asi Śvetaketu thou art not that O Śvetaketu Why art thou, therefore so conceited and stern The gods Indra and the others are higher than thou in wisdom and power yet higher than they are the Triad Śrī, Pīṇa and Śiva while the highest of all is the Lord Viṣṇu, so never be conceited Never think thyself the wisest or the greatest Thus knowing the great power of Viṣṇu, let neither pride nor sternness enter thy heart, for none can ever remain stern, who come to know the power of Viṣṇu for the knowledge of Viṣṇu cannot be the cause of pride Thus it is in the Sāma Samhitā

FIFTH KHANḌA

MANTRA 1

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्त-
पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam food, the God Śiva in the food अशितम् Aśitam when eaten, when taken as one's support त्रेधा Tredhā, three fold विधीयते Vidhiyate be- comes तस्य Tasya of his of it य Yab what स्थविष्ठः Stavishṭha Grossesst धातुः Dhātuh, portion, humour तद् Tat, that पुरीषम् Purisam excrement, feces भवति Bhavati, is called य Yab, what मध्यमः Madhyamaḥ middle : तत् Tat, that मांसम् Mamsam flesh य Yab, what अणिष्ठः In śtiṣṭha most fine, most subtle तत् Tat that मनः Manah, mind

1 (Rudra, the deity of) food when eaten, i.e., (nourish- ing man) becomes three fold, His grossest portion is called the excrement (because this aspect of Rudra dwells in it), His middle portion is called flesh, His subtlest portion is called mind—423

Notes—The Lord Śiva when entering the body of man through food goes to support man in a three fold way first as directing the excretory functions and expelling all noxious and useless particles from the body This part of the food is called feces and Rudra also gets this name because it presides over this function similarly with his middle portion he builds up the muscles of the body and is called flesh With his highest part he builds the mind of man and is called manas

MANTRA 2

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्त-
न्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Āpah Water Vāyu पीता Pīṭhā when drunk त्रेधा Tredhā three fold विधीयन्ते Vidhiyante become, तासां Tāsām of his य Yab, what, स्थविष्ठः

3. (Vāyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life —429.

MANTRA 4.

तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीपति सा वाग्भवति ॥ ४ ॥

तेजस Tejasah, of fire, of Lakṣmī. सोम्य Somya, O child अशयमानस्य Aśya-mānasya, when eaten : when nourishing man. यः Yah, what. अणिमा Anima, the subtlest. स Sa, what ऊर्ध्व Urdhvah, upwards समुदीपति Samudīpati, rises. सा Sa, that वाक् Vak, speech भवति Bhavati, becomes.

4. (Lakṣmī the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man —430

MANTRA 5

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

इति पट्टः सप्तमः ॥ ६ ॥

अन्नमयः Annamayam, food as its chief. हि Hi, verily सोम्य Somya, O child. मन Manah, mind. आपोमयः Āponmayah, water as chief प्राण Prāṇah, breath. तेजोमयी Tejomayī, fire as its chief. वाक् Vak, speech. इति Iti, thus भूय Bhūyah, Again. एव Eva, even मा Mā, to me. भगवान् Bhagavan, venerable sir विज्ञापयतु Vyjāpayatu, instruct, teach. इति Iti, thus तथा Iathā, be it so सोम्य Somya, O child इति Iti, thus. ३ Ha, indeed. उवाच Uvācha, he said.

5 For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vāyu the God of water, and the speech has for its presiding deity Lakṣmī, the Goddess of fire

"Please sir, instruct me still more," said the son "Be it so, my child," replied the father —431

Note —The words of this Mantra are exactly the same as those of VI 5 1

The theory propounded in the Chhāndogya Upaniṣad that a man if he fasts for 10 (ten) days, taking water only will loose all memory and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it. Experiments have been made lately to prove that man can live without food for a very long period. And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual. We give the following quotation from the Review of Reviews for the month of April, 1910.

Mr Sinclair's personal experience

Mr Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days:—

I am very hungry for the first day the unwholesome ravenous sort of hunger that all dyspeptics know. I had a little hunger the second morning and thereafter to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return. I felt very weak the second day, and a little on rising. I went out of doors and lay in the sun all day reading and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger and walked a good deal and I also began some writing. No phase of the experience surprised me more than the activity of my mind. I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight something which I have since learned was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak but a massage and cold shower would refresh me.

SEVENTH KHANḌA

MANTRA 1

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Sodasākahalah, having sixteen parts सोम्य Somya, O child पुरुष Puruṣah, man पञ्चदश अहानि Pañcādāśa ahāni, fifteen days मा Mā not चरी Aśhi, take food कामम् kāmam as thou wishest, as much as you like अप Apah water पिब Piba, drink thou बापोमय Āpomayah, having water for his chief, प्राण Prāṇah, I &c न Na not पिबत Pibatah drinking विच्छेत्स्यते Vichhet syate will be cut off, will leave thee इति Iti thus

1 O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest, for the breath of life is under the Lord of water, and so long as thou drinkest water thy life will not be cut off—432

MANTRA 2

सह पञ्चदशाहानि नाशाय हैनुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजूषि सामानीतिस होवाच न वै मा प्रतिभान्ति
भो इति ॥ २ ॥

Sthaviṣṭhah, grossest धातु Dhātuh, portion. तद् Tat, that. मूत्रम् Mūtram, urine भवति Bhavati, becomes. य Yah, what मध्यम् Madhyamah, middle. तद् Tat, that. लोहितम् Lohitam, blood य Yah, what. अस्थिः Anisthah, subtlest. ॥ So, that प्राणः Prāṇah, life-breath.

2. (Vāyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in urine, the middle is in blood and the finest is in the breath of life.—424.

MANTRA 3

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ १ ॥

तेजः Tejah, Lakṣmī अशितम् Aśitam, when supporting man. त्रेधा Tredhā, three-fold, विधीयते Vidhiyate, becomes तस्य Tasya, of her य Yah, what, स्थविष्ठः Sthaviṣṭhah, grossest धातु Dhātuh, portion, तद् Tat, that, अस्थि Asthi, bone भवति Bhavati, becomes य Yah, what मध्यम् Madhyamah, middle, ॥ Sa, that, मज्जा Majjā, marrow य Yah, what अणिष्ठ Anisthah, subtlest य Sa, that, वाक् Vak, speech

3. (Lakṣmī the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमय Annamayam, made of food Having principally Rudra the Lord of Anna as presiding deity हि Hi, verily. सोम्य Somya, O child. मन Manah, mind. आपोमय Āpomayah, consisting of water Having Vāyu the deity of water as its chief presiding deity प्राण Prāṇah, the life-breath, तेजोमयी Tejomyai, consisting of fire. वाक् Vak, speech. इति Iti, thus. भूय Bhūyah, again. एव Eva, indeed, even मा Ma, to me भगवान् Bhagavān, venerable sir. विज्ञापय Vijnāpayatu, teach इति Iti, thus. तथा Tatha, be it so सोम्य Somya, O child इति Iti, thus. ह Ha, indeed. उवाच Urācha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vāyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmī)

‘Please sir, instruct me still more,’ said the son. ‘Be it so, my child,’ replied the father.—426.

SIXTH KHANḌA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीपति
तत्सर्पिर्भवति ॥ १ ॥

दध्न Dadhnaḥ of curd सोम्य Somya, O, child. मथ्यमानस्य Mathyamānasya, when churned य Yah, what अणिमा Anima, subtlest. सः Sah, that ऊर्ध्व Urdhvaḥ, upwards, समुदीपति Samudīṣati, rises, तत् Tat, that सर्पिर् Sarpīḥ, butter भवति Bhavati, becomes

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter —427.

MANTRA 2

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः
समुदीपति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus एव Eva, indeed खलु Kṣalu, verily only. सोम्य Somya, O child अन्नस्य Annasya, of food अशयमानस्य Aśyamānasya, of being eaten, of Śiva when nourishing man. य Yah, what. अणिमा Anima, subtle स Sa, that ऊर्ध्व Urdhvaḥ, upwards, समुदीपति Samudīṣati, rises तत् Tat, that मन Manah, mind भवति Bhavati, becomes

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind —428.

MANTRA 3

अपाꣳ सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीपति
स प्राणो भवति ॥ ३ ॥

अपाꣳ Apām, of water of Prāṇa सोम्य Somya, my child पीयमानानां Pīyamānānaṁ, when drunk when nourishing man. य Yah, what अणिमा Anima, subtle. स Sa, that ऊर्ध्व Urdhvaḥ, upwards समुदीपति Samudīṣati, rises स Sa, that प्राण. Prāṇaḥ, breath of life. भवति Bhavati, becomes,

सह Sa ha, he, Śvetaketu पञ्चदश वदन्ति Pañchadaśa-ahānti, for fifteen days. न Na, not आस आsā, took food. अथ Atha, then ॥ हा Ha, indeed एनम् Enam, to him, to his father उपससद् Upasasāda approached किम् Kim, what. ब्रवीमि Bravīmī, shall I speak, shall I recite भो. Bhoh, O Son इति Iti, thus. अथ Richah, the Rig Veda verses सोम्य Somya, O' child यजुषि Yajūṣi, the Yajur Veda verses सामानि Sāmāni, the Sāma Veda verses इति Iti, thus स Sa, he (Śvetaketu) ह Ha, indeed उवाच Uvācha, he said न Na, not वै Vai, verily. मां Ma, to me प्रतिभान्ति Pratibhānti, occur to my memory भो Bhoh, oh, इति Iti, thus.

Śvetaketu did not take any food for fifteen days, and then he repaid to his father and said "What verses shall I recite?" The father said "repeat the Rik, the Yajus, or Sāman verses" He replied. "They do not occur to my memory, sir"—433.

MANTRA 3

तद् होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव सोम्य
ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तैर्तर्हि
वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तद् Tam, to him ह Ha, verily. उवाच Uvācha, he said. यथा Yatha, as सोम्य Somya, O child. महद् Mahatā, of a great. अभ्याहितस्य Abhyāhitasya, lighted fully. एका Ekā, one. अङ्गारः Angārā, burning coal. खद्योतमात्रः Khadyotamātrah, merely like a fire-fly in size. परिशिष्टः Parisiṣṭa, which remains behind, ॥ left behind. स्यात् Syāt, may be हेतु Heṭu, by that तद् Tatā, than that. अपि Api, even न Na, not बहु Bahū, much दहेत् Diheta, may burn एवम् Evam, thus सोम्य Somya, O child. ते Te, of thee षोडशानां Ṣoḍaśānām of the sixteen कलानां Kalānām, of the parts एका Ekā, one कला Kālā, part अनिशिष्टा Anīṣiṣṭā, is left behind स्यात् Syāt, may be. तदा Tada, by that तर्हि Tārhi, therefore वेदान् Vedān, the Vedas. न Na, not अनुभवसि Anubhavasī, thou rememberest अथवा Adāva, eat thou अथ Atha, then मे Me, my विज्ञास्यसि Vijnāsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus

3 The father said to him, "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4

स हाशाय हैनुपससाद तः ह यत्किंच पप्रच्छ सर्वं ह
प्रतिपेदे ॥ ४ ॥

स Sa, he ह Ha, indeed. आश Āśa, took food अथ Atha, then ह Ha, Indeed, Enam, to him उपससाद Upasasāda, repaired, approached तम् Tam, to him ह Ha, indeed. यत्किञ्च Yatkiñcha, whatever पप्रच्छ Papiachchha, asked सर्वम् Sarvam, all. ह Ha, indeed प्रतिपेदे Pratipede, replied, answered

4 Then Śvetaketu took food and afterwards approached his father. And whatever his father asked him he gave replies to it appropriately.—435

MANTRA 5.

तः होवाच यथा सौम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योत-
मात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु
बहेत् ॥ ५ ॥

तम् Tam, to him ह Ha, verily होवाच Iivācha said यथा Yatha, as सौम्य Somya, O child महत Mahatah, of a great. अभ्याहितस्य Abhyahitasya, of a fully-lighted fire. एकम् Elam, one अङ्गारम् Angāram, burning coal खद्योतमात्रम् Khadyota mātram, merely like a fire-fly in size. परिशिष्टम् Parīṣiṣṭam, remained behind तम् Tam, that तृणैः Trinaiḥ, with straw, with grass. उपसमाधाय Upasamādhāya, putting upon it प्राज्वलयेत् Prajvalayet, may be lighted तेन Tena, by that, ततः Tatah, than that अपि Api, even बहु Bahu, much दाहेः Dahet, may burn

5 The father said to him "As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this —436

MANTRA 6

एवः सौम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्ताऽ
न्नेनोपसमाहिता प्राज्वालीत्येतर्हि वेदाननुभवस्यन्नमयः हि
सौम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्वास्य
विजज्ञाविति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

एवम् *Evam*, thus, सोम्य *Somya*, O child. ते *Te*, of thee. षोडशानाम् *Sodaśānām*, of the sixteen. कलानाम् *Kalānām*, of the parts एका *Eka*, one. कला *Kalā*, part. अतिशिष्टा *Atiśiṣṭā*, remained behind. अभूत् *Abhūt*, was. सा *Sa*, that अनेन *Aneṇa*, with food उपसमादिष्टा *Upasamādiṣṭā*, being placed upon it, invigorated. प्राज्वालीम् *Prajvalīṃ*, lighted up again स्या *Sya*, by that एतद् *Etad*, therefore वेदान् *Vedān*, Vedas अनुभवसि *Anubhavasī*, rememberest thou अन्नमदम् *Annamadyam*, food as its chief हि *Hi*, verily सोम्य *Somya*, O child मन *Manah*, mind आपोमय *Apomayah*, water as its chief, प्राण *Prāṇah*, breath तेजोमयी *Tejomayī*, fire as its chief. वाक् *Vāk*, speech इति *Iti*, thus इति *Iti*, thus, तत् *Tat*, that, ह *Ha*, verily अस्य *Asya*, that: the genitive must be construed as accusative विजज्ञौ *Vijajñau*, he understood इति *Iti*, thus. विजज्ञौ *Vijajñau*, he understood इति *Iti*, thus

8 Thus O child, out of the sixteen parts one part was left to you : That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas O child, mind has for its presiding deity Rudra, the God of Food, the life breath, has for its chief Vāyu the God of water, and speech has for its presiding deity Lakṣmī the Goddess of Fire —137

Note —In some texts of the Upaniṣad the following verse is also found

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।

तदस्य प्रज्ञा स्रवति हृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियाद् *Pañchendriyaśya*, of the man consisting of five senses पुरुषस्य *Puruṣasya*, of the man अद् *Ad*, when एव *Eva*, even एवाद् *Evāḍ*, becomes, may become अनावृतम् *Anāvṛtam*, unprotected uncovered by food, तत् *Tat*, then अस्य *Asya*, his प्रज्ञा *Prajā*, intelligence, स्रवति *Sravati*, flows away हृते *Hṛite*, from a leathern bag. पादाद् *Pādāḍ*, from the foot, इव *Iva*, like. उदकम् *Udakam*, water

When the mind of the man consisting of five senses is not supported by food, then his intelligence goes away as the water flows away from the mouth of a leathern bag —138.

MADHVA'S COMMENTARY.

Says an objector —

Still you cannot explain this subject, as if it all applied to the devas, for how will you explain the phrase 'the middle one became the flesh, &c.' Does the devatā become flesh? And the words *māṃsagh*, &c., are well known names of flesh, &c. This objection is thus answered:—

The words *mamsa*, etc., are the names of the devatās (The three devatās called *Lakṣmī*, *Vāyu*, and *Śiva* are called also *Māmsam*, *Lohitā*, and *Majjā*, etc.) They are so called because by entering into the flesh, blood and marrow, these Devatās regulate these organic parts and nourish man.

But how can you take the words food, water, etc. as meaning Devatās when the Upaniṣad says "the food when eaten becomes flesh the water when drunk becomes blood" ? It can only refer to physical food and water, and not to Devatās, called *Ānuṣm* and *Āpas*, etc. This objection is thus met —

The word 'being eaten' means being used as support of life : (The Devas go to support the organism, so it is said the Devas are eaten, the Devas are drunk.)

But if with every morsel of bread we are chomping a Deva in that bread, and if with every gulp of water we are swallowing a Deva then the lives of the Devas must be most miserable. To this the Commentator replies —

The Devas do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The Śruti further says these three Devatās having entered the man become each tripartite.

This shows that the Devas enter as living beings through food etc., and within the body of the man they divide themselves into three parts. Had they suffered any injury, in the process of digestion and assimilation they could not have regulated the manufacture of flesh blood and marrow. The word *Jiva* has been explained as meaning the Supreme Lord to this an objector says — Why do you explain *Jiva* in this unusual sense ? It would be more appropriate to take the words food water etc. in their ordinary sense, and then say that this organised body remains insentient so long as the *Jivātma* does not enter into it. To this the author replies —

The term *Jiva* is the appellation of the Lord *Aniruddha*, as says the following Śruti "—*Prāṇasya prāṇah*, etc." He is the Life of life, the Air of the air, the *Jiva* of the *jiva* Matter of matter. He, the Lord of the four-fold form. Says another text, The support of *Prāṇa* is *Hari* alone and no one else. The ordinary transmigrating souls are called *jivas* because they are born (*ja*=born) and because they transmigrate (*va*=to go)."

In other words the term *jiva* when applied to souls, is a word derived from the roots *jan* and *vā*. *Jan* gives *j* with the affix *di* and *vā* gives *va* with the affix *ka*. The word *jiva* thus derived means the transmigrating soul.

Another reason, why the words *jivena ātmāna* in Mantra 2 of *Khanda* 3 cannot mean the ordinary *jivatman* is this — If the word *jiva* meant the ordinary transmigrating soul, then the passage under consideration would mean that one *jiva* entered into a body in which there was already another soul. The passage says — The *Tejas* thought, &c., which shows that the *Tejas*, &c. are sentient beings, who can think, what was the

necessity of another jiva entering into this jiva, in order to develop name and form? One jiva does not stand in the need of another jiva to develop name and form.

But the same reasoning would apply to the entrance of the Lord into the soul, what was the necessity of the Lord entering into the human soul in order to develop name and form? The answer to it is, that the jivas by themselves have not the power to develop names and forms, in other words, the jivas without the assistance of the Lord can not bring about creation. As says the following text — The Lord saw that the creative powers lay dormant after the cosmic dissolution (and though alive were unable to create), therefore he entered into these twenty three creative hierarchies, called the tattvas.

The Lord simultaneously entered into the host of the twenty-three Tattvas, when He saw that their power to manifest creation was dormant and required stirring up. (The Bhāgavata Purāṇa)

The twenty three creative hierarchies are — The five devas of sensation the five devas of action the five devas presiding over objects of sensation, the five devas of elements and the devas of Manas and Ahambhāva and Buddhi. But are not these 23 tattvas insentient objects? No. The text of our Upanisad shows that they are sentient beings and the Bhāgavata Purāṇa also says the same —

(The devas of the tattvas finding themselves unable to create thus prayed to the Lord) — "We are thine, O Eternal! Thou hast created us in order to further develop this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating. O! Unborn! make us capable to bring thee offering (in the shape of creation) in due time, organise us that we may eat food, and adoring Thee and us may the people of the world bring offering to Thee, and undisturbed may it eat food. Therefore O Deva! give us thy wisdom and power, that we may create." (Bhāgavata Purāṇa Book Third Ch 5, verses 48-49). After this prayer of the Tattvas, the Bhāgavata goes on to say, that the Lord entered into the Tattvas.

The words jiva of Mantra 2 Khanda 3, has been explained by us as meaning the Lord. The same phrase jivān ātmanā occurs in Mantra one Khanda 11. There the word Jiva cannot but mean the Lord and is inapplicable to transmigrating soul. That passage refers to the Jiva of the tree. According to bankers it is translated thus —

"If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem it would bleed but live. If he were to strike at its top, it would bleed but live. Pervaded by the living Self that tree stands firm drinking in its nourishment and rejoicing. Therefore our author says —

The passage in 11th Khanda Mantra 1 shows that the word Jiva cannot refer to the transmigrating soul but to the Lord. For it says "drinking in its nourishment and rejoicing." Now who rejoices? Is it the body of the tree or the Jiva in the tree that rejoices? The tree cannot rejoice, because it is insentient; therefore the Jiva in the tree rejoices. Now it proves that the Jiva Ātman referred to in that Mantra, which pervades

the tree, must be the Lord, because the Jiva of the tree could not be pervaded by another Jiva. Therefore the word Jiva in this passage Mantra 2 Khanda 3 must mean the Lord. The word Jiva when applied to God, denotes that form of God which is Antaryāmin or the Inner Guide of all souls. This is the technical name of God as we find in the Tattvaviveka —

“Jiva = the name given to the inner Dweller of the enjoyer of pleasure and pain (i.e., the Dweller within the Soul). The same Lord dwelling outside and controlling the cosmic forces (Devatas) is called Sat. He is the Lord, the Highest Spirit. Thus it is in the Tattva Viveka.

The word Agni is not the primary name of fire, primarily it is the name of God, secondarily it is applied to fire.

Note — The word nāmadbeya means ‘a name the alikādhya has no specific force here. The word vikāra means not the primary, the secondary meaning. An objector says — The text (VI-4 1) apāgāni agner agnīnam vāchitra ubhayanā vikāro nāmadbheyam tṛiṇi rūpīṇītyeva satyam literally and grammatically means — thus vanishes what we call fire as a variety being a name arising from speech. What is true are the three colors. Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech is wrong as there is no such phrase as any one else in the text nor it is right to explain tṛiṇi rūpīṇi by a genitive construction trayāṇām rūpīṇām. To this the Commentator answers —

The sentence should be construed thus —

Agni nāmāni tṛiṇi rūpīṇi sū nāmadbheyam satyam ityādi.

All the names of Agni are the primary names of the Triad, not only the word Agni but its synonyms also are the primary names of the Triad, and secondarily of others. Similarly the word Aditya and its synonyms are primarily applied to the Triad and are secondarily to the sun and others. The Smṛiti (Tattva Viveka) is therefore right in explaining tṛiṇi by trayāṇām, for the text cannot be explained without the use of a genitive word. For in paraphrasing it we have to use a word in the genitive case, thus Agnyādi nāmāni teṣāṃ eva mahyāni, where teṣāṃ is used.

EIGHTH KHANDA

MANTRA 1

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य
विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सत्ता सोम्य तदा
संपन्नो भवति स्वमपीतो भवति तस्मादेन५ स्वपितीत्याचक्षते
स्व५ ह्यपीतो भवति ॥ १ ॥

उद्दालक Uddalakah by name Uddālaka. ह Ha once हारुणि Ārunib the son of Aruṇa. श्वेतकेतुः Śvetaketum, to Śvetaketu. पुत्र Putram, son. तदाच

jīva the Thinker दिशम् दिशम् Dīśam dīśam, every direction पतिष्या Pātīvā, failing, flying. अन्यत्र Anyatra, anywhere आगतम् Āgataṁ, rest अलब्ध्वा Alabdhvā, not finding प्राणम् Prāṇam the Lord, the Life Breath, the Sat, the Supreme Self एव Eva, even, उपशयते Upaśayate, settles down upon प्राणबन्धनम् Prāṇa bandhanam, tied to Prāṇa, the Lord ॥ इति Hi, because, सोम्य Somya, O child, मन Manah, mind, Jīva, the Thinker इति Hi, thus

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prāṇa, for indeed, my child, the Thinker is fastened to Breath.—440.

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state. The state of Muktī is similarly a state of rest from the experience of the Samsāra—but without any return to mundane existence.

MĀTRĀ 3

अशनापिपासे मे सोम्य विजानीहीति यन्नैतत्पुरुषोऽशिशिष्यति
नामाप एव तवशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय
इत्येवं तवप आचक्षतेऽशनायेति तन्नैतच्छुद्धमुत्पतितः सोम्य
विजानीहि नेवममूलं भविष्यतीति ॥ ३ ॥

अशनापिपासे Aśanā-pipāse, hunger and thirst, The desire to eat is called aśanāya. The वा is elided as a vedic anomaly. The desire to drink is called pipāsā मे Me, from me सोम्य Somya, O child विजानीहि Vijānīhi, learn thou इति Iti, thus यत्र Yatra, where when एतत् Etat, this पुरुष Puruṣah, man अशिशिष्यति Aśiśiṣyati, hungers, wishes to eat नाम Nāma, a particle आपः Āpah, water, Prāṇa the Lord of waters एव Eva, even तद् Tat, then, that पशितम् Aśitam, eaten food नयन्ते Nayanāte, carry the waters which have been drunk, carry तद् Tat, that then यथा Yathā, as गोश्वः Gonayah, the leader of cows, a cowherd अश्वनाय Aśvanāyah, the leader of horses (aśva plus naya) a keeper of horses पुरुषनाय Puruṣanāyah, the leader of men, the king or the commander of an army इति Iti, thus एवम् Evam, thus तद् Tat, therefore अपः Āpah, waters, Prāṇa आचक्षते Āchaksate, are called, they call, the wise say अशनाय Aśanāya, the leader of digested food इति Iti thus तत्र Tatra, then एतत् Etat, this शुद्धम् Śuḍḍam, the bud, the offshoot, from the seed उत्पतितम् Utpatitam, brought forth, comes out : no effected object, the body सोम्य Somya, O child विजानीहि Vijānīhi, learn thou न Na, not इदम् Idam, this भविष्यति Bhaviṣyati, shall be अमूलम् Amūlam, without root or cause

3. Learn the truth about hunger and thirst, O child. When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (i e., Prâṇa the Lord of waters modifies the food into the germ) Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśva-nâya, or a king is called Paruṣanâya :—thus the waters are said to be the leader of food or Aśanâya. Thus as this off-shoot (presupposes a root) so this created body. It is verily not without its root, O child.—441.

Note.—The real object why a Jiva eats and drinks is to reproduce another Jiva of its kind.

Having shown in the last verse that the man is under the Lord, in his state of Muṭi and Deep Sleep, this verse shows how he is under Him in his waking state also. The fact of reproduction is a standing miracle proving the dependence of the Jiva on the Lord. He eats and drinks, but who is it that turns the food into blood and bone, and makes the reproduction of species possible? It is the Lord acting through Prâṇa—the Life Principle. The word Śuṅga used in this and the subsequent mantras is significant. As a Śuṅga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause. This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो
मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य
शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body क् Kva where. मूलम् Mûlam, root, cause स्यात् Syât, may be, can be अन्यत्र Anyatra, any where else. अन्नात् Annât, than the food (Rudra) एवम् Evam, thus एव Eva, even खलु Khalu, verily सोम्य Somya, a child अन्नेन Annena, by food, through food, through Rudra शुङ्गेन Śuṅga-gena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed आपोमूलम् Âpomulam, the waters or the prâṇa as the cause or root अन्विच्छ Anvichchha search thou seek thou, अद्भिः Adbhîḥ, with the water, with Prâṇa. सोम्य Somya, a child शुङ्गम् Śuṅga, as an offshoot, from which to infer the existence of the root or cause तेजोमूलम् Tejomulam, the root of heat अन्विच्छ Anvichchha, search thou. तेजसा Tejasâ, with the tejas सोम्य Somya, a child शुङ्गेन Śuṅga, as an offshoot. सन्मूलम् Sanmulam, the Lord Sat as her cause, अन्विच्छ Anvichchha, seek thou. सन्मूला

Samūlah, the Lord Sat as the cause सोम्य Somya, O child, इमं Imāḥ, these सर्वं Sarvāḥ all, यज्ज Prajāḥ the creatures सदायतनं Sadāyatanaḥ, having the Sat as their resting place सवतिष्ठः Sat-pratiṣṭhāḥ, having Sat as their foundation.

4 And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prāṇa) Taking Water (Prāṇa) as an offshoot (effect), seek it's cause the Fire (Lakṣmī). Taking the Fire (Lakṣmī) as an offshoot (effect) seek her cause the Good (Lord Viṣṇu) All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good.—442.

Note—The body being an effect we have to find its cause. That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prāṇa) From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him.

MANTRA 5

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट
उदन्येति तत्रैतदेव शुक्लमुत्पतितं सोम्य विजानीहि नेवममूलं
भविष्यतीति ॥ ५ ॥

अथ, यत्र Atha Yatra, now, when एकम् Etat, this पुरुष Puruṣa, man पिपासति Pipasati, wishes to drink, becomes thirsty. नाम Nāma, a mere particle, तेज Tejaḥ, the fire (Lakṣmī) एव Eva, even तत् Tat, that पीतम् Pītam, water which has been drunk नयते Nayate leads, carry. इत् Tat, that, यथा Yathā, as, गोनायः Goṇāyaḥ, cow leader, अश्वनायः Aśvanāyaḥ, the horse leader पुरुषनाय Puruṣanāyaḥ, the man-leader इति Iti, thus एवम् Evam, even thus, तत् Tat, that तेज Tejaḥ, the fire (Lakṣmī) आचष्ट Āchaste, is said, is called, उदन्य Udanya, water leader इति Iti, thus, तत्र Tatra, then एतत् Etat, thus, एव Eva, even, शुक्लं Śuklam, offshoot उत्पतितम् Utpatitam, produced effected, सोम्य Somya, O child, विजानीहि Vyānāhi, know, learn न Na, not इदम् Idam, this अमूलम् Amūlam, without cause, without root भविष्यति Bhaviṣyati, can be, will be इति Iti, thus

5 When a man desires to drink then the fire (Lakṣmī) carries the water which has been drunk (and converts

6. And where could its root be except in (the God of) water. With water, O' child, as an offshoot, seek after his cause namely fire (Lakṣmī). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the Good as their stay.

And how these three Devatās, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before. When the man gets mukti the (Goddess of) Speech (Umā) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God.

—444.

Note.—This shows that not only men, but gods also are under the control of the Supreme. The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation.

MANTRA 7

स य एषोऽहिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that, the God called sa the Essence (Sara) य Yah the God called Yah (Yama) the controller एष Esah, this, the highest God Visṇu desired of all (Iṣhta), अहिना Anima apprehended by subtle intellect, एतद् आत्म्यम् Atad-ātmyam, this controlles, a- controller, the universe is controlled by this Lord, therefore it is called Atadātmyam इदम् Idam, this, सर्वम् Sarvam, all, the whole universe, तद् Tat, all pervading सत्यम् Satyam, the true, the supreme bliss, the Good स Sa, the destroyer, the full. (स्यदेव=स) आत्मा Ātmā, the full, the perfect अतः Atat, not that त्वम् Tvam, thou, अहि Asi, ar. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti thus भूय Bhūyah, again एव Eva, even मा Mā, to me भगवान् Bhagavān O Sir विज्ञापयतु Vyjñāpayatu, inform, instruct. इति Iti, thus तथा Tathā, be it so, सोम्य Somya, O child इति Iti, thus. इ Ha, indeed उवाच Uvācha, said

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest

intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit)

"Please sir, instruct me still more" said the son. "Be it so, my child," replied the father.—445

Note—The explanation of Madhva is totally different from that of Śaṅkara. Even the ordinary words like स व एष have been given meanings not found anywhere else. The word स is taken to mean सार or essence or Best, व is a short of yama, means the Ruler, the Restrainer or the wisdom from य ज्ञान एष from इष्ट to desire, the desired one &c. The famous mahāvākya स ब्रह्मा सत् सत्यम् is analysed as स ब्रह्मा सत् सत् सत्यम् ॥ But Dr. Madhva is not responsible for this text torturing. Long before him the Bhāgavatas had attained this feat. The Yama Saṁhitā has given this metrical paraphrase—

सारत्वाद् 'स' इति प्रोक्तो ज्ञानत्वाद् "व" इतीरितः ।

सर्वस्येष्ट "इत्येष", मानानाम् अखण्डोऽग्रिमः ॥

सत् तंत्रत्वाद् "चित्तदारम्यं" स सत्या साधुरूपतः ।

"तत्" सतेः पूर्वतज्ज "चात्मा", साधनात् "स" इतीरितः ।

अतत्त्वमसि पुत्रेति य उक्तो गीतमेव तु ॥

For its translation see Madhva's Commentary last page of this Sixth Book

MADHVA'S COMMENTARY

In the previous chapters it was shown that the Jiva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence in creating, without the help of any body the mighty beings called Fire, Water, and Food. In the present chapter the same fact is illustrated by instances taken from the experience of man. In his waking state man is proud of his freedom and independence but in dreamless sleep, he is perfectly helpless and that state describes the dependence of man on the Lord. Therefore Uddalaka describes the state called deep sleep. The word Svapadanta is used in the text. It is an ambiguous word and is not to be confounded with the word Svapna. Svapna means dream. In the dream state the Soul does not enter into the Lord. It is in the Svapnanta state alone that the Jiva enters into the Lord. The Commentator, therefore, explains this word—

The word Svapnanta means the anta or end of Svapna or dream.

That state where the condition of dream ends, and the state of deep sleep begins, is called Svapnanta, it is thus the name for Supta or the state of dreamless sleep.

The Commentator next explains the word Svapiti—

The word Svapiti means 'entering or reaching the Lord'. The Lord Viṣṇu, God of all gods, is called Svā because He is absolutely self-contained and independent of everything else. Since in the state of dreamless sleep, the Jiva reaches this svā, he is called Svapiti. The...

infer the root namely food, from food as an offshoot or effect infer the root water from water as an effect infer its root Fire, from Fire an effect infer its root the Good. If any thing, this passage may countenance pantheism, where everything is Brahman but not your theory of Māyā. Your Māyā also introduces an element of duality in Pure Brahman. Moreover Māyā, according to you, is sufficient to create the world. Why assume a Brahman? To assume two material causes of the world—Pure Brahman and Māyā, is superfluous. Nor is there any text of the sacred scriptures to this effect.

If you say the creation is an illusion, like that of a snake in a rope, that is also wrong. No one ever says that the rope is the material cause (upādāna kāraṇa) of the snake, it is an abuse of language to say so. Rope is the adbhūta cause of the snake and not its upādāna cause. The repeated exhortation of the text "search out the root" "search out the root" would be irrelevant in the case of illusion theory. It would be inappropriate to say "as from an offshoot the root is inferred, so from a snake find out its root the rope." It would be simply absurd. The illustration of the śruti text does not support the illusion theory, and cannot be made to do so by any rules of interpretation.

An objector may further say the context shows that the material cause is meant here, for it says food is an offshoot, find out its cause, which is water, water is an offshoot, find out its cause which is fire, fire is an offshoot find out its cause, which is the Lord called the Good. Now water is the material cause of food, fire is the material cause of water, therefore, the Lord called the Good must also be the material cause of fire, otherwise there would be break in the continuity sentence. To this we reply that the word food, water, fire refer to Devatās, and even here also the material cause is not meant, but the efficient cause only. Therefore the Commentator says—

Because they are the first creation, the fire means Lakṣmī, the water means Vāru and so on. For it is thus said in the Brahmsūda Parāna—"Lakṣmī is the Goddess presiding over fire (teja), Prīti is the god presiding over water (Apa), Rudra is the deity presiding over food (Annam), therefore, these are the three ancient primary Devatās created before anything else."

In Mantra 2 it is said 'mind is fastened to breath'. Prāṇabandhanam hi somya manā. This has been explained that the transmigrating soul called Manas is rooted in or fastened to prāṇa or the Lord, but how do you say so? The word Manas means mind only, and prāṇa means breath. Why do you explain Manas as the transmigrating soul, and prāṇa as Lord? To this the Commentator replies—

The scripture says "when a man sleeps here, then my dear son he becomes united with the Good he is gone to the Absolute (Sā)" This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep. Premising this, the scripture goes on to say—"As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner my son that mind (the Jīva) after flying in every direction, and finding no rest anywhere, settles down on breath, for indeed my son, mind is fastened to breath. This illustration shows that Manas cannot but mean here the transmigrating soul, which is like the knot tied by a string, while Prāṇa corresponds to the man that holds the string and therefore the word Prāṇa must mean here the Lord, who

holds the string to which the Jiva is fastened. The final passage shows the same. It says "Yes, all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good."

In the concluding passage the word Sat denotes the Lord and the word Prajā means the Jivas. So in the opening passage the word Manas must denote the Jiva and Prana denote the Lord. Now — says an objector — admitted that owing to the force of the word Sat in the concluding passage we take the word Prana of the initial passage to mean the Lord, but how do you say that the word Prajā of the concluding passage means the Jivas. It may mean all the animate and inanimate creation. To this the Commentator answers —

The word Prajā is a well known term applicable to sentient, conscious beings only, and never to beings which are not self conscious. As we find in the following passage — "The king gets good or bad fortune according as his subjects (prajā) are happy or miserable." (Thus the word prajā cannot refer to inanimate objects which are incapable of enjoying pleasure or pain)

Now the Commentator quotes on authority showing that the Devatas Lakṣmi, &c., mentioned in Mantra 6 are to be meditated upon —

Devatā Lakṣmi, &c., should be meditated upon by the person desirous of getting Mukti (release) because they are the builders of his bodies and their humours. He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatās. Therefore the Mantra 6 teaches meditation on these Devatās. In fact in Mantra VI 4-7 the tripartite has been taught in order to teach meditation on these deities.

The physical elements fire &c. being inert are incapable of creating bodies or their humours. So their meditation is not taught, and they are not to be taken in this passage VI 4-7, &c.

In the passage when a man dies his speech merges in the mind his mind in breath, the breath in fire the fire in the highest being, the words speech, mind, breath, &c. do not denote material organs of speech, mind &c. for the passage teaches that they merge in the Highest Devatā (Parameyam Devatāyam) so these words speech, mind &c. must also be Devatās though of lower grades. That they mean Devatās we find in the Vedānta Sūtras also. As in the following (Vedānta Sūtras IV 2 103)

(In this Pada are treated how the gods obtain release and how they depart from the body)

Speech (is withdrawn) into mind on account of this being seen (observed) and from the Word (Vedānta Sūtra IV 2 1)

Note Umā presiding over speech is withdrawn into Rudra presiding over mind, and the Word (Word) runs thus. He understands those round him until his speech is not withdrawn into Mind (Ch VI 15 1) It is said in the Śānda. By the wise Umā indeed is called Speech and Rudra is called Mind and he who knows this couple, is not deprived of the blessing of wealth.

That Manas (Mind) enters into Prana, from the subsequent (passage) (Vedānta Sūtra IV 2 4)

He (Prana) enters into the Supreme Lord (the omniscient Lord) as seen from the state ments, &c., (as to Prāṇa) going to him (Vedānta Sūtra IV 2 4)

These aphorisms show that Hīdārīyana has also taken these words speech, mind &c., to mean Devatas. The Commentator now quotes an authority to prove this —

It is thus written in the Sat Taitva — In Mukti, Umā called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind, while Śiva himself enters into Vāyu, and Vāyu enters into Fire, which denotes the Goddess Śrī. That Goddess taking Vāyu with her, enters into the Lord Viṣṇu, the Highest of the High.

The merging of Umā into Rudra means that she loses herself in the body of Rudra and all her activities are thenceforth performed through Rudra's body. Rudra in his turn merges into Vāyu, or as the Brūti says that Manas enters into Prāṇa. Here says an objector, "it is not proper to say that Vāyu merges into Śrī, for the Vedānta Sūtras say that Vāyu merges into the Supreme at once." To this the Commentator answers —

Vāyu certainly reaches the Lord (Janārdana) directly, the Goddess Śrī is merely a doorway for Prāṇa to enter the Lord. At the time of death and Mukti all spirits enter first into speech.

In fact the phrase Vāyu merges into the brū means that he reaches Śrī, and does not mean that he drops his body and enters into the body of Śrī, as was the case with lower Devatas. He loses his body if he loses it at all only when he enters into the Supreme Self. Vāyu has two aspects (1) Brahman the Four freed (2) Prāṇa, — Prāṇa loses his body when he enters into — Śrī not so however Brahman.

Mantra 7 of this khanda introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that'. This is one of the logos or Mithavakya of Vedānta. This verse is thus translated according to Śaṅkara — Now that which is that subtle essence (the root of all), in it all that exists has its self. It is the True. It is the Self and thou O vatsaketa art it. Śaṅkara explains it thus 'He who is called Sat i.e., the subtle, the root of the universe. This Universe is called Atmadātmyam meaning 'having this sat for its self' i.e., everything in this Universe has its self in this self alone. There is no other transmutating self. The word Atma when used without any qualifying terms denotes this Supreme Self and that Supreme Self Thou Art O Vatsaketa'.

This explanation of Śaṅkara proceeds upon a misapprehension of the Brūti.

The Mantra is this Sa ya eva nimitataditmyam idam satyam tat satyam sa atma tat tvam asi.

The word Sa and Ya &c., prima facie look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control. The controller is called Ya. The word Sa is derived from Sati the essence. Therefore Sa and Sa mean the controller and the essence. The word nimit means that which is known through subtle intellect or knowledge. It is a compound of two words Anu meaning subtle and Mā meaning to know. The word Atmadātmyam is a compound of atma and ātman with Tad this affix. It means that namely the Lord. Atma means the Governor. That which has the Lord Viṣṇu as its Governor and is ruled by Him is called Atmadātmyam. The word eva means that which is desired (Iṣṭa) that which is worshipped by all. Therefore the Commentator says —

Viṣṇu is called Ya because he controls (Niyamana) all, He is called sa, because he is the essence of all (Sara) he is called annu because he is known through subtle intellect. The universe is called

Ātadātmyan because it is controlled by that Lord He is called Tat because He is all pervading He is called Satyam because He is the highest bliss He is called Ātma because He has all qualities in their perfection

The phrase *Sa ātmā tat tvam asi* is to be analysed as (1) *Sa* (2) *Ātma* (3) *Ātāt* (4) *Tvam* (5) *Asi*, and not as (1) *Sa* (2) *Ātma* (3) *Tat* (4) *Tvam* (5) *Am* It means 'thou art not that, and not "thou art that" Therefore the Commentator says —

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud The Asuras became conceited, thinking in their heart "I am Brahman", they say "the world is false, I am a perfect being I am almighty," they say "there is no Lord of the universe, there is no firm foundation for it" They further maintain that all the Vedas teach that consciousness is one alone They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari Without knowing the real truth about scriptures they say that the Vedas teach unity and monism They go to the utter darkness these blasphemers of the Supreme Self Do not follow their doctrines, do not think thou art one with Viṣṇu When thou shalt not entertain the notion of being one with Viṣṇu, thou shalt never be conceited and proud Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause)

NINTH KHANḌA

MANTRA 1.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां
रसान् समवहारमेकतां रसं गमयन्ति ॥ १ ॥

यथा Yathā as सोम्य Somya O child मधु Madhu, the honey मधुकृत Madhukṛtaḥ, the honey bees निस्तिष्ठन्ति Nistisṭhanti, collect make मन्वात्ययानां Nānātyayaḍ-
nam, of different kinds, of different descriptions, of distant places वृक्षाणां
Vṛkṣāṇām of trees रसान् Rasān of juices समवहारम् Samavahāram, collection,
एकताम् Ekatām in one place, mixture रसम् Rasam juice. गमयन्ति Gamayanti,
make, or, cause to be made

1 As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place—416

MANTRA 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसो
ऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः
प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices. यथा Yathā, as. तत्र Tatra, there, in the state of mixture न Na, not. विवेकं Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get, अमुष्य Amusya, of that, of the mango or the jack fruit अहम् Aham I. वृक्षस्य Vriksasya, of the tree रस Rasah, juice. अस्मि Asmi, I am अमुष्य Amusya, of that (tree). अहम् Aham I वृक्षस्य Vriksasya, of the tree रस Rasah, juice अस्मि Asmi, I am इति Iti, thus एवम् Evam, so एव Iva, even खलु Khalu verily. सोम्य Somya, O child इमा इमाः Sarvāḥ, all प्रजा Prajāḥ, creatures, jivas सति Sati, in the Supreme Lord संपद्य Sampadya, being mixed with. न Na, not विदुः Viduḥ, know सति Sati, in the Supreme संपद्यामहे Sampadyāmahe, we have been mixed इति Iti, thus

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat—447.

MANTRA 3

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो
वा पतङ्गो वा दंशो वा मशको वा यद्यन्नवन्ति तदाभवन्ति ॥ ३ ॥

ते Te, they इह Iha, in this world व्याघ्र Vyāghrah, tiger वा Vā, or, सिंह. Siṃhah, a lion वा Vā, or, वृक Vrikah, a wolf वा Vā or वराह Varāhah, a boar. वा Vā, or कीट Kīṭah a worm वा Vā, or पतङ्ग Patangah, an insect वा Vā or, दंश Daṁśah, goat. वा Vā, or. मशक Maśakah, mosquito वा or, यत् Yat, what यत् Yat, what. भवन्ति Bhavanti, they are. तत् Tat, that. आभवन्ति Abha-
vanti, become

3 Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a goat, or a mosquito, that they become again and again.—448.

MANTRA 4

स य एषोऽणिमेतदात्म्यामिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ४ ॥

इति नयमः खण्डः ॥ ९ ॥

स Sa, the essence, य Yah, the controller, एष Esah, the desired. अणिमा Animā, known through subtle intellect एतद्-आत्मन् Atad Atmyam the controller of this universe. इदम् Idam, this सर्वम् Sarvam, all तत् Tat, all pervading सत्यम् Satyam, the good स Sa, the destroyer, the home, आत्मा Ātmā, the full अतत् Atat, not that त्वम् Tvam, thou अस्मि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूय Bhūyah, again एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vyñāpayatu, instruct. इति Iti, thus. तथा Tatha, let it be so सोम्य Somya, O child इति Iti, thus ह हा indeed उवाच Uvācha, said.

4 (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son. "Be it so, my child," replied the father.—449

MADHYA & COMMENTARY

At the end of the last Khanda Śvetaketu says "Please Sir explain to me further" Śaṅkara takes this question to mean that Śvetaketu puts the following question — "I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Para Being do not know that they have reached the Being, therefore, please explain it to me by further illustrations. This explanation is, wrong. For if it were correct then the scripture would not have mentioned "And as these juices have no discrimination so that they might say, I am the juice of this tree or that. Nor the illustration of river and ocean becomes relevant according to this explanation. Śaṅkara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect — 'Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures in the same manner be conscious of the fact of their having come from para Being?' Had this been the meaning of the question, then the scripture would have mentioned — As those rivers when they come out of the ocean do not know that they have come out of the ocean but instead of this, it says 'as those rivers, when they are in the sea do not know I am this or that river. In fact, according to Śaṅkara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers. For in both cases it comes to the same conclusion. The Commentator now explains the true meaning of the question of Śvetaketu —

The son asks again 'If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me? This is the question which the son asks again. To this the father replies "though he is not perceived by the ignorant, yet O son, He exists within thee, so do not say there is no difference between Him and thee. Do not think, that because thou

do not perceive Him, as separate in thy consciousness, therefore He must be thyself. As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Viṣṇu who is separate from them."

The reasoning is this, the son says if there is a Higher Self within me that Self must be known to me, if it is distinct from me, but as it is not so known it must be identical with me. For anything that is not known as separate in consciousness, must be identical with it. The answer to this is that the ignorance of one source does not mean that there is not any such source or that the source must be identical with it. The juice of the honey, brought by the bees from various flowers become all united in the common honey cell and there they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came. Similarly though the souls do not know their origin it does not follow that there is no such origin. Only the ignorant souls do not know their origin. The wise know it. This illustration further shows that the Jivas when collected together in the Brahman in deep sleep do not remember their separate selves from which they were brought the separate flowers of which they are the honey because they have not developed their consciousness to that extent so as to respond to Brahmic vibrations but the wise having developed their souls retain their consciousness when they merge into Brahman.

Though thus taught by the father, the son again asks him 'how conscious beings become unconscious in deep sleep'. This is the purport of the second repetition.

The second question is based on the following idea. The flowers are unconscious beings so also their juices. There is no wonder that the juice remains unconscious when brought into the honey cell. But Jivas are conscious entities. In fact, consciousness is their very essence. Brahman is also the Highest conscious entity. One light entering into another light does not lose its luminosity. How do then Jivas become unconscious, when they enter into the Highest Consciousness.

TENTH KHANDA

MANTRA :

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः
समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीति ॥ १ ॥

इमा Imah these, well known rivers (river gods) like the Ganges &c सोम्य Somya O child! नद्य Nadyah rivers, the river gods पुरस्तात् Purastāt, towards the east प्राच्य Prāchyah, the eastern (rivers like the Ganges) स्यन्दन्ते Syandante, run flow पश्चात् Pashchāt towards the west प्रतीच्य Prātichyah the western, (rivers like the Indus &c) ता 1st they समुद्रात् Samudrat from the sea (through the clouds) समुद्र Samudram, to the sea एव Eva, even this

word is to be joined with the word *sa* of the *Samudra*. *अपि यन्ति* *Api-yanti*, enter, into; reach unconsciously. *स* *Sa*, this, *समुद्र* *Samudrah* the sea. *एव* *Eva*, even *भवति* *Bhavati*, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it: does not become a river: that sea even becomes a sea; the rivers do not become the sea *तां* *Tān*, they. *यथा* *Yatha*, as. *तत्र* *Tatra*, in that, in the sea *न* *Na*, not. *विदुः* *Viduh*, know *इदम्* *Idam*, this *अहम्* *Aham*, I *अस्मि* *Asmi*, am. *इति* *Iti*, if

1. These rivers (*devatās*,) my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river) And as those river-gods, when they are in the sea, do not know 'I am this river' 'I am that river' (cannot discriminate the waters that formed their body) —450.

MANTRA १

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा
वराहो वा कीटो वा पतङ्गो वा दक्षो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् *Evam*, thus. *एव* *Eva*, even *खलु* *Khalu*, indeed *सोम्य* *Somya*, O child. *एमा* *Imāh*, these *सर्वाः* *Sarvāh*, all. *प्रजाः* *Prajāh*, creatures *सत* *Satah*, from the Sat, from the Supreme God *आगम्य* *Āgamyā*, coming, being produced *न* *Na*, not *विदुः* *Viduh*, know. *सत* *Satah*, from the Sat, the God *आगच्छामहे* *Āgachhāmahe*, we have come from; we are produced. *इति* *Iti*, thus *ते* *Te*, they *एह* *Iha*, here *व्याघ्र* *Vyāghrah*, a tiger *वा* *Va*, or. *सिंह* *Sinhah*, a lion *वा* *Va*, or *वृक* *Vṛkah*, a wolf *वा* *Va*, or *वराह* *Varahah*, a boar. *वा* *Va*, or. *कीटः* *Kīṭah*, a worm *वा* *Va*, or *पतङ्ग* *Patangah* an insect. *वा* *Va*, or *दक्ष* *Dakṣah*, a gnat. *वा* *Va*, or *मशकः* *Maśakah* a mosquito *वा* *Va*, or *यद्* *Yat*, what. *भवन्ति* *Bhavanti*, they become. *तद्* *Tat*, that *आभवन्ति* *Ābhavanti*, come out.

2. In the same manner my child all these creatures when they have come from the Sat (the good), know not that they have come from the Sat. Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again —451

MANTRA 3

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सौम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence य Yā, the controller एष Eṣa, the desired अग्निम्
Anim, known through subtle intellect एतद् आत्म्यम् Etad Atmyam, the con-
troller of this universe इदम् Idam this सर्वम् Sarvam, all त्वं tat, all pervad-
ing सत्यम् Satyam, the good सः Sa, the destroyer the home, आत्मा Ātmā, the
full अहम् Aham, not that त्वम् Tvam, thou अग्निं Asi, art श्वेतकेतो Śvetaketu
O Śvetaketu इति it, thus भूय Bhūyaḥ, again एव Eva, even मा Mā, to me
भगवान् Bhagavān O Lord विज्ञापयतु Vyjñāpayatu, instruct इति Iti, thus, तथा
Tathā let it be so सौम्य Somya, O child इति Iti, thus ह Ha, indeed उवाच
Uvācha, said

3 (That highest God is) the Essence and Ruler of
all, the desired of all, and known through the subtlest in-
tellect All this universe is controlled by Him, He pervades
it all and is the Good This God is the destroyer of all and
full of perfect qualities Thou O Śvetaketu are not that
God (why then this conceit)

"Please sir, instruct me still more" said the son
"Be it so, my child," replied the father—452

MADHYA'S COMMENTARY

To this the father replied—

The father answered him thus —As rivers, who are conscious Deva-
tās, when they fall into the sea, cannot discriminate their particular
waters (which formed their bodies) so the creatures (prajās) do not retain
their consciousness of lower personalities when they enter into the Lord,
the home of all Personalities

The river-devatas do not know when they enter into the sea the particular portion
of the water which constituted their bodies when they existed separately So the Jivas
when they are collected together in the home of Jivas the Lord Viṣṇu do not know their
lower vehicles and hence they do not remember their personalities but their consciousness
is never lost. The son again says please explain to me further Śankarā understands
this question to mean this 'In the world we have seen that in the water the various
modifications in the shape of ripples waves foam bubbles and the like rise up and then
disappear in the water becoming destroyed while the human egos are not destroyed ever,
though every day during sleep at death and at the universal dissolution they are merged
in their cause Para Being How is that ?

This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water, and sea is the material cause of the bubble; but in the illustration in the text given in the next Khanda there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jīva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question —

Says the son "Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jīva (myself) is under the control of that Higher Self" Thus asked, the father replies again, through the illustration of the tree

ELEVENTH KHANDA

MANTRA I.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याजीवन्
 स्रवेद्यो मध्येऽभ्याहन्याजीवन् स्रवेद्योऽग्रेऽभ्याहन्याजीवन्
 स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेयीयमानो मोदमानस्ति-
 ठति ॥ १ ॥

अस्य Aya, of this. सोम्य Somya, O child महतः Mahataḥ, of the large. वृक्षस्य Vṛkṣasasya, of the tree य Yah who मूले Mūle, at the root, अभ्याहन्याद् Abhyāhanyāt, were to strike जीवन् Jīvan, living, so long as it is being presided over by the Lord called Jīva or Aniruddha स्रवेद् Sraved, would bleed but not die, मध्ये Madhye, in the middle, अभ्याहन्याद् Abhyāhanyāt, were to strike जीवन् Jīvan, so long as the Lord Jīva presides over it स्रवेद् Sraved, would bleed, but not die, अग्रे Agre, at the top, अभ्याहन्याद् Abhyāhanyāt, were to strike जीवन् Jīvan, so long as the Lord Jīva presides over it स्रवेद् Sraved, would bleed स Sa, that एष Eṣa, this tree, the Jīva of the tree जीवेन Jīvenā, by the Lord Jīva (Aniruddha) आत्मना Ātmānā by the God: by the supreme self अनुप्रभूत Anuprabhūtaḥ, being pervaded, being presided over. पेयीयमान Pepīyamānaḥ, constantly drinking in (nourishment). मोदमान Modamānaḥ, rejoicing. तिष्ठति tiṣṭhāti, stands.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jīva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jīva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jīva (Aniruddha) is there, though it would bleed. That Jīva of the

tree is pervaded by the Jiva (Living) Self, (the Lord called Jiva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the jiva of the tree rejoices —452

MANTRA 2.

अस्य यदेकाः शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति
सर्वः शुष्यत्येवमेव खलु सोम्य विद्दीति होवाच ॥ २ ॥

अस्य Asya, of this, of this jiva of the tree यदा Yada, when एकाः Ekam, one, शाखाः Śakham, branch जीवः Jivah, the Supreme God called the Jiva or Life जहाति Jahati, forakes, leaves, अथ Atha, then सा Sa, that शुष्यति Śusyati, dries up द्वितीयाः Dvityam, the second branch जहाति Jahati, leaves अथ Atha, then. ताः Śā, that शुष्यति Śusyati, dries up, withers तृतीयाः Trityam, the third branch जहाति Jahati, leaves अथ Atha, then सा Sa that शुष्यति Śusyati, dries up. सर्वं Sarvam, all, the whole tree जहाति Jahati leaves सर्वं Sarvam, all शुष्यति Śusyati, dries एवम् Evam, thus एव Eva, even खलु Khalu, certainly. सोम्य Somya, O child विद्दि Viddhi, know इति Iti, thus ह Ha, an expletive. उवाच Uvācha, he said

2 (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child know this. Thus he spoke —451.

Note.—This shows how the jiva is under the control of the Lord. So long as the Lord is in the jiva of the tree, the tree may be struck, but still live and will not die. But when the Lord leaves the tree, it dies even when not struck by anybody. Thus the jiva is under the control of the Lord.

MANTRA 3

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य
एपोऽणिमेतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽतत्त्वमसि
श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

जीवापेतम् Jivāpetaṁ when left by the Jiva—the Lord the Supreme Self, वाय Vāya, verily किल Kila indeed इदम् Idam, this, any one in the saṁsāra, म्रियते Mriyate, dies न Na, not जीव Jivāḥ the Lord म्रियते Mriyate, dies. Thus man and the God are extremely different इति Iti, thus स Sa the essence य Yah the controller एव Eṣaḥ the desired यद्विना Anīmā, known through subtle intellect हेतुः शास्त्रम् Atad Ātmayam, the controller of this universe This which has him as its Self or Ruler The world is atad-ātmayam or God controlled इदम् Idam this सर्वम् Sarvaṁ, all तद् Tat, all-pervading सत्यम् Satyam, the good स Sa the destroyer, the home आत्मा Ātmā, the full अतः Atat not that त्वम् Tvam, thou अस्मि Asi, art श्वेतकेता Śvetaketu, O Śvetaketu इति Iti, thus भूय Bhūyaḥ again एव Eṣa, even मा Ma, to me भगवान् Bhagavān, O Lord विशाण्वतु Vyāṣpayatu instruct, इति Iti, thus तथा Tathā, let it be so सोम्य Somya O Child इति Iti, thus ह Hṛ indeed उवाच Uvācha, said

3 This tree indeed withers and dies when the Lord called Jiva has left it, but the Living Lord dies not (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit)

"Pease sir, instruct me still more" said the son
 "Be it so my child," replied the father—455

MADHYA'S COMMENTARY

In the tree there exist the soul of the tree and also the Lord Hari the over-soul That the soul of the tree is not identical with him or independent is a matter of daily observation for the tree cannot move from its place The Jiva of the tree is therefore in a very low stage of evolution but all the same the tree produces beautiful fruits and flowers It is owing to the Lord who regulates the functions of the tree that this is so

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord When the Lord (Jiva Ātmā) leaves any portion of the tree, that portion dries up in spite of the Jiva of the tree being still in that tree This drying up shows the want of independence in the tree Much more so is the case with man

As the tree is not independent so also is man by the very fact that he is constantly frustrated in his efforts That all he leaves is not come to take place it is proved there is some One within man who baffles his attempts and frustrates his efforts

The following verse of Maulānā Rūm shows the same idea.—

عاقلاً از بیداران بپای خروش * ما حیر گشتید از مولای خروش
چون مرادانت همه اشکسته پاست * پس کسے باشد که کام او رواست

TWELFTH KHANDA

MANTRA 1.

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यगव्य इवेमा धाना भगव इत्यासामङ्गैकां
भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन
भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree. अत आह, from this tree आहर् Aharā, fetch इति Iti, thus. इदम् Idam, this भगव Bhagavah, O Sir इति Iti, thus भिन्धि Bhindhi, break it इति Iti, thus भिन्नम् Bhinnam, broken. it is broken भगव Bhagavan, O Sir इति Iti, thus. किम् Kim, what, अत्र Atra, here. पश्यसि Paśyasi, thou seest इति Iti, thus अगव्य Agyah, very small, atoms इव Iva, like इवा Imah, these. धाना Dhanah, seeds. भगवः Bhagavah O Lord इति Iti, thus. आसाम् Āsam, of these अङ्ग Aṅga, dear. एकम् Ekam, one. भिन्धि Bhindhi, break इति Iti, thus भिन्ना Bhinnā, broken भगव. Bhagavah, O Sir इति Iti, thus. किम् Kim, what अत्र Atra, here पश्यसि Paśyasi seest इति Iti, thus. न Na, not किञ्चन Kiñchana, any thing

1. "Bring a fruit of that Nyagrodha tree." "Here it is Sir" "Break it": "It is broken sir," "What dost thou see there?" "These extremely small seeds, sir." "Break one of these, my dear." "It is broken sir." "What dost thou see there?" "Nothing sir."—156

MANTRA 2

तद् होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै
सोम्यैपोऽणिम एव महान्यग्रोधस्तिष्ठति ॥ २ ॥

तद् Tam, to him. ह Ha, then उवाच Uvācha, said यम् Yam, what ह Ha, an expletive सोम्य Somya, O child एतम् Etam, this. अणिमानम् Aṇimānam, the Atomic the Jiv of the seed न Na, not निभालयसे Nibhālayase, perceivest. एतस्य Etasya of this वै Vai, indeed. सोम्य Somya, O child एव Eva, this. अणिमन् Aṇimān, of the Atomic एवम् Evam, even. महान् Mahan, the large

न्यग्रोधः Nyagrodhaḥ, Nyagrodha tree. तिष्ठति Tisthati stands, exists. नृदत्तः Śradhatsva, believe thou सोम्य Somya, O child. इति Iti, thus.

2. The father said, "My child that Atomic essence (Animāna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so my child."—457.

MANTRA 3

अद्वत्स्व सोम्येति स य एषोऽयिमैतदात्म्यमिदं सर्वं तत्सत्यं

स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

॥ Sa the essence. यं Yah, the controller. इषः Esah, the desired. अयिना Anima, known through subtle intellect. ऐन्द्रात्म्यम् Aindratmyam, the controller of this universe. इदम् Idam, this सर्वम् Sarvam, all. तद् Tat, all-pervading. सत्यम् Satyam, the good ह Sa, the destroyer the home आत्मा Ātmā, the full. अतः Atat, not that त्वम् Iam, thou आसि Asi, art श्वेतकेतो Śvetaketu, O Śvetaketu इति Iti, thus भूय Bhūyah, again एव Eva, even मा Ma, to me. भगवान् Bhagavān, O Lord विज्ञापयतु Vyjñāpayatu, instruct इति Iti, thus, तथा Tathā, let it be so सोम्य Somya, O child इति Iti, thus ॥ Ha, indeed उवाच Uvācha, said

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good The God is the destroyer of all and full of perfect qualities. Thou O Svetaketu art not that God (why then this conceit)

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father—458

MAHĪTVA'S COMMENTARY.

Śaṅkara introduces this Khāṇḍa thus—The purport of the question, which the son is supposed to have asked is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated proceed from the extremely subtle Pure Being devoid of all Name and Form? Please explain this to me by means of an illustration." The reply to this is thus interpreted by Śaṅkara that as from the subtle seed, by modification the Mighty Nyagrodha tree grows up, so from the modification of the subtle Supreme Self the whole of this universe has come out. But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative

terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Anīman) this Great Nyagrodha tree exists. This shows that the Anīman referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khanda the word Anīman is never applied to the seed and where the smallness of the seed is indicated, the word used is Anu along with the word Iva "almost." This shows that Anīman is not the seed. The Seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The tree question which the son is supposed to have asked is thus set forth by the Commentator:—

The son asks:—"Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jīva. Why is not the Lord seen as dwelling within the Jīva." Thus asked Uddālaka replied to his son "as in that almost infinitesimal small seed, the Jīva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jīva is not visible the Lord Hari."

One may look at the seed under the microscope and yet not find the life principle or the Jīva of the tree in it. Similarly an ordinary yogin of ethereal tendency, may come to know the Jīva, but still fail to find the Lord dwelling in it. The word Anīman does not apply to the seed, but to the Jīva of the tree.

THIRTEENTH KHANDA.

MANTRA 1.

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा
चकार त२ होच यदोपा लवणमुदकेऽवाधा अह्न तदाहरेति
तद्वावमृश्य न विवेद ॥ १ ॥

लवणम् Lavaṇam, salt. एतत् Etaṭ, this, this lump of salt. उदके Udaḥ, in the water. अवधाय Avadhāya, place. अथ Atha, now, then. मा Ma, to me. प्रातः Prātaḥ, in the morning, next morning. उपसीदथाḥ Upasīdathaḥ, come, approach. इति Iti, thus. स Śa, he. ह Ha, verily. तथ Tathā, so. चकार Chakāra, did. तम् Tam, to him. ह Ha, verily. उवाच Uvācha, the father said. यदोषः Yad-dosaḥ, which last night. लवणम् Lavanam, salt. उदके Udaḥ, in the water. अवाधा Avadhā, thou didst, dissolve. अह्न Aha, O dear. तत् Tat, that. आह आहारा, bring, fetch. इति Iti, thus. तत् Tat that. ह Ha, verily. अवपश्य Avam-rśya, having searched for, looked for. न Na, not. विवेद Viveda, he could find. Yatha, of course. विह्वम् Vihvaṇ, was dissolved. एव Eva, even.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him, "Take out the salt which you put in the water last night." The

son looked for it and did not find it, for it had become dissolved —459.

MANTRA 2

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तश्च होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yathā, of course, because विलीनम् Vilīnam, dissolved एव Eva, even, अङ्गम् Aṅgam, O dear, अथ Asya of this water अन्तात् Antāt, from the front portion, from the surface आचाम् Āchām, sip, drink इति Iti, thus. कथम् Katham, how, इति Iti, thus. लवणम् Lavanam, salt, इति Iti, thus मध्यम् Madhyāt, from the middle आचाम् Āchām, sip, taste इति Iti, thus कथम् Katham, how, इति Iti, thus लवणम् Lavanam, salt इति Iti thus अन्तात् Antāt, from the bottom or the back or another part आचाम् Āchām, sip, taste इति Iti, thus. कथम् Katham, how, इति Iti, thus लवणम् Lavanam, salt इति Iti, thus. अभिप्रास्य Abhi-prāśya, throwing away. एनत् Enat this, अथ Atha, then वा Ma, to me उपसीदथा Upasīdathā, appear, come इति Iti, thus. तद् Tat, that इ Ha, verily. तथा Tathā, so. चकार Chakara he did. तत् Tat, that सश्वत् Śaśvat, always. संवर्तते Saṁvartate, exists subsists तम् Tam to him इ Ha, verily उवाच Uvācha, the father said अत्र At, here वाव Vava verily किल Kila, indeed, तद् Tat, that. सोम्य Somya, O child न Na, not निभालयसे Nibhālayase, sees: thou अत्र At, there एव Eva, even किल Kila, indeed इति Iti, thus.

2 The father said "Child, taste it from the surface How does it taste?" The son replied "It is saltish" Taste it from the middle, how is it". The son replied "It is saltish" "Taste it from the bottom, how is it"? The son replied "It is saltish" The father said "Throw it away and then come to me" The son did so That salt exists for ever in the water Then the father said to him "Here also, O child, you do not perceive the existing salt, though it is there certainly" —460

MANTRA 3

स य एषोऽग्निमेतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति श्वेतकेतः खण्डः ॥ १३ ॥

स Sa, the essence य Yah, the controller एष Esah, the desired अणिमा Animā, known through subtle intellect ऐतदात्म्यम् Ātad Ātmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam all तत् tat, all-pervading सत्यम् Satyam, the good. स Sṛ, the destroyer the home आत्मन् Atmā the full अतत् Atat, not that त्वम् Tvam, thou अस्मि As, art श्वेतकेतो Śvetaketu इति Iti, thus भूय Bhūyah agun एव Eva even माम् Mā, to me भगवान् Bhagavān, O Lord विज्ञापयतु Vyjñāpayatu, instruct इति Iti, thus तथा Tatha, let it be so, सोम्य Somya, O child इति Iti, thus ह Ha, indeed उवाच Uvāca said

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Svetaketu art not that God (why then this conceit) "Please Sir, instruct me still more" said the son "Be it so, my child," replied the father—461

NADHVA'S COMMENTARY

According to Śaṅkara the question here asked is: if the Sat is the root of all that exists why is it not perceived? But this cannot be the purport of the question. For according to Advaita theory, the Sat exists in everything and so can never be said to be invisible in fact it is everything. The things like pot &c. in that theory are Brahman, and therefore the question becomes meaningless for the Sat becomes visible and perceptible in the existence of every object. It is existence of the Sat that gives existence to every other object. If it be said He is not visible because He is very subtle then there is no difference between this and the last Khanḍa. The Commentator shows what is the real question put —

If Hari cannot be perceived in the above manner as separate from the Jīva, then how is it that his power Śakti is perceived in every thing? To this implied question of the son Uddiṣṭaḥ replied again thus — 'As the salt dissolved in water is not visible, (in the form of a crystal) because it now pervades the whole water, and looks like water, but every drop of water manifests its existence when tasted, so the Lord Viṣṇu permeates the very essence of the Jīva and though remaining separate from it, is yet not visible

The force of the question is if the Lord cannot be perceived how is it that His powers are perceived. The general rule is that a thing whose effects are perceived is also capable of being perceived. The powers of the Lord are seen in nature but how is it that He Himself remains unseen. To this question Uddiṣṭaḥ gives this illustration of the salt and water implying that the Lord cannot be seen by ordinary senses but is to be perceived through devotion and Bhakti

FOURTEENTH KHANDA

MANTRA 1

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽति-
जने विस्तृजेत्स यथा तत्र प्राङ्मोदङ्काऽधराङ्का प्रत्यङ्का प्रध्मायीताभि-
नद्धाक्ष आनीतोऽभिनद्धाक्षो विस्तृष्टः ॥ १ ॥

यथा Yathā, as. सोम्य Somya, O child. पुरुष Puruṣam, a person, a rich man. गन्धारेभ्य Gandhārebhyah, from the Gandhāras अभिनद्धाक्ष Abhinad-
dhāksam, with the eyes bandaged, blindfold. आनीय Āniya, being brought
सम् Sam, him तत्र tatra then अतिजने Atijane, where there are no human
beings, desolate desert. विस्तृजेत् Visrjet, leave him स Sa, he. यथा Yathā, as.
तत्र Tatra, there, in the forest or desert प्राङ् Prāṇ, east. वा Vā, or उदङ्
Udaṅ, north. वा Vā, or अधराङ् Adharāṅ south. वा Vā, or प्रत्यङ् Pratyāṅ
west वा Vā or. प्रध्मायीत Pradhmayita, may shout loudly अभिनद्धाक्ष Abhin-
addhāksah, blindfold आनीत Ānitah, (I have been) brought अभिनद्धाक्ष Abhin-
addhāksah, blindfold. विस्तृष्ट Visrīṣṭah, (I have been) left.

1. As a person (may be kidnapped and) brought from the country of the Gandhāras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded"—462

MANTRA 2

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडितो मेधावी
गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव
चिरं यावद्गन्धारेभ्योऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his यथा Yathā as अभिनहनम् Abhinahanam, the bandage.
प्रमुच्य Pramuchya loosening प्रब्रूयात् Prabhrūyat, may say. एताम् Etām, to that
दिशम् Diśam, direction गन्धारा Gandhārāḥ, (is the land) of the Gandharas,
एताम् Etām, to that दिशम् Diśam direction. व्रज Vraja, go thou इति Iti, thus.
स Sa, he ग्रामाद् Grāmat from a village. ग्रामम् Grāmam, to a village पृच्छन्
Pṛichhan, asking (his way) परिडित Paṇḍitah wise. मेधावी Medhāvī, having
retentive memory गन्धारेभ्य Gandhārāḥ, to the land of the Gandharas. एव
Eva, even उपसंपद्येत Upasampadyeta, arrives sees, reaches एवम् Evam, thus.
एव Eva, even इह Iha, here आचार्यवान् Ācharyavan, having found a Teacher.

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long—465.

MANTRA 2

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राण्ये प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yadā, when. अस्या Asya, his वाङ् Vāk, speech, उमा मनसि Manasi, in the mind, Rudra सम्पद्यते Sampadyate, merged, मन Manah, mind, Rudra प्राण्ये Prāṇy in the Prāṇ, Breath, the Christ, प्राण्य Prāṇah, the Breath, तेजसि Tejasī, in the Light, Śrī, तेज Tejah, the Light परस्यां Parasyām, in the Highest देवतायाम् Devatāyam, in the God. अथ Atha, then. न Na, not जानाति Jānāti, he knows

2 But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—166.

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ तस्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence य Yah, the controller. एष Esah, the desired. अणिम Animā, known through subtle intellect. एतदात्म्यम् Autad-Ātmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all तत् Tat, all-pervading तत्सत्यम् Satyam, the good स Sa, the destroyer the home, आत्मा Ātmā, the full. अतत् Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूय Bhūyah, again. एव Eva, even. मा Ma, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Viñāpayatu, instruct इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

of perfect qualities. Thou O Sveta-ketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son. "Be it so, my child," replied the father.—467.

MĀDHVA'S COMMENTARY

Śaṅkara introduces this chapter thus:—"The son asks please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being". According to him, the question supposed to be asked is:—"By what degrees a man, who has been properly instructed in the knowledge of Brahmin, obtains the Sat or returns to the True To judge from the text both he who knows the True and he who does not, reach, when they die, the Sat, passing from speech to mind and breath and heat (fire) But whereas he who knows, remains in the Sat, they who do not know, return again to a new form of existence" But this explanation is wrong For it was taught before (VL 8 6) that when a man dies the speech enters the mind and so on What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the Jīva is dependent upon another and has no freedom of his own. When the Lord gives life to the Jīva, then it knows and perceives all, when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus:—

The son asks "Su, prove to me how the man is not independent, for every one feels that he has freedom of will" To this the father says "the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him and when they depart, he becomes perfectly helpless, this proves his dependence and want of freedom"

The son says 'I have understood how in the tree the Jīva of the tree is dependent upon Lord but man has free will Prove to me by an illustration, how Jīva in the body of man is also dependent upon the Lord, just like the Jīva in the tree' The answer to this is given in this Chapter

SIXTEENTH KHANḌA.

MĀNTRA 1

पुरुषः सोम्यो हस्तगृहीतमानयन्त्यपहारी तस्तेयमकार्षीत्पर-
शुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धीय परशुं तप्तं प्रति-
गृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषः Puruṣam, a man सोम्य Somya, O child उह Uta, an expletive
हस्तगृहीतम् Hastagṛhitam, bound by the hand, taken by the hand, hand-cuffed.
आनयन्ति Ānayaṁti, (the police men) bring अपहारीः Apahārīḥ, he has rob-
bed taking a thing in open daylight while others are looking on is
अपहारा अपहारा Steyam, theft (by concealment) अकार्षीत् Akarṣīt, committed

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long.—465.

MANTRA 2

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yada, when. आस्य Asya, his वाक् Vak, speech, उमाङ्गि Manasi, in the mind, Rudra. सम्पद्यते Sampadyate, merged. मन Manah, mind, Rudra प्राणे Prāṇe in the Prāṇa, Breath, the Christ. प्राणः Prāṇah, the Breath, तेजसि Tejasī, in the Light, Śrī. तेज Tejah, the Light परयाह Parasyam, in the Highest देवतायां Devatāyam, in the God. अथ Atha, then. न Na, not जानाति Jānati, he knows

2 But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not—466

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence य Yah, the controller. एष Esah, the desired. अणिमा Animā, known through subtle intellect. एतदात्म्यम् Aitad Ātmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all तत् Tat, all-pervading सत्यम् Satyam, the good स Sa, the destroyer the home. आत्मा Ātmā, the full. अतः Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketu, O Śvetaketu, इति Iti, thus. भूय Bhūyah, again. एव Eva, even. मा Mā, to me, भगवान् Bhagavan, O Lord. विज्ञापयतु Viñāpayatu, instruct इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus ह Ha, indeed. उवाच Uvāch, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released. —469.

MANTRA 3.

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञा-
विति ॥ ३ ॥ षोडशः पण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ॥

सः Sah, he. यथा Yathā, as तत्र Tatra, there, in this trial by ordeal. न Na, not even. अदाह्येत Adāhyeta, slightly burns ऐतद् Amat, of this आत्म्यम् Ātmyam, the ruler anadātmīyam—the Ruler of this world इदम् Idam, this. सर्वम् Sarvam, all तत् Tat, all-pervading सत्यम् Satyam, the true, the Good सः Sah, the destroyer The home. आत्मा Ātmā, the Full अतः Atat, not that. त्वम् Tvam, thou असि Asi, art. श्वेतकेतो Śvetaketu, Śvetaketu इति Iti, thus तत् Tat, that इ हि, verily अस्य Asya, of him, from the teaching of his father This doctrine: the genitive has the force of accusative विजज्ञौ Vyajñau, he knew. इति Iti, thus विजज्ञौ Vyajñau, he knew इति Iti, thus

3 As that innocent man is not burnt even slightly, by this ordeal, (so the believers in God) All this universe is controlled by Him. He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Svetaketu art not that (why then this concert). Then he verily knew this—yea he knew this —470.

MAHEVA'S COMMENTARY

According to bankers the question supposed to be asked is —“When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person reaching Pure Being, does not return, while the ignorant person returns again? Explain me the reason of this Sir” According to Max Müller the purport of the Khanda is thus “The next question is, Why does he who knows on obtaining the Sat, not return while he who does not know, though obtaining the Sat in death returns? An illustration is chosen, which is intended to show how knowledge produces a material effect. The belief in the efficacy of ordeals must have existed at the time, and appealing to that belief the teacher says that the man who knows himself guilty, is really burnt by the heated iron, while the man who knows himself innocent, is not. In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths. The

When he denies, the king says परशु Parśum an axe. अस्मै Asmai, for him वपत Tapta, heat ३८. इति Iti thus स Sah he यदि Yadi, if सत्य Tasya, of that crime कर्ता Kartā, agent. भवति Bhavati, is तन Tatah, by that एव Eva, only अन्वितम् Anritam, false आत्मानम् Ātmānam, himself. कुरुते Kurute, makes. स Sah, he अन्वितम् सन्धः Atritaḥśandhaḥ, false-minded अन्वितेन Anritaena, by falsehood. आत्मानम् Ātmānam, self अन्वर्धाय Antardhāya, having covered. परशु Parśum, the axe. तप्तम् Taptam, heated प्रतिगृह्णाति Pratigṛhṇāti, grasps, takes स Sah he दह्यते Dahyate, is burnt. अथ Atha, then दह्यते Hanyate, is killed

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft" (When he denies, the king says) "Heat the axe for him" If he is the doer of the crime imputed to him, (by the fact of his commission of the offence and its denial) he makes his soul a liar. That false minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed—468

Note—Similarly the ministers of Yajur (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying "This man is a Pretender to Brahman a sinner of Brahmanhood. The word ātmā also means 'the body' Covering the ātmā with truth or falsehood means putting an aura of truth or falsehood around his body. The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial. The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he grasps the heated iron. The ordeals are no test now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura. If however there be any such judge or king test by ordeal would again regain its probative value in his Court.

MANTRA 2

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स
न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but यदि Yadi, if सत्य Tasya his अकर्ता Akarta, the non doer has not done भवति Bhavati, is तन Tatah, by that, by the fact that he is not guilty of the crime एव Eva alone सत्य Satyam true, the speaker of truth आत्मानम् Ātmānam self कुरुते Kurute, makes स Sah, he सत्याभिसन्धः Satyāḥśandhaḥ, true-minded सत्येन Satvena by truth आत्मानम् Ātmānam, soul, body. अन्वर्धाय Antardhāya, has covered परशु Parśum, the axe. तप्तम् Taptam, heated प्रतिगृह्णाति Pratigṛhṇāti grasps स Sah, he न Na, not दह्यते Dahyate, burnt अथ Atha, then मुच्यते Muchyate, released

Therefore learning from the teacher the glorious perfection of Viṣṇu and one's being separate from Him, let him worship the Lord thus, &c, by so doing, he undoubtedly gets Release (Mukti). Thus it is in the Sama Samhitā

GENERAL COMMENTARY

The words Svam Apito Bhavati have been explained he reaches Viṣṇu. An objector says this is wrong the word Svam is a Rishi word and its conventional meaning is 'one's own self'. The phrase ought to be translated he merges into his own self. The rule of interpretation is that the conventional meaning of a word prevails over the Etymological meaning. The Commentator shows that the word Sva means Viṣṇu in the conventional acceptance of that term also.

Brahmā is called Svayambhu, because He is born of Viṣṇu called Svayam (thus here Svayam popularly means Viṣṇu). You cannot say that Svayam here means self and Svayam Bhu means self born, for then Brahmā would be born of Brahmā. But Scriptures nowhere say that Brahmā is self born. On the contrary it is said "He who in the beginning created Brahmā" (i.e. Brahmā was created by the Lord).

But Brahmā is called Atmabhu also which also means self born. The Commentator says that this is not so.

The word Ātman means the Lord Viṣṇu, he who is born of the Ātman is called Ātmanbhu. In the following line the word atmā clearly means Viṣṇu. *Dattam Durvāstreṇ Somam Ātmeṣā Brahma Sambhavan* "

The compound word Ātmeṣā Brahma Sambhavan means born of Viṣṇu Siva (Jagat) and Brahmā. Dit Brahmā is called Aja also or birthless. This shows that he is not produced by any one but is self born. To this the Commentator says that Aja also means born of Viṣṇu.

The Scriptures say that the word (A) ja means Brahman he who is born of A is called Aja—A Born. That is Brahmā. Thus the word Aja also means born of Viṣṇu. *अ इति ऋद्व्यादिभुव ॥*

The text quoted by you shows that ja means Brahman and not Viṣṇu and so Aja ought to be translated born of Brahman and not born of Viṣṇu. To this the Commentator says —

The word Brahman is not applied primarily to any one but Viṣṇu. And so Brahman is the same as Viṣṇu. Thus the word svam is a well known name of Viṣṇu. therefore Svamapitobhavati means he reaches Viṣṇu.

But Apita does not mean reaches it means becomes identical with. For if mere reaching was intended then the word गत Itah would have been enough. What is the force of the preposition Api = Apitah which is made of two words Api plus Itah. This is however not a valid objection. For according to Advaita also the Api is redundant. Do you say that the word Apita as a whole denotes becoming identical or do you say that its separate parts denote identity. This is the question that you must answer. To meet this objection the Commentator says —

man who tells a falsehood about himself, loses his true Self, and is burnt, the man who has a false conception about his Self loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge

But this explanation of *bankara* is wrong. The true purport is thus explained —

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (*Abhedayānam*)". To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King). Similarly he who steals Brahman is destroyed by Brahman. That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahminship. Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever.

But if a person says "I am king, he is punished by the officers of the king. Who are the officers of Brahman who punish those who lay claim to being one with Brahman. To this the Commentator answers —

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Vishnu. They thus stop the vain conceit of such person. Binding him, when he dies, they bring him to Vishnu. There the Devas try him with the help of the Lord (and he gets his condign punishment). But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Vishnu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities." When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished. The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience. Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord. He punishes those who had falsely accused him. But he who entertains the false notion that he is one with Brahman is thrown, along with the faults into the darkness called *Andha tamas* which is like a great prison house, or He causes him to be thrown into a deeper hell called the great blinding-darkness (*Mahā-Andha Tamas*) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in *Abhedā*. This hell is like the punishment of killing (eternal damnation).

The hells are thus of three sorts: one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment. This last is the eternal hell of *Madhva*.

the Sat they rest in the Sat' (Which shows that Sat is different from the creatures) (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat), in deep sleep, they know not that they are merged in the Good (Sat) This also shows that the Sat is different from the creatures, which merge in Him and who do not know Him (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good This also shows that the Good is different from creatures (4) The fourth illustration also says 'pervaded by the living Lord, the Jiva of the tree stands firm drinking in its nourishment and rejoicing' This also shows that the Jiva of the tree that rejoices, is separate from the Living Lord who pervades it (5) The fifth illustration is about the seed The son says these seeds are almost infinitesimal, the father says break one of them The son says 'it is broken, sir' The father asks "what do you see there" The son replies "nothing, sir" Thereupon the father says "my son that Subtle Essence which you do not perceive there, of that very Essence (Animan) this great Nyagrodha tree exists" This also shows that the Subtle Essence is different from the tree (6) The sixth illustration also is to the same effect The father says to the son, "Place this salt in water, and then wait on me in the morning" The son did as he was commanded The father said to him "Bring me the salt, which you placed in the water last night" The son having looked for it found it not, for, of course, it was melted The father said 'Taste it from the surface of the water How is it?' The son replied 'It is salt' 'Taste it from the middle How is it?' The son replied 'it is salt' 'Taste it from the bottom How is it?' The son replied 'It is salt' The father said 'Throw it away, and then wait on me' He did so, but salt exists for ever Then the father said 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son, but there indeed it is That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect He the Good controls and pervades all, and is full of all perfection And thou O Śvetaketu art not it" This also shows that salt is different from water, and retains its difference when it is not visible (7) The seventh illustration is that of a person being directed to go to Gandhāra, he was told to go in a particular direction it is Gandhāra This also shows that Gandhāra is different from the person who goes there (8) The eighth illustration also does not establish Abhedya, for it says "when the Tejās merges in the Highest God then he knows them not," which also shows the difference and not identity (9) The last illustration of the thief also does not

The root *Apī* plus *i* or *Apī* plus *Ayī*, as *Apīyī* means entering into a thing unconsciously (involuntarily) As we find in the following text of Śabda Nirṇaya —

‘The involuntary and unconscious entrance is called *Apītam* : e when a thing enters into another, without knowing that other or without retaining its own consciousness as the rivers enter into the Sea or as the living creatures enter into *Viṣṇu* at the time of great dissolution (*Pralaya*)

If it were a fact that the *Jivā* gets the condition of Brahman in sleep or in *Pralaya*, then it can be conceded that the word *Apīta* rightly means to become identical with. But the *Jivā* never gets the condition of Brahman in those states

Moreover the *Jivā* never gets the condition of Brahman in deep sleep or dissolution. For a *Jivā* when it rises from deep sleep retains the recollection ‘I slept soundly’. Similarly when it attains *Mukti*, it remembers its past and says ‘I was in the misery of the world once’ (*Samsāra*)

This distinctive recollection of the *Jivā* shows that he never attains the nature of Brahman. Brahman has no memory, all knowledge is ever present in his consciousness. There is never any forgetting in Brahman so there can be no recollection in Brahman. Brahman never says like the *Jivā* ‘I slept very soundly. I was once in the misery of the world now I am free’. In the *Oneness* there can not exist any such recollection. Says an objector ‘but how do you show that a man released from *Samsāra* remembers the misery which he is free from?’ Is there any authority for it?

To this the Commentator has given the following —

Brahman on attaining release cried out ‘*Aham Viśvāni Bhūtvānam Aty Abhūvān*’ ‘I have become the Lord of the entire world’. So also the text ‘remembering the sorrows that they had suffered from birth up to death’ the Released ones rejoice exceedingly at getting freedom from pain. Moreover there is no recollection, on awaking from deep sleep, that one was Brahman when in sleep. The following text of Scriptures, also shows, that in the state of deep sleep there is not identity with Brahman — *Embraced by the Intelligent Self, the soul in deep sleep does not remember anything which is outside or which is inside* (*Bṛi Up IV 3 7*). Moreover Lord Badarayana in his *Vedānta Sūtras* says the same. In I 3 42 he says ‘He who is in Brahman in deep sleep is distinct from it both in the state of sleep and in departing’ (‘Thus in deep sleep the *Sūtra* says there is distinction or *Bheda* between the soul and Brahman’)

The whole teaching of Uddālaka to his son Śvetaketu also shows that *Abheda* is nowhere taught. If we analyse the nine illustrations we shall find nowhere any example of *Abheda*. (1) The first illustration says — ‘O child, all living creatures have *Sat* for their root, they dwell in

the Sat they rest in the Sat' (Which shows that Sat is different from the creatures) (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat) in deep sleep, they know not that they are merged in the Good (Sat). This also shows that the Sat is different from the creatures which merge in Him and who do not know Him. (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good. This also shows that the Good is different from creatures. (4) The fourth illustration also says "pervaded by the living Lord the Jiva of the tree stands firm drinking in its nourishment and rejoicing. This also shows that the Jiva of the tree that rejoices is separate from the Living Lord who pervades it. (5) The fifth illustration is about the seed. The son says these seeds are almost infinitesimal, the father says break one of them. The son says it is broken sir. The father asks what do you see there. The son replies 'nothing sir. Thereupon the father says my son that Subtle Essence which you do not perceive there of that very Essence (Animan) this great Nyagrodha tree exists. This also shows that the Subtle Essence is different from the tree. (6) The sixth illustration also is to the same effect. The father says to the son, 'Place this salt in water and then wait on me in the morning. The son did as he was commanded. The father said to him. Bring me the salt which you placed in the water last night. The son having looked for it found it not, for of course it was melted. The father said 'Taste it from the surface of the water. How is it? The son replied 'It is salt. Taste it from the middle. How is it? The son replied 'it is salt. Taste it from the bottom. How is it? The son replied 'It is salt. The father said. Throw it away and then wait on me. He did so but salt exists for ever. Then the father said 'Here also in this body forsooth you do not perceive the Good (Sat) my son but there indeed it is. That God is the Essence and Ruler of all that exists the desired of all and known through the subtlest intellect. He the Good controls and pervades all and is full of all perfection. And thou *O Śrīvatsa* art not it. This also shows that salt is different from water and retains its difference when it is not visible. (7) The seventh illustration is that of a person being directed to go to Gandhāra. He was told to go in a particular direction it is Gandhāra. This also shows that Gandhāra is different from the person who goes there. (8) The eighth illustration also does not establish Abhedya for it says when the Tejās merges in the Highest God then he knows them not which also shows the difference and not identity. (9) The last illustration of the thief also does not

establish identity, for it shows that the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief.

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity. The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it. All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them. There is no illustration given showing identity. Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jiva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the silt and the water, nor that of blind fold man and Gandhara, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity.

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures. For the Lord Śrī Kṛishṇa has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṣṇu over all, and that all authorities go to prove that assertion. In the Gītā it is thus written (XV 16 to 20) — 'There are two energies (Purṇas) in this world, the destructible and the indestructible, the destructible is all beings, the unchanging is called the indestructible. The highest energy is verily Another, declared as the Supreme Self. He who pervading all sustaineth the three worlds, the indestructible Lord. Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. He who undeluded knoweth me thus as the Supreme Spirit, he, all knowing, worshippeth Me with his whole being, O Bhārata. Thus by Me this most secret teaching hath been told, O anless one. This known, he hath become illuminated, and hath finished his work, O Bhārata.'

Further on, it is again said (V 29) 'Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Perce. Further on it is said (VII 2) 'I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.' Further on (VII 7) 'There is naught whatsoever higher than I, O Dharmajaya. All this is threaded on Me as rows of pearls on a string. So further (IX 12) 'Kingly, Science, Kingly secret, supreme Paradise, this

intentional, according to righteousness, very easy to perform, imperishable. Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death. By Me all this world is pervaded in My unmanifested aspect, all beings have root in Me, I am not rooted in them. Nor have Beings root in me, behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause. Further on (IX 11) 'The foolish disregard Me, when clad in human semblance ignorant of My supreme nature, the Great Lord of beings. Empty of hope empty of deeds empty of wisdom, senseless, partaking of the deceitful brutal and demoniacal nature. Verily the Mahatmas O Pitha partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings.' Further on (X 3) 'He who knoweth Me unborn beginningless, the great Lord of the world, he, among mortals without delusion is liberated from all sins. Further on (XIV 1) 'I will again proclaim that supreme Wisdom of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection. Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe, nor are disquieted in the dissolution. My womb is the great Eternal in that I place the germ, thence cometh the birth of all beings, O Bhārata. In whatsoever womb mortals are produced, O Kaunteya the great Eternal is their womb I their generating father.'

So far these quotations from Gītā do not establish Abheda or identity. On the contrary they show that Mukti or release consists in knowing the Lord as separate from one's self. Further in another book, it is thus written — 'I the God of all gods, am reached by them alone, who know me as full of all auspicious qualities, and whose faith in me is never shaken but not by others am I to be found. The release is easy of attainment as if it was already in one's grasp to those who constantly remember me and have their minds fixed steadily with love and knowledge on all the perfection and fullness of my qualities. But those who think that my qualities are not full, verily go to darkness. They are not dear to me, nor do they love me but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me because I am dear to him and he is dear to Me. All authorities proofs and evidences and all arguments and reasonings establish this that I am the greatest. Any reasoning or authority which is against this is fallacious and but a semblance of argument.

Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection and the knowledge of the Lord is the key to Mukti. The following texts also show the same —

"The Devas worshipped Him as Bhūti (or perfect bliss and fulness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhūti) hence they were defeated" (Ait Ar II 1 8 07). Another verse says "Supreme God is to be worshipped as Bhūmī (Full and Infinity), for the non full (Abhūmā) cannot give the rewards of action to his votaries, therefore, verily this Bhūmī (infinity) is pre eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites." So also in the Rig Veda (I 176 4), "Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart, he who is not full of Thee, and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world."

Asmātam, non sacrificing one, who does not worship the Lord. Samam deserving equal to his demerit. Jai! slay, throw into darkness. Mūḍhaam, hard of reaching hard of heart, miserable. Yab who has not. Tomyah full of Thee. Asmahyam, to us, who worship thee. Aya of that greatness of Thine. Vetaam, knowledge. Diddhi, give. Soria, the wise. Chit, only. Ohata, gets rid (of the sinners).

Similarly in Rig Veda (VIII 3 4) — "He with his might enhanced by His thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule." So also Rig Veda (X 90 3) — "So Mighty is his greatness, yet, greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven."

So also in the Śvet Up III 8 "By knowing Him alone one crosses over death, there is no other path to go upon." Similarly the following verses declare that God is the Highest god — creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance) bondage and release are the eight things described in Śāstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity. He gives knowledge, he withholds knowledge he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by

knowing His glory and by nothing else, does the man get release. That Lord Hari is the supreme. So also in the Rig Veda (VIII 3 8) "And living men to-day, even as of old, sing forth their praises to His Majesty."

Thus all these texts of the Vedas and Smritis declare that the whole object and the highest purpose of the scriptures consist in glorifying the Majesty and pre-eminence of Viṣṇu. So also in the Brahmandā Purāṇa — "All texts and arguments found scattered everywhere in the scriptures, are for the object of declaring the greatness and pre-eminence of Viṣṇu. That is then chief aim."

The Holy Bīḍḍāgāna thus says in his Vedānta Sūtras showing thereby that Viṣṇu is the Chief object of all the Scriptures (III 3 39) —

The attribute of perfectness being present with, & e modifying every other attribute is the most important, as Kratu (is of all the sacrificial acts), thus Śruti declares (hence the attribute of perfectness is to be contemplated by all). Similarly (IV 1 5) —

Ātman is to be contemplated as Brahman (the perfect), for (this) is the best, (i.e., to contemplate Him as perfect is the best means of gaining His perfect grace).

These words of Lord Bīḍḍāgāna establish that God is perfect and that by meditating on Viṣṇu as perfect one gets mukti.

There is no proof here that the object of the scriptures is to establish the non-difference (abheda) between the Supreme self and the embodied self. This we learn from the fact that the word *Atat Tvam asi* has been repeated nine times over showing that "Thou art not that," and thereby establishing the difference between the Jīva and Īśvara. Moreover the Vedānta sūtras also establish this Bheda as the following five aphorisms say (I 3 5) — On account of the declaration of difference

The view of absolute identity cannot be taken for the text. He who sees the Lord worshipped by the gods as different from himself and understands His glory declares the difference (het voca the soul worshipping and the Lord worshipped). So also (I 1 24)

And He is a different one (also) from the indication of difference. So also (I 2 3) — On the other hand the (All pervading) is not the embodied soul, as it is quite impossible (to predicate omni-presence of him). So also (I 2 20) — (Nor) is the embodied soul (The Internal Ruler), for both speak of the soul as distinct (from the Ruler within). So also (II—3 28) — The soul is separate from (not one with, Brahman), from the statements in Scripture.

These and other aphorisms also show that the Lord Bīḍḍāgāna everywhere has established the

But an objector says "how do you reconcile the theory of Bheda with the following *Śruti* of the Rig Veda "The Supreme person is all this" This *Śruti* does not mean that the Lord is everything. It means this —

The phrase *Puruṣa Eva Idam Sarvaṃ Yadbhūtam Yat Cha Bhūvyam* (Rig Veda X. 90. 3) means "by the Lord is pervaded everything, that exists, whatsoever that exists whether in the past or present or future." It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c. This is a false notion that everything is the Lord, whether it be a tuft of grass or cake of dung. As the phrase "curd *Saktu*", "butter rice," do not mean that the curd is the same as the *Saktu*, or the butter is the same as rice, but it means 'the curd pervades *Saktu*,' and "butter pervades rice," and we supply the word pervade, though it is not used in the phrase so in the phrase "Puruṣa Eva Idam Sarvaṃ" we supply the word *Vyaptam*, in order to give it a rational meaning, and therefore we have explained this as meaning "by Lord is pervaded all this," and not that "the Lord is all this." For the phrase *Dadhi—Saktam* or *Ghṛtaudanam* is not translated as the 'curd = *saktu*' or 'the butter = rice,' but it means 'curd mixed with *Saktu*,' or rather '*Saktu* mixed with curd,' and 'the rice mixed with butter.' On this analogy, the Rig Veda text should be analysed as, "by the Lord is pervaded all this, whether it exists in the present or in the future."

Therefore, all authorities establish the pre-eminence of the Lord and the highest aim of all scriptures is to establish that pre-eminence, consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord.

But how do you show that those who hold that the *Jiva* and *Īvara* are one and identical derogate the pre-eminence of the Lord? Why should it be considered derogatory to the Lord if one says "I am one with the Lord." To this the Commentator replies by quoting an authority —

Those who think that they are *Viṣṇu* the ever wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain. For according to them all knowledge of the embodied *Jiva* is based upon ignorance and pain and as the *Jiva* and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain. Thus they really have a very low conception of God. Those who thus derogate from the glory of the Lord *Viṣṇu* have never any happiness. Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very god head of the Lord, by saying 'I am identical with God.' The

unskilled in the interpretation of the scriptures not fully understanding their true purport say that the Lord and the Jiva are identical and that the Ātmā is one only. But it is a mere dogmatic assertion of theirs for they have misunderstood the true meaning of the scriptural passages like "Aham Brahmasmi" &c. Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman joyless and of immature mind and are always unfortunate. They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures. They think that the Jiva and the Lord are without qualities (Nirguna) and thus they see wrongly and do not know the right qualities of the Lord. Such souls have their bodies of darkness (Tamas) and they go into the darkness. Because the Lord is different in his essential nature from the Jiva (one is finite, the other is infinite) different in kinds (One is Jiva the controlled, the other is Īśvara) different according to the teachings of the scriptures also (for they say two birds on the same tree &c.) and because their objects are also different (one is ever conscious the other is not) therefore how can it be true that the Jiva is identical with the Lord, (for all these reasons show the incongruity of holding Jiva and the Lord to be identical on the strength of a single story text like Aham Brahmasmi)

Moreover the Mahābhārata also shows the same —

Janmejaya said — 'O regenerate one are there many Puruṣas or is there only one? Who in the universe is the foremost of Puruṣas? What again is said to be the source of all things? You are worthy of telling me that.' Vasāmpriyana said — O thou support of the race of Kuru the wise do not wish to assert that there is but one puruṣa in the universe. In the same manner in which the many puruṣas are said to have one origin in the Supreme Puruṣa it may be said that this entire universe has its origin in that one Puruṣa of a superior attributes. (Udhābharata Śānti Parva Section 331. Mol 1. Bhāṣya and also Vana parva.)

Now the Commentator takes up the two well known phrases Aham Brahmasmi and Yaṁ Soham Ahaḥ. The Advaitins explain these sentences as meaning 'I am Brahman' and 'I am that which is He'. The Commentator shows that the word Aham does not mean 'I' but it means the Supreme the instructor etc.

Ham is the name of the Jiva because it is liable to destruction (Ham to kill to destroy). He who is not liable to destruction is called Aham the Non Jiva hence it is the name of Viṣṇu the indestructible.

The word Aham also does not mean 'I am' but it is a compound of A not and Ham meaning small etc. He who is not small Bḡ Full.

Smi is the name given to the Jiva because it is small and because it is perfectly measurable (Su + Mitr = smi well measured). The Lord is

called Asm, because it is not small nor is He measurable. On account of His fullness, He is called Asm, He is called Brahma, because He is all-full. Thus the phrase "Aham Brahma Asm" means "the Non-destructible Brahman is the Supreme Immeasurable," thus the whole phrase is an epithet of Viṣṇu, when he is looked upon as dwelling within the Jīva, and Brahma here means 'full', being derived from the root $\sqrt{\text{Bṛh}}$ 'to grow,' 'to expand'.

The second phrase (येनो योद्मसि) refers to Viṣṇu, in His cosmological aspect. That (Asm) Lord Viṣṇu, residing in the sun and far away from us is called Asm, meaning "dwelling in Asu or life, dwelling in the sun which is life." Therefore this phrase means "He who is in Asu or the sun, is called Aham or the indestructible." The aspect of the Lord Viṣṇu dwelling in the Jīva is called Aham, because it is always above anything which can be discarded (Heya). Thus it is in the Brāhmandā Purāṇa.

Thus the above saying that the Lord in the sun and the Lord in the Jīva are identical is refuted. This also proves that He is the Most Eminent Person in the universe, and that all authorities have as their highest aim to establish the unique supremacy of the Lord. Moreover the phrases like Tattvam Asi &c., do not establish the identity of the Jīva with the Lord. If they were to do so they would contradict the innumerable texts which establish the difference between the Lord and the Jīva. Had it been the case that these texts establishing difference were few in number, we might give them a subordinate position and say that the chief object of the scriptures was to maintain the identity of the Lord and the Jīva. But as a matter of fact the so-called Abheda Vākyas are few in number while those on the other side are overwhelming in their frequency. Consequently, in order to give a consistent explanation of the scriptures it is necessary that we should explain these apparent identity texts in such a way as not to conflict with the distinction texts. The Commentator therefore quotes a number of texts to show that distinction or Bheda is the primary teaching of the Upaniṣads. Nor can you say that these distinction or Bheda Vākyas apply only to the phenomenal existence, and not to the highest truth; for there is apparent Bheda between the Jīva and the Isvara, in the world only, but they are identical in the state of release or Mukti. The author, now quotes texts to show that in the state of Mukti also, the Jīva retains his separateness from the Lord.

Thus in Ch. VIII 3 4 it is said "now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form. This is the self."

This shows that in the state of Mokṣha also the Jīva retains its own form, separate from the Lord.

In Ch. VIII 12, 3, "now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form. He is the highest person. He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing over near to him."

This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord. 'Rejoicing with the relatives means rejoicing with other Mukta Jivas in Heaven, 'rejoicing with the non-relatives means rejoicing with the Muktas of the past Kalpa.

Similarly in Ch. VII, 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere. He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c." Similarly in Taitti II, 2 — "He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman."

This also shows that the Mukta retains his separateness from Brahman because he enjoys all desires along with Brahman and not becoming Brahman.

So also in Taitti III, 10, 3, it is said "the Mukta Jiva leaving this world reaches the Ānanda Māya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn."

This also shows that the Mukta Jiva reaches the Lord, but does not become the Lord.

So also in Br. Ar. I, 4, 15 — "He who meditates on the Ātma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Ātman) that He creates. (This also shows the difference between the Lord and the Mukta Jiva). So also in the Rig Veda I, 104, 50 — "By means of sacrifice the Gods accomplish their sacrifice, these were the earliest ordinances. These Mighty Ones attained the height of Heaven, there where the Sūthyas, Gods of old, are dwelling."

*The height of heaven here means Moksha for the word in the original is Nīkam which literally means Non non happiness i.e., supreme happiness. The gods of old called Sūthyas are the Mukta Jivas of the past Kalpa. This also shows that the Muktas are not absorbed in Brahman but retain their identity.

Similarly in Mundaka III, 1, 3 — "When the Jiva sees the golden coloured Creator and Lord, as the person from whom Brahman comes out, then the wise, shaking off virtue and vice and becoming free from Avidyā, attains the highest similarity."

And Katha IV, 15 — "As pure water poured into pure water becomes like that, O Gautama, so the Ātmā of the Muni who knows, becomes like that (with Brahman)."

The following texts also show that in Muksha the Jivas retain their separate individuality.

In Mukti, the Jivas though separate from each other are yet related to each other in manifold ways yea even at that very time, when they are in the state of Mukti. They are free from all organs of senses made of Prīkritic matter. They remain in their own form called the Svarūpa Deha (i.e., the only organ which they possess). It is not made of ordinary

matter and is the universal sensory). They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva.)

Does Prakṛiti bind again a Mukta Jīva in her meshes? To this the reply is in the negative.

A Jīva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jīvas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gītā XIV, 2 the Lord says that the Muktas do not come back into the Saṁsāra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with Him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also — "Where Māyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras" All these texts of Śruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note:—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tat trāṇasī of this section does not mean identity, for then, it would contradict the whole context.

The passage begins with the statement that "all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay" Entering into the Good they do not know that they have entered the Good "Coming out of the Good they do not know that they have come out of the Good" This also shows, that difference is here established between the creatures and the Good. (Cf. VI 8, 9)

Similarly "these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river" This also shows that the rivers never become the sea, though they enter into the sea. The phrase Sa eva samudraḥ Bhavati means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note:—Rising from the sea means rising from some natural or artificial lake. The word 'Eva' in the text VI 10, 1 shows that the sea alone remains the sea, and not that the rivers become the sea.

he has not committed the theft, then he makes himself true, and being attached to truth, he grasps the heated axe, he is not burnt, he is let off and delivered." This shows that death or release, is the consequence of the theft and non theft, and not according to one's belief. Otherwise the text would have been "if he is not firm in his faith, he is killed, if he is firm he is released." Nor can you say that this illustration teaches the importance of truth and the danger of falsehood. The thief is punished, not for his falsehood, but for his commission of theft. The innocent man is released not because he has spoken the truth, but because he has not committed the theft. Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said "he is killed, because he has spoken the falsehood he is saved because he spoke the truth." But the scriptures say that the killing or saving depends upon the commission and non commission of theft, and not upon one's faith.

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity while the man who believes that he is not Brahman gets release. A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow.

There is a class of Philosophers who hold the theory of Bhedā-Bheda. They say admitted that all scriptures prove the Supreme excellence of Viṣṇu still why should there be any conflict if we admit that every man is identical with Brahman. In the theory of difference plus identity all texts can be easily reconciled. To them the Commentator says —

Excellence can belong only to him who is different from others (for where every one is equal there is no excellence of one over the other). Therefore, where there is no difference, how can there be any excellence. Moreover, if there is no difference between the Lord and the Jīva, then the Lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him. Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow.

The objector says though Brahman is identical with Jīva yet there is no detracting from his excellence. It is through illusion that sorrow and ignorance are attributed to Brahman. Jīva has not sorrow and ignorance essentially appertaining to it. The junction with sorrow &c. through illusion does not take away the inherent (Paramārthika) excellence of the self. For if this were so then Avatāra like Rāma and Kṛṣṇa whom all admit to be Viṣṇu were temporarily in conjunction with sorrow and ignorance and so could not be God. To this we answer this is not so. For if the Lord were identical with Jīva and the Jīva were essentially full of sorrow, then it would naturally follow

that the Lord also would be essentially full of sorrow. If however, the Jiva is not essentially full of sorrow, but it is only an illusory connection, still the Lord being identical with Jiva would be liable to this temporary obscuration and would therefore not be supremely excellent. A person suffering from illusion may get rid of it in some future time but for the time being his pain and sufferings are extremely real. As a person who has really lost a son and a person whose son is alive but who has heard the false news of the death of his son, both suffer equally from the sorrow of the loss and for the time being there is no difference in their suffering. Therefore the Commentator says --

In this theory, there is no difference for the time being between the person who has a real cause of sorrow and the person whose sorrow is illusory. For the sorrow is equally keen, for the time being in both persons. Moreover, the very fact of illusion, shows that the man is not independent. If illusion could attack the Lord Viṣṇu also then he would not be independent, for no being who is independent would like to be under illusion. Nor it can be said that the Lord by His own will combines himself with illusion for illusion does not arise from one's own will. The Avatars Rama and Kṛṣṇa acted a stage part. "Knowing himself to be the Supreme Viṣṇu the Lord Raghava showed himself, as if he was ignorant and was suffering from sorrow, so that the Dityas may become deluded." Thus it is in the Pūṇa Purāṇa.

Moreover the venerable Bhaṭṭarāyaṇa has definitely settled it in his Brahma Sūtras that the Released souls are different from Brahman in the matter of Lordliness and glory. For he says (IV 1 17) 'with the exception of world energy on account of leading subject matter and of non proximity

The text says. He has become immortal and attained all his wisdom (A A II 5 4) still the text should be understood to mean that the Released obtains all wishes other than those regarding the creation of the world etc. Why (this exception)? And because Jiva (the soul) is the topic of the passage and is far away from (such power)

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varaha. There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for certain other activities all other wishes they realise for they never possess such high capability with regard to anything. Even though he may be a released soul he does not obtain anything beyond his fitness nor would he desire such a thing.

But cannot this sphaṇḍa be explained as applying to a released soul in the second any sense of the word release i.e. not to the fully released but to the partially emancipated. To this the Commentator answers --

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the Brahma Sūtras, but not so the Brahma Sūtras. They should not be construed different from what is their plain and apparent meaning. Thus it is in the Brahma Vaivarta Purāṇa.

SEVENTH ADHYĀYA..

FIRST KHANDA

MANTRA 1

ॐ ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः
होवाच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om अधीहि Adhīhi, teach. भगव Bhagavah, Sir इति Iti, thus
ह Ha, once उपससाद Upasasāda, approached सनत्कुमारम् Sanatkumāram, Sanat-
kumāra नारद Nāradaḥ, the Deva sage called Nārada, who was lower in
hierarchy than Sanatkumārām तम् Tam, him. ह Ha, then उवाच Uvācha,
said. यत् Yat, what. वेत्थ Veitha, thou knowest तेन Teṇa, with that, after
telling me that नः Nā, me उपसीद Upasīda, come to learn. ततः Tataḥ, from
that हे Te, to thee ऊर्ध्वम् Ūrdhvam, more after वक्ष्यामि Vaksyāmi, I shall tell,
इति Iti, thus स Śah, He ह Ha, then. उवाच Uvācha, said

1. Nārada approached Sanatkumāra and said, "teach me Sir" He said to Nārada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that"—471

Note.—Sanatkumāra called also Śaṇḍa—the warrior, belongs to a higher hierarchy than the Devas; Nārada

MANTRA 2

स होवाचर्वेदं भगवोऽध्येमि यजुर्वेदः सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् Rigvedam, the Rig Veda भगव Bhagavah, Sir अध्येमि Adhyemī, I
have studied यजुर्वेदम् Yajurvedam, Yajurveda सामवेदम् Sāmavedam, Sāmaveda
आथर्वणम् Ātharvāṇam, Ātharvaveda चतुर्थम् Chaturtham, the fourth इतिहास-
पुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇam पञ्चमम् Pañchamam, the fifth
वेदानाम् Vedānam, वेदम् Vedam, of the Vedas the (fifth) book. पित्र्यम् Pitryam, the
science of the sacrifices to the ancestors. the Śrāddha-science राशिम् Rāśim,
the science of numbers. दैवम् Daivam, the science of Devatās निधिम् Nidhim,
the science of finding hidden treasure. वाको वाक्यम् Vakovākyaṁ, the original
Veda एकायनम् Ekāyanam, the supplemental treatise to the Vedas, the essence
of the Vedas देवविद्याम् Deva-vidyām, the science known only to the Devas,

मन्त्रविद्यां Brahma-vidyām, the Āraṇyaka, भूतविद्यां Bhūta-vidyām, the science about the ghosts and spirits सत्त्वविद्यां Kṣātra-vidyām, the science of politics नक्षत्रविद्यां Nakṣatra-vidyām, astronomy. सर्पदेव-जन-विद्यां Sarpa-deva-jana-vidyām, the science of serpents and of Gandharvas. Deva-jana literally means the ministerial officers of Devas एतद् Etat, thus, भगव. Bhagavah, Sir. अध्येषि Adhyemi, I know.

2. Nārada said "I know, Sir, the Rīgveda, the Yajurveda, the Sāmaveda, and the Atharvaveda, the fourth, the Itihāsa-purāṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatās, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir"—472.

MANTRA 3

सोऽहं भगवो मन्त्रविदेवास्मि नाऽऽत्मविच्छ्रुतः होव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविविति सोऽहं भगवः शोचामि तं
मा भगवान्शोकस्य पारं तारयत्विति तः होवाच यद्वै किञ्चित-
वध्यगीष्टा नामैवेतत् ॥ ३ ॥

सः Sab, that, अहम् Aham, I भगवः Bhagavah, Sir मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only अस्मि Asmi, I am नः Na, not आत्मविद् Ātmavit, the knower of the Lord. श्रुतम् Śrutam, I have heard हि Hi, because एव Eva, even: just मे Me, by me. भगवद्दृशेभ्यः Bhagavad-dṛṣṭebhyah, from men like your honor. तरति Tarati, crosses शोकम् Śokam, grief आत्मविद् Ātmavit, the knower of the Lord इति Iti, thus सः Sab, that अहम् Aham, I भगवः Bhagavah, Sir शोचामि Śochāmi, I am suffering grief तम् Tam, therefore मा Mā, me भगवान् Bhagavān, Lord शोकस्य Śokasya, of the grief पारम् Pāram, the other side तारयतु Tārayatu, may you cross इति Iti, thus तम् Tam, to him, ह Ha, then उवाच Uvācha, said. यत् Yat, what वै Vai, indeed किञ्च Kiñcha, whatever एतद् Etat, this अध्यगीष्टाः Adhyagīṣṭāḥ, thou hast learnt नाम Nāma, the name of the Lord एव Eva, only एतद् Etat, that

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but

not the Lord. I have heard from personages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefore, O Sir, take me over this Ocean of grief."

Sanatkumāra said to him "whatever you have read is verily only the name of the Lord."—473.

MANTRA 4

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास
पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाको
वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या
सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nama, name, i. e., the Goddess Usa, the presiding deity of Name. She is called Nama because she is not (Na) immeasurable (ama) वै Vai, verily ऋग्वेद R̥gveda, the R̥gveda यजुर्वेद Yajurveda, the Yajurveda सामवेद Sāmaveda, the Sāmaveda आथर्वणः Ātharvanah, the Atharvaveda चतुर्थ Chaturthah, the fourth, इतिहासपुराण Itihāsa-purāṇah, the Itihāsa Purāṇa पञ्चम Pañchamah, the fifth वेदानां वेदः Vedānāṃ Vedaḥ, book among the Vedas पित्र्य Pitryah, the science of Brāddha राशि Rāśih, the Arithmetic देवः Devah, the science of Devas निधि Nidhi, the science of treasure-divining. वाक्यवाक्यम् Vākovākyam, the original Veda एकायनम् Ekāyanam, the supplemental Vedic treatises देवविद्या Deva-vidyā, the sciences known to Devas only ब्रह्मविद्या Brahman-vidyā, the Upanishad भूतविद्या Bhūtavidyā, the science of departed spirits क्षत्रविद्या Kṣatiravidyā, the politics नक्षत्रविद्या Nakṣatra-vidyā, the astronomy सर्पदेवजनविद्या Sarpa-deva-jana-vidyā, the science of snakes and Gandharvas नाम Nama, name-Goddess Usa एव Eva, even alone एतम् Etat, this नाम Nama, no name, in-Goddess Usa उपास्व Upāssva, meditate upon इति Iti, thus

4 Verily Nāme is the (presiding deity of the) R̥gveda, the Yajurveda, the Sāmaveda, and the Atharva-Veda the fourth, the Itihāsa-purāṇa which is a fifth book among the Vedas, the science of ancestors, the science of numbers, the science of Devatās, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas) All these are verily Name only. Meditate on Brahman in the Name—474

MANTRA 5

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा
कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो
भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he ■ Yah who नाम Nāma, in name (Usā) ब्रह्म Brahman, the Lord Brahman Visnu इति Iti thus उपास्ते Upāste, meditates यावन् Yāvat, so far नाम्न Nāmanah, of name (Usā) गतम् Gatam, scope, reach, going तत्र Tatra, there अस्य Asya, His, यस्य Yasya, as, कामचार Kamacharah, freedom of movement, Lord and Master भवति Bhavati, becomes य Yah, who नाम Nāma, in name in Usa ब्रह्म Brahman, Brahman इति Iti, thus, उपास्ते Upāste, meditates अस्ति Asti, is भगव Bhagavah, Sir, नाम्न Nāmanah, than name (Usā) भूय Bhūyah, again, greater इति Iti, thus नाम्न Nāmanah, than name वाव Vava, verily भूय Bhuyah, greater अस्ति Asti, is, इति, तद् Iti, Tat, thus, that मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु Bravitu, tell इति Iti, thus

5 Ho who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope, he who meditates on Brahman in Name (Usā).

"Is there something better than Name?" "Yes, there is something better than Name" "Sir, tell it me"—475

MADHYA 5 COMMENTARY

In the sixth Adhyaya it has been determined that the Lord Visnu is the highest of all and separate from the Devas. Now in the present Adhyaya it will be taught that to completely understand the superiority of Visnu it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series, for by such knowledge alone and by understanding the various grades of the divine hierarchies one understands the infinitely great superiority of the Lord Visnu. Therefore, this Adhyaya teaches chiefly this gradation.

When Narada goes to Vṛnātkumara and asks him to teach him the latter says "Yad Veditha Tena Mopasita. This is a doubtful phrase and if 'Mo' be taken as equal to Mā meaning 'not', then the phrase would mean 'what thou knowest, do not come to me with that, but leave all thy learning behind and then approach me. Even if this "Mo" be taken as a form of Mā meaning 'to me' yet the phrase may be translated "leaving behind thy knowledge come to me. This is also impossible for no one can at his will forget all that he knows. Therefore the Commentator explains thus—

The phrase Yad Veditha, &c, means "first tell me, what thou already knowest, and then come to me to learn something further."

There upon Narada enumerates all the sciences that he knows. Most of the names of these sciences are clear, but some are not. The Commentator explains those of them, which are of doubtful import.

Pitryam means "the knowledge of the Pitris namely the science of Śāddhā in which is taught the characteristics of the Pitris. *Rasi* means 'the science of numbers (including arithmetic and algebra)' *Dharm* means 'the science teaching about the nature and function of the Devas their gradation and their thirty two marks &c. it does not mean the science of portents'. *Nidhi* means the science of divining hidden treasures buried in the earth. *Vākyadyam* is the original Veda the root Veda. *Ekīyam* means the supplemental science of the original Veda (the twenty four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics). *Deva Vidyā* means that science which is known only to the Devas and never to human beings. *Brahma Vidyā* means the Upaniśads taught in the forests. *Blāṣṭra Vidyā* means the science teaching about the marks and qualities of spirits, other than the Devas (the science of Samudra (palmistry) is a part of this spiritist science). *Kṣātra Vidyā* means the science of politics (and does not mean the science of richery). *Nakṣātra Vidyā* means the science of stars & astronomy. *Sarpa Vidyā* means the science describing the nature of serpents (it is called also the Garuda science). *Deva jana vidyā* the science cultivated by the Deva officials the servants of the Devas are called Deva janas the science peculiar to them = so called. *Narada* knew all these sciences. [Thus it is in the Samasamhitā]

Here says an objector. Narada knew all the sciences how can then you say that he did not know the science of the Self and why does he say that I am like one who knows Mantras only and does not know the Self? And why does he say that he is overwhelmed with grief and prays Sanatkumara to take him over the ocean of grief. This objection is answered thus by the Commentator —

A man is said to be not learned if he does not know the co-relation of sciences and then relative importance, even if a man knew all the sciences he would still be called not wise. Therefore Devanir Nārada with the object of understanding eagerly the co-relation of sciences goes to Sanatkumara and puts the question that he did, because Sanatkumara was a higher knower of Brahman than Narada. Thus it is in the same

This shows that among the knowers of Brahman also there are various grades Sanatkumara being Śrūṭa is superior to Narada and consequently there is no inconsistency in Nārada's asking him for further illumination. The word *Nama* is used in this Khanda and it says *Namomyasva*. What is this *Nama*. Does it merely mean name and does Sanatkumara teach Nārada to worship names? No. It means that all names are under the jurisdiction of a particular deity as the Commentator explains it —

The Goddess *Uśa* is the presiding deity of names and all names are primarily the names of Viṣṇu who is called *Sravanīma*. The Śruti therefore, teaches that Brahman should be meditated in *Uśa*, the Goddess of names.

But why is Uśa called Ama? She is so called for two reasons, 1 because She is the presiding deity of names, and secondly because the word Nama means Na=Not, and Ama=unmeasured, therefore, Nama अमञ्जम् means not unmeasured, not unknown i.e. known.

Since She is not unmeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called Nama.

Uśa is the wife of Asvī. She is not the Goddess of all learning, had she been so see would be like Bharatā and consequently immeasurable not fully known, but She can always be fully known and therefore called Nama. In fact Nama or science expressed through words must always be a definite and fully known thing. So far as we know a thing, we name that thing, and it means that it is fully known to that extent. Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing. Uśa therefore is a Goddess of definite knowledge. Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night say midnight or any other portion of night, but if it is Dawn (Uśa) he would at once say 'it is Dawn'. Thus any man and every man knows the time of night when it is Dawn. Thus Uśa or Dawn is definite, commensurate or measured time.

SECOND KHANDA

Mantra 1.

वाग्वा नान्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं साम-
वेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं देवं निधिं वाको वाक्त्रयमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं
चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वराश्च सि च
तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं
चानृतं च साधु च साधुच हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापिष्यन्न सत्यं नानृतं न साधु नासाधु न
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

वाक् Vak, speech, the goddess Svāhā presiding deity of speech वाव Vava, Verily ताम् Nāmanāh thām name मूयसी Bhūyasi, greater वाक् Vak, speech वे Vai, verily ऋग्वेदम् R̥gvedam Vjñāpāyati makes us understand the R̥g Veda यजुर्वेदम् Yajurvedam, सामवेदम् Sāmavedam, आथर्वणम् Ātharvanam, चतुर्थम् Chaturtham इतिहास-पुराणम् Itihāsa purāṇam पञ्चमम् Panchamam, वेदानां वेदम् Vedānām Vedam, पित्र्यम् Pitryam राशिम् Rāśim देवम् Devam निधिम् Nidham, वाकीवाक् वाक् Vākavākyaṁ, एकायनम् Ekāyanam, देवविद्याम् Devavidyām, ब्रह्मविद्याम् Brahmaidyam,

भूतविद्याम् Bhūtavidyām, लघुविद्याम् Kṣatravidyām, नक्षत्रविद्याम् Nakṣatravidyām, सर्पदेव जन विद्याम् Sarpa-deva-jana vidyām, दिवम् Divam, the Heaven च Cha, and, पृथिवीम् Prithivīm earth च Cha, and, वायुम् Vāyum, Air, च Cha, and, आकाशम् Ākāśam, Ether. च Cha, and अप् Apah water च Cha, and तेज Tejah, Fire. च Cha, and देवान् Devān god- च Cha, and, मनुष्यान् Manusyān, men च Cha, and पशून् Paśūn, cattle. च Cha, and वयसि Vayāsi, birds च Cha and तृणवनस्पतीन् Trīṇa-vanaspatin herbs and trees श्वपदानि Śvāpadāni, beasts आकीटपतङ्ग-विपीलकम् Ākita patan ga-pipalakaṁ, insects and ants up to worms धर्मम् Dharmam, right च Cha and अधर्मम् Adharmam, wrong च Cha and सत्यम् Satyam, true च Cha, and असत्यम् Anritam, false च Cha and साधु Sādhu, good च Cha, and असाधु Asādhu, bad च Cha, and हृदयज्ञम् Hṛdayajñam He who knows the lord called Hṛdaya च Cha and अहृदयज्ञम् Ahṛdayajñam He who does not know the mystery of the Lord च Cha, and, यत् Yat that वै Vai, verily वाक् Vāk, speech न Na, not अभविष्यत् Abhaviṣyat were

न Na, not धर्मम् Dharmam, right न Na, not अधर्मम् Adharmam, wrong. श्रुताविष्यत् Vyajñāpyiṣyat, would be known न Na, not सत्यम् Satyam, true न Na, not असत्यम् Anritam false न Na, not साधु Sādhu, good न Na, not असाधु Asādhu, bad न Na, not हृदयज्ञ Hṛdayajñam, who knows the truth about God न Na, not अहृदयज्ञ Ahṛdayajñam, who does not know the truth about God वाक् Vāk, speech एव Eva, verily एतत् Etat, this सर्वम् Sarvam all विज्ञापयति Viñāpayati, makes known वाचम् Vāchum in speech, उपास्व Upāssva, meditate (on Brahman) इति Iti, thus

Speech is better than name : Speech makes us understand the Rīgveda, Yajurveda, Samaveda, and as the fourth the Atharvāṇa, the Itihāsa-purāṇa, as the fifth book among the Vedas, the Pitr̥ya, the Rāsi, the Daiva, the Nidhi, the Vākovākya, the Ekāyana, the Deva-vidyā, the Brahma-vidyā, the Kṣatra-vidyā, the Nakṣatra-vidyā, the Sarpa and Deva-jana-vidyā, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts, insects, and ants, down to worms, what is right and what is wrong, what is true and what is false, what is good and what is bad, she teaches about him who knows the God, and also about him who does not know the God For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God Speech makes us understand all this Meditate on Brahman in speech --476

MANTRA 2

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथा
कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय
इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

स Yāh, he य Yāh, who. वाचम् Vācham, in speech ब्रह्म Brahma, the Lord
Brahman इति Iti thus उपास्ते Upāste, meditates यावत् Yāvat, so far as वाच
Vāchah, of speech गतम् Gatam, scope, reach, going तत्र Tatra, there अस्म
Asya, his यथाकामचार Yathākāmichārah, as Lordship, freedom of movement.
भवति Bhavati, becomes य Yāh, who वाचम् Vācham, in Speech ब्रह्म Brahma,
Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, = भगव
Bhagavah, Sir वाच Vāchah than Speech भूय Bhūyah greater इति Iti, thus वाच
Vāchah than Speech वाव Vava, verily भूय Bhūyah greater अस्ति Asti, is.
इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु
Brūvātu, tell इति Iti, thus

2 He who meditates on Brahman in Speech (Svāhā)
gets freedom of movement throughout all that region over
which Speech has her scope, he who meditates on Brahman
in Speech "Is there something better than Speech?"
"Yes, there is something better than Speech" "Sir, tell it
me"—477

MADHYA'S COMMENTARY

In this Khanda it is said that Vak (Speech) is greater than Atme The Commentator
explains thus

Svāhā (Wife of Agni) is greater than Uaī in all respects, whether of
power (Dhṛimā) or of wisdom or of joy She is greater than Uaī,
whether she is in the state of bondage or of Mukti She is the Goddess
presiding over Speech, and she is called Vāk or Vāch because she wor-
ships (Āñchana) Vān (agni)

Vān plus Āñchana gives the word Vāch by omitting Śa of Vān and Ana of Āñ-
chana वक्तु+अच् = व+अच् = वाच. It would thus mean the worshipper of Agni Svāhā the
wife of Agni, of course worships her to d

THIRD KHANDA

MANTRA 1

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ
वाचौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा

मनसा मनस्यति मन्त्रानधीयीत्येवार्थीते कर्माणि कुर्वीयेत्यथ
 कुरुते पुत्राश्च पशूश्चेच्छेयेत्येच्छते इमं च लोकममुं
 चेच्छेयेत्येच्छते मनो हात्मा मनो हि लोको मनो हि ब्रह्म
 मन उपास्वेति ॥ १ ॥

मन Manah, mind मनसा Manasā, the God of mind वाच Vāc, verily वाच. Vā-
 chah, than Speech मूढ Bhūyah, greater यथा Yathā, as. द्वे Vai, verily. द्वे Dve,
 two वा Va, or वाचसके Āmalake, Āmalaka fruits. द्वे Dve, two वा Vā, or कोले
 Kole, kola fruits, the betel nuts द्वौ Dvau, two वा Vā, = अक्षौ Akṣau, Akṣa
 fruits, the dice-fruit. मुष्टि Musti, fist अनुभवति Anubhavati, holds, includes
 within the fist. एवम् Evam, thus वाचम् Vācham, speech च Cha, and. नाम
 Nāma, name च Cha, and मन Manah, mind अनुभवति Anubhavati, holds स
 Sah, he. यदा Yadā, when. मनसा Manasā, with mind मनस्यति Manasyati, thinks
 मन्त्रान् Mantrān, the hymns अधीयीष्य Adhiyīṣya, I may study इति Iti, thus अथ
 Atha, then अधीते Adhīte, studies कर्माणि Karmāṇi, works कुर्वीष्य Kuriṣya, may
 I do इति Iti, thus. अथ Atha, then कुरुते Kurute, he does पुत्रान् Putran, sons.
 च Cha, and पशून् Paśūn, cattle. च Cha, and इच्छेय इच्छेया Ichchēya, may I wish इति
 Iti, thus अथ Atha, then. इच्छते Ichchhate, wishes, desires. इमम् Imam, this. च
 Cha, and. लोकम् Lokam, world. अमुम् Amum that. च Cha and. इच्छेय इच्छेया
 May I wish, इति Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires.
 मन Manah, mind हि Hi, verily हात्मा Ātmā, Lord. मन Manah, in mind हि Hi,
 verily. लोक Lokah, world, the support of all. मन Manah, in mind. हि Hi,
 verily ब्रह्म Brahman, Brahman. मन Manah, in mind. उपास्व Upasava, meditate.
 इति Iti, thus,

1 Mind is higher than Speech For when two
 myrobalans or two plums or two Haritaki-fruits, are held in
 the closed-fist, they are therein enclosed, so are Name and
 Speech included in the Mind When one wishes in his
 mind to study the Mantras, he does study them, when he
 wishes to perform works, he does them, when he wishes for
 children or cattle, he has them, when he wishes for this
 region or that, he has it In Mind is the Master (Ātman),
 in Mind is the supporter of all, in Mind is Brahman Medi-
 tate on Brahman in Mind —478

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा

कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो
भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

'इति तृतीयः खण्डः ॥ ३ ॥

स Sth, he य Yah, who, मन Manah, in mind, ब्रह्म Brahma, Brahman इति It, thus उपास्ते Upāste, meditates वावन् Yāvat, so far मनस Manasah, of mind गतम् Gatam, reach तत्र Tatra, there, अस्य Asya, his, यथाकामचार Yathakāmachārah, as-desire walking, freedom of movement भवति Bhavati, there is य Yah, who मन Manah, in mind ब्रह्म Brahma Brahman इति It thus, उपास्ते Upāste, meditates अस्ति Asti, is, भगवः Bhagavah, Sir मनस Manasah, than Mind भूय Bhūyah, greater, better इति It, thus, ननुस Manasah, than Mind वाव Vava, verily, भूय Bhūyah, greater अस्ति Asti, is इति It, thus तद् Tat, that, मे Me, me भगवान् Bhagavan, Sir ब्रवीतु Bravatu, tell इति It thus

2 He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope. He who meditates on Brahman in Mind "Is there something better than Mind?" "Yes, there is something better than Mind." "Sir, tell it me"—479

NADHYA'S COMMENTARY

In this Khan the Manas is said to be better than Yā (Speech). Manas however, does not mean mind, but Indra called here Parjanya. Or it may mean Āditya, for among the twelve Ādityas Parjanya is one. The Commentator shows this—

Similarly greater than Svāhā, both in the state of bondage and release, is Parjanya. In all respects, he is greater than Svāhā. He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nirmān) (of herbs, &c., through rain).

Parjanya or the God of rain is called Manas, for two reasons: first because he is the presiding deity of Manas or mind; secondly because he is Manas or maker (Nirmān) of herbs and trees, by raining. For to rain is to sow that the offshoots, &c., come out. In the second sense the word Manas is derived from the root √ Mā to create to build.

FOURTH KHANDA

MANTRA 1

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति
मन्त्रेषु कर्माणि ॥ १ ॥

सङ्कल्प Sankalpāḥ Mitra the presiding deity of will वाच Vāc, verily, मनस Manasah, than mind भूयश् Bhūyaḥ, greater. यदा Yada, when वै Vai, verily सङ्कल्पयते Saṅkalpayate, one will determines "I must to do this" अथ Atha, then मनस्यति Manasyati, he thinks; he sends forth the mind अथ Atha, then: after the mind is made active वाचम् Vācham, speech ईरयति Irayati, he uses, he sends forth ताम् Tam her. उ वा, verily नाम्नि Nāmani, in a name ईरयति Irayati, he sends forth नाम्नि Nāmani, in a name मन्त्रा Mantrah, all sacred hymns एकम् Ekam, one भवन्ति Bhavanti, become are included in मन्त्रेषु Mantrṣu, in the sacred hymns कर्माणि Karmāṇi, works, are included Mantras reveal the various kinds of rituals.

1 Will (Mitra) is better than Mind For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name In a name all Mantras are included, and in Mantras abide all ritual works—480

MANTRA 3

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि
संकल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पेतां
वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषां संकल्प्यै
वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं संकल्पतेऽन्नस्य संकल्प्यै
प्राणाः संकल्पन्ते प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां
संकल्प्यै कर्माणि संकल्पन्ते कर्मणां संकल्प्यै लोकः संक-
ल्पते लोकस्य संकल्प्यै सर्वं संकल्पते स एव संकल्पः
संकल्पमुपास्वेति ॥ २ ॥

तानि Tāni, these ह Hi, indeed वै Vai, verily एतानि Etāni, these संकल्पै-
कायनानि Sankalpaikāyanāni, have will is their support or centre (Ekaṇāna) in
the state of non-release संकल्पात्मकानि Saṅkalpātmakāni, have will is their self
or essence, or will as their lord संकल्पे Sankalpe in will प्रतिष्ठितानि Pratisthā-
tāni, they abide, in the state of release समकल्पताम् Samakalpataṁ willed, were
produced by will द्यावापृथिवी Dyāvapṛithivī, heaven and earth समकल्पेताम् Sama-
kalpetāṁ, willed were produced by will वायु Vāyuh, air च Cha, and, आकाशम्
Ākāśam, ether च Cha, and समकल्पन्ताम् Samakalpantāṁ, willed were produced
by will आप् Āpah, waters च Cha and तेज Iejah, fire च Cha, and तेषां
Teṣāṁ, of their (beginning with Heaven and ending with fire) संकल्प्यै Saṅklyptayā,
by wilung, by remaining steady वर्षं Varsam the Rain, Mitra संकल्पते Sankal-
pate, Mitra determines, will वर्षस्य Varsasya, of the rain संकल्प्या Saṅklyptā

by determination. अन्नम् Annam, food सङ्कल्पते Saṅkalpate, = determined अन्नस्य Annasya, of food सङ्कल्प्ये Saṅkalpyai, by determination प्राणश्च Prāṇaśch, the life breaths सङ्कल्पन्ते Saṅkalpante, are determined प्राणम् Prāṇam, of life breaths सङ्कल्प्ये Saṅkalpyai, by determination मन्त्रा Mantraḥ, the mantras सङ्कल्पन्ते Saṅkalpante are determined मन्त्राणाम् Mantraṇām of mantras सङ्कल्प्ये Saṅkalpyai, being determined कर्मणि Karmaṇi, ritual works सङ्कल्पन्ते Saṅkalpante are determined कर्मणां Karmaṇām of ritual works सङ्कल्प्ये Saṅkalpyai, being determined लोक Lokah worlds the regions of reward and punishment सङ्कल्पन्ते Saṅkalpante, are determined लोकस्य Lokasya of worlds सङ्कल्प्ये Saṅkalpyai, being determined सर्वम् Sarvam, all सङ्कल्प्ये Saṅkalpyai, determined स Sāh that एव Evāh thus सङ्कल्प्ये Saṅkalpyai will सङ्कल्प्ये Saṅkalpyai in will उपविश्य Upaviśya, meditate on Brahman इति Iti, thus

2 All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will. Heaven and earth were produced by Will, Air and ether were produced by Will, Water and Fire were produced by Will. These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined. This is Will. Meditate on Brahman in Will —481

MANTRA 3

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्ययमानानव्ययमानोऽभिसिद्ध्यति यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पान्द्रूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः पाण्डः ॥ ४ ॥

स Sāh he य Yāh who सङ्कल्प्ये Saṅkalpyai, in the will ब्रह्म Brahman, Brahman इति Iti, thus उपस्ते Upāste, meditates also क्लृप्तान् Kṛiptān, obtains वै Vai, verily स Sāh, he लोकान् Lokān regions ध्रुवान् Dhruvān, fix, perma

ment, eternal, firm, safe ध्रुव Dhruvah, being fixed and permanent being firm - safe. प्रतिष्ठित Pratiṣṭhitaḥ safe, fixed, unchanging, remaining always in the same condition प्रतिष्ठित Pratiṣṭhitaḥ, being permanent: unchanging अव्यथमान् Avyathamānā, painless, undistressed अव्यथमान् Avyathamānā, being painless, undistressed अभिनिष्यति Abhinīṣyati, he attains perfection, gets what he wills यावत् Yavat, so far सङ्कल्पात् Saṅkalpasya, of will गतम् Gatam, scope तत्र Iatra, there यथाकामचार Yathakamachārah, freedom of movement भवति Bhavati, becomes य यो Yā, who सङ्कल्पन् Sankalpant, in will ब्रह्म Brahman इति Iti, thus, उपस्ते उपस्ते, meditates अस्ति Asti, is भाव Bhāvanā, Sr सङ्कल्पात् Saṅkalpāt, than will भूय Bhūyah, greater इति Iti, thus. सङ्कल्पात् Saṅkalpāt, than will याव Yavat, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that वे Me, to me भवताम् Bhāgavan, Sir ब्रवीतु Bravitu, please tell इति Iti, thus

3. Ho who meditates on Brahman in Will, attains Worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will “Sir, is there something better than Will” “Yes, there is something better than Will.” “Sir, tell it me”—482

FIFTH KHANḌA.

MANTRA I.

चित्तं वाव संकल्पान्मूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ
मनस्यत्यय वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं
भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam memory, constantly reflecting memory, mind आग्नौ the presiding deity of mind or memory याव Vata, verily सङ्कल्पात् Saṅkalpāt, than Will. भूय Bhūyah, greater यदा Yada, when वै Vai, verily चेतयते Chetayate, one remembers, अथ Atha then संकल्पयते Sankalpavate, he wills अथ Atha, then मनस्यति Manasyati, he thinks अथ Atha, then वाचम् Vācham, speech ईरयति Irayati, he sends forth ताम् Iam her नाम्नि Namni, in a name ईरयति Irayati, he sends forth नाम्नि Namni, in a name मन्त्रा Mantrāḥ, the sacred hymns एकम् Ekam included one-ness भवन्ति Bhavanti, become attain, मन्त्रेषु Mantrēṣu, in the sacred hymns. कर्माणि Karmāṇi, ritual works, sacrifices

1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते
प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमा-
हुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्प-
विच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तं ह्येवै-
षामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥

तानि Tāni, these ह Ha, indeed वै Vai, verily एतानि Etāni, these चित्तै-
कायनानि Chitta-ekāyanāni, have memory as their support or centre चित्तात्मानि
Chittātmanī, have memory as their self or essence चित्ते Chitte, in memory
प्रतिष्ठितानि Pratiṣṭhitāni, they abide तस्मात् Tasmāt, therefore, because memory
is higher यद्यपि Yadyapi, if even बहुविद Bahuvid, knowing much, having much
learning अचित्त Achittah, absent minded भवति Bhavati, becomes न Na, not.
अयम् Ayam, he अस्ति Asti, is, इति Iti, thus एवम् Enam, him एव Eva, even
आहु आहु, people say यद् Yad, what, whether अयम् Ayam, he वेद Veda,
knows generally. यद् Yad what whether वा Va, or विद्वान् Vidvān, knowing
knows specially. न Nā not इत्थम् Ittham, thus, अचित्त Achittah, absent
minded inconsiderate स्यात् Syāt may be इति Iti, thus अयम् Ati, therefore
यदि Yadi, if, अल्पविद् Alpavit, have a little learning भवति Bhavati, becomes
तस्मै Tasmāi, to him एव Eva, indeed उत Uta, here शुश्रूषन्ते Śuśrūṣante, desire
to listen, minister to his wants. चित्तम् Chittam, memory हि Hi, indeed एव
Eva, even. एवम् Esām, of these एकायनम् Ekāyanam, one centre चित्तम् Chittam,
memory आत्मा Ātmā, the self, the essence, the lord चित्तम् Chittam, memory
प्रतिष्ठा Pratiṣṭhā, support चित्तम् Chittam in memory उपास्य Upassya, meditate,
इति Iti, thus

2 All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say "he is nothing, for had he known or had he been truly learned he would not have been thus devoid of Chitta." Therefore,

even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently) Chitta verily is the centre, Chitta is the self, Chitta is the support of all these Meditate on Brahman in Chitta — 181

MANTRA 3

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान् वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्ययमानानव्ययमानोऽभिसिद्ध्यति
यावच्चित्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं
ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sah, he य Yah, who चित्तम् Chittam, memory ब्रह्म Brahman Brahman इति Iti, thus उपास्ते Upāste, meditates, adores चित्तान् Chittān, made of Chitta matter वै Vai, verily स Sah, he लोकान् Lokān worlds ध्रुवान् Dhruvān, firm, eternal ध्रुव Dhruvāh, being firm eternal प्रतिष्ठितान् Pratisthitān, fixed, unchanging प्रतिष्ठित Pratisthitāh being fixed अव्ययमानान् Avyathamānān, painless अव्ययमान Avyathamānāh, being painless अभिसिद्ध्यति Abhisidhyati, he attains यावत् Yāvāt, so far चित्तस्य Chittasya, of Chitta गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथा कामचार Yathākamachārah, freedom of movements भवती Bhavati, becomes स Yah who चित्तम् Chittam in Chitta ब्रह्म Brahman, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, is, भगवः Bhagavah Sir चित्ताद् Chittāt than Chitta भूय Bhūyah, greater इति Iti, thus चित्ताद् Chittāt than Chitta वाव Vava verily भूय Bhūyah, greater अस्ति Asti, is इति Iti thus तद् Tat that वै Me to me भगवान् Bhagavān Sir ब्रवीतु Bravitu tell इति Iti thus

3 He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta “Sir, is there something better than Chitta” “Yes, there is something better than Chitta” “Sir, tell it me” — 485

SIXTH KHAND

MANTRA 1

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
 ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देव-
 मनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाश्शा
 इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ
 ये प्रभवो ध्यानापादाश्शा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥

ध्यानम् Dhyānam, meditation, reflection, Varuṇa the Lord of Dhyāna वाव Vāva, verily चित्तान् Chittān, than Chitta चूय Bhūyah greater ध्यायति Dhyā-
 yati, meditates, is reserved, does not talk much इव Iva as if पृथिवी Prithivī,
 earth, the Devatā of earth ध्यायति Dhyāyati meditates reflects is reserved
 इव Iva as if द्यौः Dyauh sky the Devatā of sky अन्तरिक्षम् Antarikṣam, the
 intermediate region ध्यायति Dhyāyati meditate reflects इव Iva as if द्यौः
 Dyauh sky The Devatā of sky ध्यायन्ति Dhyāyanti meditates reflect इव
 Iva, as if आपः Āpah waters Devatā of waters ध्यायन्ति Dhyāyanti meditate
 reflect इव Iva as if पर्वताः Parvatāḥ mountains ध्यायन्ति Dhyāyanti, meditate,
 reflect इव Iva as if देवमनुष्याः Deva-manuṣyāḥ Divine men Devatāḥ incar-
 nated as men तस्मात् Tasmāt, therefore यः Ye those who इह Iha here, in
 this world मनुष्याणाम् Manusvānām among men महत्ताम् Mahatām, greatness
 प्राप्नुवन्ति Prāpnuvanti obtain reach ध्यानपादाश् Dhyānapādāśh, a portion
 of Dhyāna, it is a compound of two words Dhyāna and Pādāśh (to obtain),
 and Andā इव Iva as if एव Eva, even ते Te, they भवन्ति Bhavanti, become
 अथ Atha now यः Ye those who अल्पाः Alpāḥ, small and vulgar कलहिनः
 Kalahināḥ quarrelling पिशुनाः Piśunāḥ backbiting उपवादिनः Upavādināḥ
 slandering ते Te they अथ Atha, now ये Ye they प्रभवः Prabhavāḥ, great
 ध्यानपादाश् Dhyānapādāśh a portion of those who have obtained Dhyāna
 इव Iva as if एव Eva even ते Te they भवन्ति Bhavanti become ध्यानम्
 Dhyānam in Dhyāna उपास्वः Upaśvati meditate on he Lord इति Iti thus

1 Dhyāna is better than Chitta. The earth is in meditation, as it were and thus also the sky, the inter-
 mediate region, the Heaven the Water, the mountains and
 Divine Men. Therefore those who among men have obtained
 greatness here, on earth, seem to have obtained a portion of
 Dhyāna. While small and vulgar people are always quar-
 relling, backbiting, and abusing each other, great men
 seem to have obtained a portion of the gift of Dhyāna. Me-
 ditate on Brahman in Dhyāna —486

MANTRA 2.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा
कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय
इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sah, he ■ Yah, who ध्यानम् Dhyānam, in Dhyāna ब्रह्म Brahma, Brahman. इति Iti, thus. यावत्ते Upāste, meditate. यावत् Yavat, so far. ध्यानस्य Dhyānasya, of Dhyāna (of Varuna) गतम् Gatam, scope, reach, going तत्र Tatra, there अयम् Asya, his यथाकामचारः Yathakāmacharah, freedom of movement, Lord and Master. भवति Bhavati, becomes. य Yah, who. ध्यानम् Dhyānam, in Dhyāna ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ति Upāste, meditates अस्ति Asti, is, भगवै Bhagavah, Sir. ध्यानात् Dhyānāt, than Dhyāna. भूय Bhūyah, greater. इति Iti, thus. ध्यानात् Dhyānāt, than Dhyāna वाव Vāva, verily भूयः Bhūyah, greater. अस्ति Asti, is इति Iti, thus तद् Tat, that. मे Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravitu, tell. इति Iti, thus

2. He who meditates on Brahman in Dhyāna (Varuna) gets freedom of movements throughout all that region on which Dhyāna has his scope—he who meditates on Brahman in Dhyāna. “Is there something better than Dhyāna?” “Yes, there is something better than Dhyāna.” “Sir, tell it me.”—487.

SEVENTH KHANḌA.

MANTRA 1

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं
वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं
देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवाश्च मनुष्याश्च पशूश्च वयांसि च तृणवनस्पतीञ्छ्वापदा-
न्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं
च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥

विज्ञानम् Vijnānam, understanding. Soma, the God of understanding. वाक् Vāṅ, verily. ध्यानम् Dhyānam, than Dhyāna. भूयः Bhūyah greater विज्ञानेन Vijnānena, through understanding वे Vai, verily. ऋग्वेदम् R̥gvedam, the R̥gveda विजानाति Vijnāti, one understands यजुर्वेदम् Yajurvedam, the Yajurveda सामवेदम् Sāmavedam, the Sāmaveda अथर्वणम् Ātharvanam, the Atharva-veda चतुर्थम् Chaturtham the fourth. इतिहासपुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇa पञ्चमम् Pañchamam, the fifth वेदानम् Vedam, of the Vedas, the fifth book पितृयम् Pitryam, the science of ancestors, राशिम् Rāśim, the science of numbers देवम् Daivam, the science of the classification of Devas, निधिम् Nidhim, the science of divining hidden treasures वाकोवाक्यम् Vākovākyam, the original undivided Veda एकाग्रम् Ekāgram, the supplemental treatises on Vedas. देवविद्याम् Devavidyām, the science known only to Devalās. ब्रह्मविद्याम् Brahmovidyām, the science taught in the forests भूतविद्याम् Bhūtavidyām, the science of ghosts कूटविद्याम् Kūṭavidyām the science of politics नक्षत्रविद्याम् Nakṣatrawidyām, the science of stars सर्पदेवजनविद्याम् Sarpadeva-jana-vidyām, the science of serpents and of the ministers of Devas दिवम् Divam, heaven च Cha, and पृथिवीम् Pṛthivīm the earth च Cha and वायुम् Vāyum, air च Cha, and आकाशम् Ākāśam, ether च Cha, and अपः Apah, water च Cha, and तेजः Tejah, fire च Cha, and देवाः Devāḥ the Devas, च Cha, and, मनुष्याः Manuṣyāḥ, men, च Cha, and पशवः Paśūḥ cattle च Cha, and वयसि Vayamsi, birds च Cha, and इत्येवमपतीम् Iti-
evamapatin, grass, herbs and trees श्लेषदासि Ślapadāsi, beasts 'आकीटपतङ्गपिपिलिकम् Ākīṭapataṅgapiṭilakam, down to worms, insects, and ants धर्मम् Dharmaṁ, right. च Cha, and अधर्मम् Adharmaṁ, wrong च Cha, and सत्यम् Satyam, true च Cha, and अनृतम् Anṛtam, false च Cha, and सद्गुः Sadgu, good च Cha, and असाधुः Asādhu, bad. च Cha, and, हृदयज्ञः Hṛdayajñam he who knows the God च Cha and अहृदयज्ञः Ahṛdayajñam he who does not know the God अन्नम् Annam, food. च Cha, and रसः Rasam, savour, tasteful च Cha, and इदम् Idam, this. च Cha, and, अमुम् Amum, other, that. च Cha, and, विज्ञानेन Vijnānena, through understanding एव Eva, even विजानाति Vijnāti, one understands. विज्ञानम् Vijnānam, in understanding. उपास्व Upāsva, worship इति Iti, thus.

1 Understanding is better than Dhyāna Through understanding one understands the R̥g Veda, the Yajurveda, the Sāmaveda, and as the fourth the Atharvāṇa, the Itihāsa-purāṇa, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatās, the science of finding treasures, the original

Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas heaven, earth, air, ether, water, fire, Gods, men, cattle, birds, herbs, trees, all beasts down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding Meditate on Brahman in understanding. -488.

MANTRA 2

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वा भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sah, he ॥ Yah, who विज्ञानं Vyjñānam, in understanding ब्रह्म Brahma, Brahman इति Iti, thus, उपास्ते Upāste, meditates विज्ञानवत Vyjñānavatah, of understanding वै Vai, verily. स Sah, he लोकां Lokān, worlds ज्ञानवतः Jñānavatah, who possess knowledge अभिसिद्ध्यति Abhisidhyati, accomplishes, obtains यावत् Yāvat, so far. विज्ञानस्य Vyjñānasya, of understanding. गतं Gatam, scope, तत्र Tatra, there अस्य Asya, his. यथा कामचारः Yathākāmaçhārah, freedom of movement, mastery भवति Bhavati, becomes स Yah, who. विज्ञानं Vyjñānam, in understanding. ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is भगवः Bhagavah, sir. विज्ञानं Vyjñānat, than understanding भूय Bhūyah, greater इति Iti, thus विज्ञानं Vyjñānat, than understanding वाव Vāva, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus नत् Tat, that मे Me, to me भगवान् Bhagvān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge; he is master of all that region over which Understanding has scope—He who meditates on

Brahman in Understanding. "Sir, is there something better than Understanding?" "Yes, there is something better than Understanding." "Sir, tell it me."—489.

EIGHTH KHANDA.

MANTRA I

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्
परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति
श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता
भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन
पर्वता बलेन देवमनुष्या बलेन पशवश्च यथा ऋसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपा-
स्वेति ॥ १ ॥

बलम् Balam, power both physical and spiritual The knowledge of the conditions of mukti or release is spiritual power, the God, Pravaṇa, the presiding deity of moral and physical courage वाव Vāva, verily विज्ञानम् Vijnānam, than understanding बलः Balaḥ, greater. अपि Api even ॥ Iha, in this world, सतम् Satam, one hundred विशुद्धवर्तम् Vyūḍhavarṭam, of men of understanding एक. Ekah one. बलवान् Balavan, powerful man आकम्पयते Ākampayate causes to tremble, to shake स Sah, he यदा Yada, if बली Bālī, powerful. भवति Bhavati becomes अथ Atha, then. उत्थाता Uthātā, arising, भवति Bhavati, becomes उतिष्ठन् Utiṣṭhān, by rising परिचरिता Paricharitā, serving भवति Bhavati, becomes परिचरन् Paricharan, by serving उपसत्ता Upasattā, attaining their nearness, becoming dear to them enters the inner circle. भवति Bhavati, becomes उपसीदन् Upasīdan, being dear to them द्रष्टा Drastā, a seeing one भवति Bhavati, becomes श्रोता Śrotā, a hearing one. भवति Bhavati, becomes मन्ता Manṭa, a perceiving one भवति Bhavati, becomes बोद्धा Boddhā, a conceiving one. भवति Bhavati, becomes कर्ता Kartā, a doing one भवति Bhavati, becomes विज्ञाता Vijnātā, an understanding one. भवति Bhavati, becomes बलेन Balena through power. वै Vai, verily पृथिवी Pṛthivī, Earth. तिष्ठति Tiṣṭhātī, stays, stands firm. बलेन Balena, through power अन्तरिक्षम् Antarikṣam, intermediate region बलेन Balena, through power द्यौः Dyauh, heaven. बलेन Balena, through power. पर्वताः Parvatāḥ, mountains बलेन Balena, through

power, देवमनुष्या Deva-manuṣyaḥ, Divine men, बलेन Balena, through power परस्व Paśavah, cattle, वयसि Vayāsi, birds, च Cha and, वृक्षवनस्पतय Triṣa vanaspatayah, down to herbs and trees, श्वपदानि Śvāpadāni, beasts, सर्पिलकम् Ākita-paṭṭaṅga pipīlakam, down to worms insects and ants, बलेन Balena, through power लोक Lokah, the world, तिष्ठति Iṣṭhātī, stands firm बलम् Balam, in power उपास्व Upāśva, meditate on Brahman इति Iti, thus

1 Spiritual power is verily greater than understanding Here in this world, one powerful man of spirit makes a hundred men of understanding tremble If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience, then he ponders over their teachings, and begins to understand them, and act upon them, thus he becomes wise By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm Meditate on Brahman in power—490

MANTRA 2

स यो बलं ब्रह्मेत्युपास्ते यावद्वलस्य गतं तत्रास्य यथा काम-
चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति
बलाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sah, he य Yah, who बलम् Balam, in power ब्रह्म Brahman Brahman इति Iti, thus उपास्ते Upāste, meditates यावत् Yāvat so far, बलस्य Balasya, of power, गतम् Gatam, scope तत्र Tatra, there अस्य Asya his, यथाकामचार Yathā-kamachārah, freedom of movement, mastery भवति Bhavati, becomes य Yah, who, बलम् Balam, in power ब्रह्म Brahman, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, is भगवः Bhagavah, sir बलम् Balam, than power भूय Bhūyah, greater इति Iti, thus बलम् Balam, than power वाव Vāva verily भूय Bhūyah greater, अस्ति Asti, is इति Iti, thus तन् Tat that मे Me, to me भगवान् Bhagavan, sir ब्रवीत Brevitā, tell इति Iti, thus

2 He who meditates on Brahman in Power gets freedom of movements throughout the region on which Power has his scope—he who meditates on Brahman in Power “Sir, is there something better than Power?” “Yes, there is something better than Power.” “Sir, tell it me”—491

NINTH KHANDA

MANTRA 1

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यश्नु
जीवेद्यवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथ
अस्यायेद्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति
कर्ता भवति विज्ञाता भवत्यन्नमुपास्वेति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha Spiritual food the love of spiritual knowledge वाव Viva, verily बलाद् Balat, than power than spiritual knowledge भूय Bhūyah greater तस्माद् Tasmāt, therefore यद्यपि Yadyapi, even though दशरात्री Daśa-rātrih, ten nights न No, not अशीयाद् Aśīyāt, one may eat यदि Yadi if इ U, though इ Ila, verily जीवेद् Jīvet, one may live अश्नु Athīva still अद्रष्टा Adraśt without seeing अश्रोता Aśrotā, without hearing अमन्ता Amanā, without considering अबोद्धा Aboddhā without thinking अकर्ता Akartā without acting अविज्ञाता Avijñāt, without knowing अश्नु becomes अश्नु Aśnu, now, if अन्नस्य Annasya of food अश्नु Aśnu he obtains He eats दृष्टा Drastā, seeing भवति Bhavati, becomes श्रोता Śrotā, hears भवति Bhavati, becomes मन्ता Mantā thinker भवति Bhavati, becomes बोद्धा Boddhā, thinker भवति Bhavati, becomes कर्ता Kartā, actor भवति Bhavati becomes विज्ञाता Vijñātā, one who understands भवति Bhavati, becomes अन्नम् Annam, food उपास्य Upāsya meditate इति Iti, thus

1 Food (Aniruddha or spiritual love) is better than power (spiritual knowledge) Therefore if one does not take food for ten nights though he may live, yet, he will be like one who cannot see or hear, or perceive, or think or act, or understand But if he eats he begins to see, to hear, to perceive, to think, to act, and to understand Meditate on Brahman in food—492

MANTRA 2.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान् पानवतोऽ
भिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति
योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sah he य Yāh who अन्नम् Annam food ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अन्नवत Annavatah, having food वै Vai, verily स Sah, he लोकान् Lokān, worlds पानवत Pānavatah, full of drink अभिसिद्ध्यति Abhisidhyati, obtains यावत् Yavat so far as अन्नस्य Annasya of food गतम् Gatam, scope तत्र Tatra, there अन्नस्य Asya, his यथाकापचार Yathakāmachārah, freedom of movement भवति Bhavati, becomes य Yāh, who अन्नम् Annam food इति food ब्रह्म Brahma Brahman इति Iti thus उपास्ते Upāste meditates अस्ति Asti is भगवः Bhagavah, sir अन्नाद् Annāt, than food भूय Bhūyah, greater इति Iti, thus अन्नाद् Annāt, than food वाऽ Vava, verily भूय Bhūyah greater अस्ति Asti, is इति Iti, thus, तद् Tat, that मे Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravitu, say इति Iti, thus

2 He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food “Sir, is there something better than food?” “Yes, there is something better than food” “Sir, tell it me”—493

TENTH KHANḌA

MANTRA 1

आपो वावाऽन्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते
प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः
प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी
यदन्तरिक्षं यद् द्यौर्यत्पर्वता यदेवमनुष्या यत्पशवश्च यथाऽसि
च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता
अप उपास्वेति ॥ १ ॥

आप Āpah, water, Prāna The satisfaction resulting from the love of spiritual knowledge वाव Vāva, verily अनात् Annāt, than food भूय Bhūyah, greater तस्मात् Tasmāt, therefore यदा Yadā when सुवृष्टिः Suvṛistih, good rain, sufficient rain न Na, not भवति Bhavati, becomes, व्याधीयन्ते Vyādhīyante, are troubled with fear प्राणाः Prāṇāḥ, the living beings अन्नम् Annam, food कनीय Kaniyah, less भविष्यति Bhaviṣyati, will be. इति Iti, thus. अप Atha, then यदा Yadā when सुवृष्टिः Suvṛistih, good raining भवति Bhavati, becomes, आनन्दिन् Ānandinah, rejoicing. प्राणाः Prāṇāḥ, living beings भवन्ति Bhavanti, become अन्नम् Annam food बहु Bahu, much भविष्यति Bhaviṣyati, will be इति Iti, thus आप Āpah, waters एव Eva, even alone इमाः Imāḥ, these मूर्ताः Mūrtāḥ, forms या Ya, thus, which इयम् Iyam, thus पृथिवी Prithivī, earth यद् Yad, what अन्तरिक्षम् Antarikṣam, the intermediate region यद् Yad, what दी Dyaub, heaven यद् Yat, what पर्वताः Parvatāḥ, the mountains यद् Yad, what देवमनुष्याः Deva manusyāḥ, the divine men यद् Yat, what पशवः Paśavah, cattle. च Cha, and वयसि Vayānsi, birds. च Cha, and मृगवन्स्पृशम् Mṛgavanṣṭraṣam, grass and trees आपयानि Āpādanāni, beasts चाकीर्णः Chākīrṇaḥ, down to worms, insects and ants. आप Apah, waters एव Eva, even इमाः Imāḥ, these मूर्ताः Mūrtāḥ, forms अप Upasava, mediate इति Iti, thus

1 Water (Prāṇa or Spiritual Peace) is higher than food (spiritual love) Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced, while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food Water, verily is all the different forms —thus earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs and trees, and down to worms, insects, and ants —water, verily has assumed all these different forms. Meditate on Brahman in water —191

MANTRA 2

स योऽपो ब्रह्मेत्युपास्त आतोति सर्वान् कामाश्स्तृप्तिमान् भवति यावदपां गतं तत्रास्य यथा कामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव स्रयोऽस्तीति तन्मे भगवान् वृवीत्विति ॥ २ ॥

Waters सृजते Sṛjate, creates तत् Tat, therefore. एतत् Etat, then ऊर्ध्वामि
 Ūrdhvābhiḥ upwards तिष्ठामि Tisṭhābhiḥ forward, across च Cha and
 विद्युदि Vidyudbhiḥ, with lightnings अहदा Āhradaḥ, thunder claps चरन्ति
 Charanti, move तस्मात् Tasmāt, therefore, then आहु आहु, people say विद्योतते
 Vidyotate, it lightens स्वनयति Stanayati, it thunders. वरिष्यति Varisyaṭi, it
 will rain वै Var, verily. इति Iti, thus तेज Tejah, Fire एव Eva, even तद् Tat,
 that, पूर्वम् Pervam, first दर्शयित्वा Darśayitva, having shown. अथ Atha, then
 अप् Apah, Waters सृजते Sṛjate, creates तेज Tejah, in Fire उपास्ते Upāstava,
 meditate इति Iti, thus

1 Fire (India or the fire of genius) is verily greater
 than Waters (spiritual peace). Therefore, when it pervad-
 ing the air, heats the atmosphere, people say "It is warm
 and sultry, it will rain" Fire thus having shown its sign,
 creates water (Rain). Again when these thundering clouds
 move with fire in them, in the form of lightning flashing up
 wards and across, then the people say "it is flashing, it is
 lightning, it will rain" Heat thus having first shown its
 sign, creates water Meditate on Brahman in Fire —496

MANTRA ३

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्
 भास्वतोऽपहततमस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य
 यथा कामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो
 भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sah, he यः Yab, who, तेज Tejah in Fire ब्रह्म Brahma, Brahman
 इति Iti, thus उपास्ते Upāste, meditates तेजस्वी Tejasvi, full of fire resplendent
 वै Var, verily स Sah, he तेजस्वत Tejasvataḥ, containing heat लोकान् Lokān,
 worlds भास्वत Bhāsvataḥ containing light अपहततमस्कान् Apahata tamaskān,
 devoid of darkness अभिसिद्ध्यति Abhisiddhyati, obtains यावत् Yavat, so far as
 तेज Tejah, of Fire गतम् Gatam, scope तत्र Tatra, there अथ Asya, his
 यथाकामचार Yathākāmacharaḥ freedom of movement भवति Bhavati becomes
 स Sah, who तेज Tejah, in Fire ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते
 Upāste meditates अस्ति Asti, is भगव Bhagavaḥ, sir तेज Tejah, than
 fire. भूय Bhūyah, greater इति Iti, thus तेज Tejah, than fire वाव Vava,
 verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus तद् Tat, that मे
 Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravītu, tell इति Iti, thus

2 He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness

He gets freedom of movement throughout all that region over which Fire has his scope He who meditates on Brahman in Fire "Su, is there something better than Fire?" "Yes, there is something better than Fire" "Su, tell it me"—497

TWELFTH KHANḌA

MANTRA 1

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावु-
भौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन
प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
आकाशमभिजायत आकाशमुपास्वेति ॥ १ ॥

आकाश Ākāśah, Ether, Goddess Umā, the presiding deity of both kinds of Ether the steady light of genius वाव Vava, verily तेजस Tejasah, than Fire भूयान् Bhūyān greater आकाशे Ākāśe, in Ether वै Vai, verily सूर्याचन्द्रमसौ Sūryāchandramasau, the Sun and Moon उभौ Ubhau both विद्युन् Vidyut, the lightning नक्षत्राणि Nakṣatṛāṇi, Stars अग्नि Agnih, Fire आकाशेन Ākāśena, through Ether आह्वयति Āhvaṇyati, one calls आकाशाय Ākāśāya, through Ether शृणोति Śṛinoti one hears आकाशेन Ākāśena through Ether प्रतिशृणोति Pratiśṛinoti, one answers आकाशे Ākāśe, in Ether On account of ether रमते Ramate one rejoices आकाशे Ākāśe, on account of Ether न Na not रमते Ramate one rejoices आकाशे Ākāśe, on account of Ether जायते Jayate is born आकाशम् Ākāśam in Ether अभिजायते Abhiṇyate is supported when it is born and merge आकाशम् Ākāśam in Ether उपास्य Upāsya, meditate इति Iti, thus

1 Ether (Umā or the steady light of genius) is higher than Fire (or the fire of genius) In Ether exist both Sun and Moon, the Lightning, the Stars and Fire Through Ether one calls, through Ether one hears, through Ether one answers It = Ether that causes us rejoice, it is Ether that causes us not to rejoice In Ether everything is born, and into Ether they merge Meditate on Brahman in Ether

MANTRA 2

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्
प्रकाशवतोऽसंवाधानुस्मायवतोऽभिसिद्ध्यति यावदाकाशस्य
गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति
भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्
ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

■ Sah, he ■ Yah, who आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brah-
man इति Iti, thus उपास्ते Upāste, meditates आकाशवतः Ākāśavataḥ, containing
Ether. वै Vai, verily स Sah, he लोकान् Lokān, worlds प्रकाशवतः Prakāśavataḥ,
full of light, असंवाधानुस्मायवतः Asambhādanuśmāyavataḥ, free from pain and
full of God, God is called Urugāyana, because He is praised everywhere.
अभिसिद्ध्यति Abhisiddhyati, obtains यावत् Yavat, so far as. आकाशस्य Ākāśasya,
of the Ether गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथाकामचारः
Yathākāmachārah, freedom of movement. भवति Bhavati becomes. यः Yah, who
आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brahman इति Iti, thus, उपास्ते Upāste,
meditates. अस्ति Asti, is भगवः Bhagavah, Sir आकाशाद् Ākāśāt, than Ether
भूय Bhūyah, greater than इति Iti, thus आकाशाद् Ākāśāt, than Ether वाव Vāva,
verily यः Bhūyah, greater. अस्ति Asti, is इति Iti, thus. तन्मे Tat, that. मे Me,
to me भगवाद् Bhagavan, Sir ब्रवीतु Bravitu, tell इति Iti, thus

2. He who meditates on Brahman in Ether, obtains
the worlds of Ether and of Light, which are free from pain
and full of divinity. He gets freedom of movements through-
out all that region over which Ether has her control—He
who meditates on Brahman in Ether. "Is there something
better than Ether?" "Yes, there is something better than
Ether" "Sir, tell it me."—499

THIRTEENTH KHANDA

MANTRA 1

सरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो
नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते
स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्वि-
जानाति स्मरेण पशून् स्मरमुपास्वेति ॥ १ ॥

स्मर Smarah, steady memory, Rudra the God of strong memory the spiritual omniscience वाव Vāva verily आकाशम् Ākāśat, than Ether सुवात् Bhūyān, greater नस्मात् Tasmāt, therefore यदि Yadi, if, अपि Api also बहव Bahvah, many आसीरन् Āsīran are अस्मरन्तः Asmarantaḥ not remembering न Na, not एव Eva, even ते Te they कञ्चन Kañcana anything शृणुयु Śṛiṇuyuh would hear न Na not मन्वीरन् Manvīran would perceive न Na not विजानीरन् Vijaṇīran, would understand, would know, यदा Yadā, when वाव Vāva, verily ते Te, they स्मरेयु Smareyuh remember अथ Atha then, शृणुयु Śṛiṇuyuh they would hear अथ Atha then मन्वीरन् Manvīran would perceive अथ Atha then विजानीरन् Vijaṇīran, would understand स्मरेयु Smareṇa, through memory वै Vai, verily पुत्रान् Putrān, sons विजानाति Vijaṇāti, he knows, he recognises स्मरेयु Smareṇa, through memory पशून् Paśūn, cattle स्मरन् Smaram, in memory उपास्य Upāsava, meditate इति Iti, thus

1 Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius) Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one. If however, they remember, then they would hear, then they would perceive, then they would understand. Through memory verily he knows the sons, through memory, the cattle. Meditate on Brahman in memory—500

MANTRA 3

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथा-
कामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय
इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

स Saḥ he य Yāh who स्मरन् Smaram in memory ब्रह्म Brahma, Brahman इति Iti, thus उपास्य Upāste meditates यावत् Yāvat so far as स्मरस्य Smarasya, of memory गतम् Gatam scope तत्र Tatra there यस्य Asya, his यथाकामचारः Yathākāmachārah, freedom of movement भवति Bhavati, is य Yāh, who स्मरन् Smaram, in steady memory ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti is भगवः Bhagavaḥ Sa स्मरन् Smarāt, than steady memory सुख Bhūyah, greater इति Iti, thus स्मरन् Smarāt, than steady memory वाव Vāva verily सुख Bhūyah greater भवति Asti = इति Iti, thus तद् Tat, that मे Me, to me भगवान् Bhagavān, Sa ब्रवीतु Bravitu, tell इति Iti, thus

■ He who meditates on Brahman in Memory, gets freedom of movements throughout all that region over which

The following table will show the gradation of these Devas. The lowest is Paśhara the deity of karmas —

Nāma	10 times greater than	Paśhara	10P
Śvāhā	10	Āpa	100P
Parjanya	2	Śvāhā	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varuna	$\frac{1}{2}$	Agni	1000P
Soma	$\frac{1}{2}$	Varuna	1125P
Bhōta Vāyu	2	Soma	2150P
Anuruddha	5	Bh Vāyu	11250P
Tapas Vāyu	10	Anuruddha	112500P
Parasara	10	Tas Vāyu	1125000P
Umi	10	Parasara	11250000P
Śiva	10	Umi	112500000P
Āśa	100	Śiva	1125000000P
Mukhya Vāyu	100	Āśa	112500000000P

Vishnu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule? To this the Commentator replies —

Where there are found, in other scriptures different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note — Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Vishnu is higher than Prama in all respects infinitely high. He is of super excellent qualities, eternally free omnipotent, omnipresent whose qualities are infinitely eternal, the Lord of all. Thus it is in the *Tattva Viteka*.

Note — This gradation of Devas is shown in the *Tattvīrya Upaniṣad* also. In describing the various grades of Anandas or joys the Upaniṣad says —

The gradation of joys is thus (Ta Up II 8 I) Hundred times more than human joy is the joy of the Manuṣya Gandharvas hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛas, hundred times more than theirs is the joy of Ajānasya Devas hundred times more than theirs is the joy of Karma Devas hundred times more than theirs is the joy of Devas, hundred times more than the Devas is the joy of an Inira hundred times more than his is the joy of a Brihaspati hundred times more than his is the joy of a Prajāpati, hundred times more than his is the joy of Brahmā.

Higher than Soma is the elemental in the Deva of strength

Higher than the elemental an is Annuddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Annādi).

Higher than Annuddha is Tājas Vāyu produced from the Tājas Ahāhara, he is called also Prāna Vāyu and is the deity of waters. He is called Āpas because he pervades (Vyapti) the body as the vital principal.

Higher than Prāna Vāyu is Purandara the deity of Tejas. He is called Tejās because Tejās and Ojas are the same.

Note — Purandara or Indra is the magnetic force higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Tājas Vāyu corresponds with the health aura of a person, Purandara Lord of Ojas would correspond with mental and astral auras.

Higher than Ojas is Umā the deity presiding over Buddhi or Ākāśa she is called Ākāśa because she is fully luminous (Ā = fully, Kāśa = luminous).

Higher than Umā is Soma Siva the Lord of steady memory. He is called Soma, because he is devoted (Ra) to the Soma the Lord of equality (Sama) i. e., the Supreme Brahman सम + र = समर.

Higher than Siva is the beloved of the Chief Vāyu, the Goddess Sarasvati in all attributes whether bound or released she is better than Siva she is called Āśa because she is the presiding deity of hope, and because Āśa literally means Full Bliss. आ Ā meaning full and Sam सम् meaning joy.

Note — Āśa means also faith or brahmi.

Higher than Sarasvati is the Chief Vāyu called Prāna. He is so called because (1) He is the leader (Ani) of all these excellent ones (Pia). Prāna is the highest in this hierarchy. (2) The second reason why he is called Prāna is this. Na means joy, Āna means full joy, and is the name of Sarisvati. Prāna means the Lord of Āna or Sarisvati and possessing most excellent joy. Therefore the supreme Vāyu is called Prāna or the Lord of Āna.

The following table will show the gradation of these Devas The lowest is Puskara the deity of Iarman

Nāma	10 times greater than	Puskara	19P
Śvaha	10	Āgata	100P
Parjanya	2	Śvāhi	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varna	+	Agni	1600P
Soma	+	Varuna	1125P
Bhūta Vāyu	2	Śour	2250P
An ruddha	5	Bh Vāyu	11250P
Ta jaa Vāyu	10	An ruddha	112500P
Parandara	10	Ta Vāyu	1125000P
Umā	10	Parandara	11250000P
Śiva	10	Umā	112500000P
Asi	100	Śiva	11250000000P
Mukhya Vāyu	100	Asi	112500000000P

Vishnu infinitely greater than all

But says an objector—we sometimes find different figures about the relative greatness of these deities How do you make then the strict rule To this the Commentator replies —

Where there are found in other scriptures different figures there it must be understood that either some higher deity has entered the lower and thus increased its power or some lower has risen up to the higher And thus there has arisen a decrease All the qualities of lower are under the control of the higher

Note —Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower

The Lord Vishnu is higher than Prana in all respects infinitely high He is of super excellent qualities eternally free omnipotent omnipresent whose qualities are infinitely eternal the Lord of all Thus it is in the Tattva Viveka

Note —This gradation of Devas as shown in the Taittiriya Upanisad also In describing the various grades of Anandas or joys the Upanisad says —

The gradation of joys is thus (Ta Up II 8-1) Hundred times more than human joy is the joy of the Manusya Gandharvas hundred times more than the joy of the Manusya Gandharvas is the joy of the Deva Gandharvas hundred times more than the joy of the Deva Gandharvas is the joy of the Puruṣa hundred times more than theirs is the joy of the Ajanya Devas hundred times more than theirs is the joy of Karma Devas hundred times more than theirs is the joy of Devas hundred times more than the Devas is the joy of an Indra hundred times more than his is the joy of a Brihaspati hundred times more than his is the joy of a Prajapati hundred times more than his is the joy of Brahman

Memory has his control—He who meditates on Brahman in Memory. “Sir, is there something better than Memory?” “Yes, there is something better than Memory.” “Sir, tell it me.”—501

FOURTEENTH KHANDA

MANTRA 1

आशा वाव सराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि
कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकममुं चेच्छत
आशामुपास्तेति ॥ १ ॥

आशा Āśā, hope, Goddess Sarasvatī the bliss of divine vision वाव Vāva, verily सराद् Smarāt, than memory. भूयसी Bhūyasi, greater. आशेद् Āśeddhah, kindled by hope वै Vai, verily स्मर Smarati, memory. मन्त्रान् Mantrān, the sacred hymns अधीते Adhite, reads कर्माणि Karmāṇi, works, sacrifices. कुरुते Kurute, does पुत्रान् Putrān, sons च Cha, and पशून् Paśūn, cattle. च Cha, and. इच्छते Ichhate, desires इमम् Imam, this च Cha, and लोकम् Lokam, worlds अमुम् Amum, that च Cha, and इच्छते Ichhate, desires आशाम् Āśām, in hope उपास्ते Upāsate, meditates इति Iti, thus.

1 Hope (Sarasvatī or the bliss of divine vision) is better than Memory Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that Meditate on Brahman in Hope—502

MANTRA 2.

स य आशां ब्रूहेत्युपास्त आशयास्य सर्वे कामाः
समृद्धयन्त्यमोघा हास्याशिपो भवन्ति यावदाशाया गतं
तत्रास्य यथाकामचारो भवति य आशां ब्रूहेत्युपास्तेऽस्ति भगव
आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्
ब्रूवीत्विति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sah, he. य Yah, who. आशाम् Āśām, in hope. ब्रूय Brahma, Brahman, इति Iti, thus उपास्ते Upāsate, meditates आशया Āśayā, by hope. अस्य Asya, his

सर्वे Sarve, all कामा Kāmāḥ desires संप्रपद्यन्ति Sampraddhyanti, fulfilled अमोघा Amoghāḥ, infallible हास्यायिषि Hā, verily. Asya, his आसीत् Āsīṣaḥ blessings भवन्ति Bhavanti, become यवत् Yavat, so far as आशायाś Āśāyah, of hope गतम् Gatam, scope तत्र Tatra, there अस्त्व Asya, his यथाकामचारः Yathākāmachārah, freedom of movement भवति Bhavati, is य Yah, who आशाश् Āśām, in hope. इन्द्र Brahma, Brahman इति Iti, thus उपस्तेति Upāste meditates अस्ति Asti, in भगवः Bhagavah, Sir आशायाś Āśāyah, than hope भूय Bhūyah, greater इति Iti, thus आशायाś Āśāyah, than hope वाव Vāva, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus सह Tat, that. मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु Bravitu, tell

2 He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope “Sir, is there something better than Hope?” “Yes, there is something better than Hope” “Sir, tell it me”
—508

MĀNDŪKA ५ COMMENTARY

Khanda 4-21

In this khaṇḍa it is said Sankalpa is greater than Manas. What is this Sankalpa? The Commentator explains it thus —

Greater than Parjanya whether in bondage or Mukti is Mitra called the Sankalpa Devatā (because he produces the Sankalpa or will in all creatures). During day time one makes Sankalpa or determination to do a certain thing, and so remains awake, and in the night time, since the sankalpa is absent, one goes to sleep.

Mitra is the God of day, and he is the God of Sankalpa or will or suggestion which remains active throughout the day. In sleep Sankalpa loses its hold and so man goes to sleep. Will is absent in dream and in sleep states. Therefore Mitra is the God of Day and is very appropriately called the God of Sankalpa.

Similarly Agni is better than Mitra whether in the state of bondage or release, he is the Devatā of Mind, and he is called Chitta, because he is spread and collected (Chitta) in the Kuṇḍa or other.

Higher than Agni is Varuna the God of Dhyāna and he is called Dhyāna, because in order to distinguish truth and falsehood, Brahman has made him an organ or instrument (Nidhanam).

Higher than Varuna is Soma the Lord of night, the deity of Vijñāna or knowledge. He is called Vijnāna, because he discriminates the truth (Vivechana).

Higher than Soma is the elemental air the Deva of strength

Higher than the elemental air is Anuruddha the Deva of food. He is called Anur because he frightens all enemies by sounds in battle (Anunādi)

Higher than Anuruddha is Taijasa Vayu produced from the Taijasa Ahankāra, he is called also Prana Vayu and is the deity of waters. He is called Āpas because he pervades (Vjaptri) the body as the vital principal

Higher than Prana Vayu is Parandara the deity of Tejas. He is called Tejasa because Tejas and Ojas are the same

Note.—Parandara or Indra is the magnetic force higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Taijasa Vayu corresponds with the health aura of a person, then Parandara Lord of Ojas would correspond with mental and astral aura.

Higher than Ojas is Uma, the deity presiding over Buddhi or Ākāśa she is called Ākīśa because she is fully luminous, (Ā = fully, kīśa = luminous)

Higher than Uma is Sadā Siva the Lord of steady memory. He is called Smara because he is devoted (Ra) to the Sma, the Lord of equality (Sama) : c, the Supreme Brahman सम+र=स्मर

Higher than Siva is the beloved of the Chief Vayu, the Goddess Sarasvati, in all attributes whether bound or released she is better than Siva she is called Āśā, because she is the presiding deity of hope and because Āśā literally means Full Bliss. आ Ā meaning full and Sam सम् meaning joy

Note.—Āśā means also faith or Brahmā

Higher than Sarasvati is the Chief Vayu called Prana. He is so called because (1) He is the leader (Ana) of all these excellent ones (Pā) Prana is the highest in this hierarchy. (2) The second reason why he is called Prana is this. Na means joy, Āna means full joy, and is the name of Sarasvati. Prana means the Lord of Āna or Sarasvati and possessing most excellent joy. Therefore the supreme Vayu is called Prana or the Lord of Āna.

These hierarchies are so graded that every higher Deva is ten times superior to the one below it. To this rule however, there is the following exception. Parjanya Mitra and Agni, as well as the elemental Air called Bhuta Vayu are only twice as great as those immediately below them. Anuruddha is five times as great as the Bhuta Vayu. Varuna is one quarter greater than Agni. Soma is one eighth greater than Varuna. Āśā is hundred times greater than Siva, while the Chief Vayu is hundred times greater than Āśā.

The following table will show the gradation of these Devas. The lowest is Paśkara the deity of karmas

Nāma	18 times greater than	Paśkara	10P
Svāhā	10	Nāma	100P
Parjanya	2	Svāhā	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varuna	1	Agni	1000P
Soma	1	Varuna	11*5P
Dhōta Vāyu	2	Soma	2250P
Anuruddha	5	Dh Vāyu	11250P
Ta jas Vāyu	10	Anuruddha	112500P
Purandara	10	Taj Vāyu	1125000P
Umi	10	Purandara	11250000P
Śiva	10	Umi	112500000P
Āśi	100	Śiva	1125000000P
Mukhya Vāyu	100	Āśi	11*500000000P

Vignu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule. To this the Commentator replies —

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note —Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it. or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prana in all respects infinitely high. He is of super-excellent qualities eternally free omnipotent, omnipresent whose qualities are infinitely eternal the Lord of all. Thus it is in the Taitti Viseka.

Note —This gradation of Devas is shown in the Taittirya Upaniṣad also. In describing the various grades of Ānandas or joys the Upaniṣad says —

The gradation of joys is thus (Ta Up II 8-1) Hundred times more than human joy is the joy of the Manusya Gandharvas, hundred times more than the joy of the Manusya Gandharvas is the joy of the Deva Gandharvas, hundred times more than the joy of the Deva Gandharvas is the joy of the Pitris, hundred times more than theirs is the joy of Ajānya Devas, hundred times more than theirs is the joy of Karma Devas, hundred times more than theirs is the joy of Devas, hundred times more than the Devas is the joy of an Isura, hundred times more than his is the joy of a Brahspati, hundred times more than his is the joy of a Prajapati, hundred times more than his is the joy of Brahmi.

This very idea is expressed in another Śruti thus:—Now then creation is being described. From the Supreme comes Vidyā, from Vidyā comes Prāṇa, from Prāṇa comes Śraddhā (faith), from Śraddhā arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijasa Prāṇa, from Taijasa Prāṇa comes Aniruddha, from Aniruddha comes Bhūta Vāyu (the elemental air, the tangible air), from him Soma (Moon) from Soma comes Varuna, from Varuna comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svāhā, from Svāhā, Uṣā. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is no where destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

Notes—The names given in the Taittirīya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyā in the above text refers to Lakṣmī or Rāmā. Śraddhā is the wife of Prāṇa. Buddhi is the same as Umā. The first in order is greater than one that follows it, because the Mukti of the latter is dependent upon the former. The Mukti of the Devas consists in everyone of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in one's own form (Svarūpa), leaving superimposed forms." This gradation, exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jivas lose their gradation. Therefore, the text says "this gradation is never and no where destroyed."

In the Chh. Up. the words are "Nāma Brahman Id Upasara" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nāma, Manas, Speech, &c., by a locative case, and translated these phrases as "worship Brahman in Name," "worship Brahman in Speech," "worship Brahman in Mind, &c." The Commentator now quotes an authority for this interpretation:—

It is thus written in the Sat Tatva:—"Hari gives salvation, when he is worshipped in the various deities, beginning with Nāma and ending with the Mukhya Vāyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it.

But says an objector these Devas Nāma, &c., differ in qualities and powers, does the Lord existing in them differ also in qualities and powers? To this the Commentator replies:—

The Lord called Soma (the Equal) exists in His fulness in every one of these, beginning with Uṣā and ending with the Mukhya Vāyu; yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always

worshipped in the Highest, namely in the Mukhya Prāna corresponding with the Christ. God worshipped through the Christ becomes most highly propitiated

Since the Lord loves the higher more than the lower, therefore, when one meditates, in the highest, he thereby conduces to be highest propitiation of the Lord. Not only the Lord is highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul. The Lord gives salvation, when He is thus meditated in these Devis, with the full knowledge of this gradation. There is no other way of getting His grace, for this is the final conclusion of all scriptures. Thus it is written in the *Tattva Viveka*.

Note—Because the Lord loves a Deva of higher hierarchy more than one in a lower hierarchy, therefore he who worships the Lord in a higher Deva gets the higher grace of God while the highest grace is obtained if worshipped in the Chief Prāna (Christ).

The word *Nāma*, &c., have been explained in the locative case namely, worship Brahman in name, &c. The Commentator now quotes a clear authority for this—

The words beginning with *Nāma* and ending with *Prāna* have been said to be in the seventh case (they are to be translated as in *Name*, in *Speech*, in *Manas*, &c.) They should be construed everywhere in the third, fourth, fifth and sixth cases also.

Thus we may not only translate it "worship Brahman in name" but also "worship Brahman through *Nāma* (*Nāmanā* third case) also "worship Brahman as revealed by name (*Nāmanā* Advaitakṛtām fifth case) so also "worship Brahman as the Lover of name and beloved of name (*Nāmanā* Prīyavivāsayā sixth case) so also "worship Brahman as the giver of rewards to name (*Nāmanā* Phala prada seventh case). Thus *Nāma* Brahman Upaniṣad should never be construed in the case it is shown in the text namely, in the case of apposition, and should never be translated as "worship Brahman as name" for then name and Brahman would become identical while the whole object of the Upaniṣad teaching is to show the great difference between God and everything else.

Thus everywhere, when these words *Nāma*, &c., are found in connection with Brahman they are to be construed in the above manner. As in the well known *Rig Veda Hymn* (X 90 12) *Brāhmanah Aya Mukham Āsit*, the word *Mukham* though shown in the first case is explained as not identical with *Brāhmanā*, for *Brāhmanā* is not the mouth of God, but it is explained in the fifth case namely, from the mouth of God came out the *Brahmana* caste. Or as in the phrase *Ātmā Vai Putrakā* the word *Ātmā*, though in the first case, is explained as in the ablative and means "from the self or from one's own body," or is also explained in the sixth case, meaning then the son belongs to one's own self and does not mean that "the self is identical with the son." Or as in the phrase *Yōpa Ādityah*, the word *Yōpa* though in the first case is explained in the seventh case. As everywhere in these examples, the case of apposition is set

aside, in favour of a more appropriate case, so in these passages also the words Nama &c are to be construed not in the case of apposition but differently. This is done on the strength of the following Sūtra — A word in the first case may always be construed in all the seven cases.

Since each succeeding Deva is shown to be greater than one before it Brahman cannot be construed as identical with Nama &c, for then it would be absurd to say Brahman is identical with Nama and at the same time to say Speech is greater than Nama, for then Speech would become greater than Brahman. In other words Brahman himself would become greater and smaller.

Admitted that where a word is in the first case as in the phrases *Mano H Brahman* it may be construed in all the other cases as described by you. But when a word is in the objective case as in the phrase *Vśel am Brahman* its Upanishad how are you going to explain it? Is there any Sūtra of Grammar by which a word in the second case may be similarly explained? To this the commentator replies —

The second or the accusative case is employed in all the six cases that is to say it may be construed in all cases except the nominative case. Because all these (Nama &c) have the Supreme as their cause.

Says an objector we also do not say that Brahman is identical with Nama &c. All that we say is that Brahman is to be meditated upon as identical with Nama &c. It is only for the purposes of meditation that we assume this fanciful identity we never say that Brahman is really identical with Nama &c. To this the Commentator replies —

When one thing is meditated upon as something else such meditation cannot be conducive to the production of the end of man.

(For a thing must be meditated in its true form in order to give any result. If a man meditates upon Brahman as Uśā or Rudra &c., he can never know Brahman though he may know Uśā and others. Not only is this meditation perfectly useless to attain its own object but it is dangerous also as the Commentator next shows) —

There is not only want of the attainment of Puruṣārtha but there is positive danger in such meditation, just as there is danger in paying Royal Honors to a mere servant of the King. The person who thinks the servant of the King to be the King and by such thinking pays all Royal Honours to him incurs the displeasure of the King and is destroyed by him because the servant is under the control of the King, therefore he who meditates upon Nama and the rest as if they were Brahman is thrown by Brahman along with these Devas namely Nama and the rest into hell called blind darkness. Therefore let no one meditate upon these as Brahman. Thus it is in the Śūtra Samhitā.

Note — Idol worship is not only useless, but positively a snare. If an idol whether of clay or stone or of subtler bodies like that of Deva &c. is worshipped as Brahman the worshipper goes to hell and so also does the Deva who accepts such worship. But if the man worships Brahman in the idol or in the Deva, realising all the while the separation of Brahman from the idol and from the Deva and knows that he is worshipping Brahman

The favourable result of medicines, however little, requires something of Adṛṣṭa (invisible) knowledge, a man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results. The results called Adṛṣṭa always accrue to the wise and not to any other.

Therefore, let no one ever worship any inanimate object, nor must his worship be untrueful, nor unworthy of the Lord, if he desires the best result (Mukti), and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord, or if he wishes to do what is the duty (of every right thinking man), or if he is a person desirous of getting release. Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release) must desire to please the Lord Hari, there is no questioning about it. Thus it is in the Upaniṣad Lakṣaṇa.

Even Lord Badarayana in his Vedānta Sūtras (II 1 5) says — 'Only the superintending deities are denoted (by such terms), for they have superior powers and are personally present (in all places)'

In such texts (the Earth spoke (9 Br 1 1-2) Waters spoke) the deities that preside over Earth etc., are denoted. For they have, distinguished from other (beings) exalted powers and they are also found present everywhere.

Similarly in the Sūtra II 2 3 the same idea is conveyed —

'(If it be said that the Pradhāna can be the cause) as seen in the case of milk or water, ("no" we reply), for even there (there is the intelligent being guiding it)'

It is not right to hold that even the non intelligent Pradhāna may be active as in the case of milk curdling or water flowing etc. For the Śruti says, that even there the activity is caused by the Lord as conveyed by the text. "All the different rivers abide by the command of this Imperishable (Lord) O Gārgi the rivers which take their rise in the mountains of the Sveta etc. and flow in different directions some in the east, some to the west, (Bṛi 1 viii 10) By this (Lord) indeed milk becomes curd etc. As a matter of fact the curdling of milk is due to a living organism, and not to dead matter.

Moreover the following sūtra of the Devatā Mīmāṃsā shows the same — 'The names like Ślin, &c., are used in denoting devas, because we find them holding conversation and the rest'. Thus in the following passage of the Rīg Veda (X, 97 22) we find the trees holding a discourse — "With Soma is their Sovran Lord the Plants hold colloquy and say O King, we save from death the man whose cure a Brahman undertakes'.

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones.

May Svātār the God, O Stones, stir you according to the Law (Rv 1, 175, 1)

Not only the insentient matter has no directive activity of its own but the animate world also has no independent activity of its own as will appear from the following verse of the Rig Veda —(X, 112 9)

“Lord of hosts amid our hands be seated : they call thee greatest Sage among the sages : Nothing is done, even far away, without Thee, great, wonderful Mighty One, is the hymn I sing thee”

This shows that nothing is done anywhere by any one but under the command of the Lord of the hosts. So also it cannot be said the devas can be frustrated in their aims. When the devas want to reward or punish any one they do so without any chance of being hindered by any one.

So also in the following (Rv X, 33 9) —“None lives even had he hundred lives, beyond the statute of the Devas.” So also (Rv VIII, 47 1) —“Yours are incomparable aids, and good the succour they afford”

This shows that the aid of the gods are invincible for the word *anehas* may be translated as invincible that which cannot be frustrated. So also the following (Rv X, 6-9) —

“The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees : They filled the firmament with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in”

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas when God can do everything. To this the Commentator answers in the words of the Brahma Tarka —

The insentient objects get all their essential attributes, active powers, and various modifications from the sentient beings, the sentient beings get their sentience from the Devas, the Devas get their power from the Supreme Prāṇa (the Christ) while the Chief Prāṇa gets his from the Supreme Lord Viṣṇu always. This is the law, and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity without the directing agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen. As when we find some grains scattered near an ant-dul we infer that the ants must have thrown them there and they did not come there of themselves and though we do not see the ants we cannot say that the scattering is not caused by the ants. Thus we infer from known examples, that the insentient is always under the control and direction of the sentient.

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings cannot the sentient beings regulate their own act without the devas? The theory

is a cumbersome one. Rather say that every sentient being is self moved. To this the Commentator says —

When the evil spirits by obsessing can show their super normal powers (such as bringing things from a distance, levitation, clairvoyance, etc.), why should the spirits of good, the devas, be not active agents, also, and why should not the Highest Spirit, the Lord Hari be active? Thus in the Brahma Tarka

In khanda second occurs the word *hrīdayajñam* a word generally translated as *pleasing* but the Commentator shows that it has not that meaning here

The word *hrīdayajñam* means he who knows the truth about the Lord. The word *hrīdaya* is a name of the Lord, literally meaning "He who moves in the hearts of all, or He who controls the hearts of all." Thus in the *Āitareya Āraṇyaka* we find the following — "The Rishis called Śrīkaruṣkya meditate on Brahman as Udaya, while the Rishis called Ārunya as adore him as Hrudaya (II I 4-5)

Thus *hrīdaya* is a well known name of God. The word *kola* occurs in this Khanda (second). The Commentator thus gives its meaning

The *Abhidhāna* (Lexicon?) says — *kola* is the name of the *pāṇa* fruit, that is the betel nut, while the betel leaf is called *kalam*

In the fourth Khanda *Saṅkalpa* or *Mitra* is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of *Mitra* and all the animate is the work of *Prāṇa* and the rest.

Mitra called *Saṅkalpa* is the fashioner of the whole host of inanimate creation, such as the elements, the elementary objects, the mantras and the multitude of sacrificial objects, and of the various worlds. *Mitra* is the fashioner of inanimate objects, and *Vāyu* and the rest, fashion all animate beings. All objects are dual having a material and a vital part, the first is the work of *Mitra*, the second that of *Prāṇa*. Thus it is in *Vastu Tattva*

Says an objector why do you make this division? In this very khanda we find that everything is created by *saṅkalpa* the word is *śaśvata* or all. The Commentator says that the word must be restricted in its meaning here

Saṅkalpa creates or fashions "all," that is all inanimate objects. *Clitta* is that memory which is unsteady, liable to forgetfulness. *Smara* is that memory which is steady and permanent. Thus it is in the *Sāṅkhya Niryāya*

Pratisthâ means primarily the Abode, that is, the place in which one abides in Release, the Abode of the blest

The word pratistha is applied to ordinary places of dwelling in a secondary sense only (primarily it denotes the Abode of the Released) This is the difference which the knowers of words draw between the meaning of these two words

The word Deva manusya has been used several times in this adhyaya. It does not mean the devas and men, but the devas who have assumed the body of men

They should be known as deva manusya who being devas, have obtained an human incarnation. The phrases "the earth is in meditation," &c., in khanda sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk. But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning. Thus it is in the Padma Purana

In the next few khandas, it is said that hair is greater than vijñāna, that annam is greater than balam, that āpas is greater than annam, that tejas is greater than āpas, and so on. If balam, &c., be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force. The spiritual force is greater than knowledge and not the physical force

As says the Tattva Sūtra —By the word Force is meant two kinds of forces, the force of the knowledge appertaining to the conditions of Release, and the external force. The knowledge which relates to Release is higher than ordinary knowledge (vijñāna). Similarly annam or Food has also two meanings. It means the essence of the knowledge relating to Release and the ordinary food. The spiritual food is higher than spiritual force, as the physical food is greater than physical force (for without food there would be no force). The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge. And since the physical prowess depends upon physical food, hence the food is said to be greater than force. Similarly water is said to be of two sorts —the spiritual Waters, and the physical. The satisfaction resulting from the love of spiritual knowledge is called spiritual Waters, this peace of conscience is the inner water the external water is the liquid element. Thus the inner water is higher than inner food, as the physical water is higher than the physical food (for no food will grow without water and a man can live without food but not without water). Similarly Fire has also two meanings, the Inner fire, which is the fire of genius (pratibhā) and the External fire, Pratibhā fire is greater than the

satisfaction of soul, for pratibha or the spiritual insight is greater than soul satisfaction, (as fire or oxygen is a greater necessity of life than even water) Similarly Ākāśa is of two sorts, the spiritual ākāśa and the physical ākāśa. The Inner ākāśa is within the pratibhā, (it is the life of the spiritual fire), the external ākāśa or the ether is that which pervades through every interstice of matter. The spiritual ākāśa is the steady light of genius, the spiritual fire is the erratic flame of genius, hence ākāśa is greater than fire. (A man may live without air, as in yoga hibernation, but not without ether, for when the etheric double leaves the body, disintegration sets in) But higher than the steady light of genius is the steady memory, called smara —it is the uniform memory in the state of meditation. But higher than spiritual memory is the spiritual hope called śāśā. Śāśā means the bliss of direct vision of the Lord. But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prana (the Christ). That is the highest joy.

The last three, namely Smara, Śāśā and Prāna are purely spiritual and have no external correspondence. They are inner objects. But if these are purely spiritual why not take food, water, fire &c. as purely material and why explain them as devatās of food &c. To this the Commentator replies —

Commencing with food and ending with Prāna, the external force, food, water, and fire are respectively surpassed by external food, water, fire, and ākāśa, because from physical water is produced the physical food, and so on, but never otherwise. But the case is different with the inner food, &c., for the evolution or unfoldment of the inner ones is by a reverse process (the unfoldment of the lower precedes that of the higher).

The manifestation of the inner faculties is in a reverse way. Thus the unfoldment of the spiritual force (bala) leads to the unfoldment of the spiritual love (rati) the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripti) which unfolds pratibhā which leads to the opening of the steady memory &c. Thus here the lower in scale is the cause of the manifestation of the higher, just the reverse is it takes place in the physical plane. In other words the higher devatā can manifest in man only after the lower has evolved, and manifested itself. But says an objector—if this be so, why call the succeeding ones greater when they depend upon the others for their manifestation. In fact your so-called lower is the cause of the so-called higher and cause being greater than the effect the so-called lower ought to be called the higher. To this the Commentator replies —

Though the manifestation of Mokṣa depends upon the (successive unfoldment of the) lower devatās, yet as the bliss of mokṣa is innate, natural and eternal, while that even of the direct vision (aparokṣa) is lower than that of Mokṣa in an infinitely less degree and compared with Mokṣa it is transitory and ephemeral therefore, the gradation is as

mentioned above, (that is to say, the quantity of bliss regulates the grade, and not the order of manifestation)

As the joy of the state of release is innate and natural, therefore it is eternal, and since it is eternal all other joys are lower to it. The ecstasy of direct vision is considered to be the highest, but it even is not innate for it depends upon anishkarana and is a modification of the inner organ and consequently aparokṣa knowledge = temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparokṣa knowledge is dependent upon the fitness for Mōkṣa similarly the steady memory is dependent upon fitness for aparokṣa vision, while the prañibhā is caused by steady memory and so on.

This steady memory is dependent upon the fitness for aparokṣa vision, the prañibhā (the fire of genius) is dependent upon the fitness for steady memory, while the erratic genius exists where there is fitness for the steady genius, from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction. Thus in this order also, there is superiority of the attribute born of Prāṇa over every other quality.

Though the order of unfoldment of the spiritual qualities is superior to that of the physical yet as a matter of fact, no lower quality unfolds until the person is fit for the higher. Only the man eligible for Mōkṣa gets his aparokṣa vision unfolded the man unfit for Mōkṣa will never have his vision unfolded and so on. Thus Mōkṣa is really the cause of the unfoldment of all the latter.

FIFTEENTH KHANḌA

MANTRA 1

प्राणो वा आशया भूयान्यथा वा अरा नाभौ सम-
र्पिता एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः प्राणेन याति
प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता
प्राणो भ्राता प्राणः स्वस्ता प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राण Prāṇa, life breath the Chief Prāṇa वै Vāi verily आशया Āśayāḥ, than Hope भूयान् Bhūyān greater यथा Yathā, as वै Vāi, verily अरा Arāḥ, spokes of a wheel नाभौ Nabhau, in the navel समर्पिता Samarpitāḥ, held to or attached to एवम् Evam, thus अस्मिन् Asmin, in this प्राणे Prāṇe, in the Chief Breath सर्वम् Sarvam, all समर्पितम् Samarpitam, attached प्राण Prāṇaḥ, the Chief breath प्राणेन Prāṇena, through the Supreme Breath The Highest Brahman याति Yāti moves प्राण Prāṇaḥ, The Supreme breath or Prāṇa The Highest Self प्राणम् Prāṇam, life to Prāṇam or the Christ ददाति Dadāti gives (all desired objects) प्राणाय Prāṇāya to prāṇa ददाति Dadāti, gives प्राण Prāṇaḥ The Supreme

Breath the Lord God. ह Ha, verily पिता Pitā, father, प्राण. Prāṇah, the Supreme breath माता Mātā, mother, प्रण Prāṇah, the Supreme breath भ्राता Bhrātā, brother प्राण Prāṇah, the Supreme breath स्वसा Svāsā, sister प्राण Prāṇah, the Supreme breath आचार्य. Ācharyah, teacher प्राण Prāṇah, the Supreme breath ब्राह्मण. Brāhmaṇah, the Priest The Singer

1. The Chief Breath (Prāṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath, himself moves, through the Supreme Breath. The Supreme Breath, gives to the Chief Breath all that He desires, (when the Prāṇa mediates for souls to the Supreme), yea gives to him, his very life. This Supreme Breath is verily father, the Supreme Breath, the mother; the Supreme Breath, the sister, the Supreme Breath, the teacher, the Supreme Breath, the Priest —504

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा
ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः
पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा
वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

स Sah, he यदि Yadi, if पितरं Pitaram, = father वा Va, or. मातरं Mātaram mother वा Va, or. भ्रातरं Bhrātaram, brother वा Vā or स्वसारं Svāsaram, sister. वा. Vā, or आचार्यं. Āchāryam, teacher, वा Vā, or ब्राह्मणं Brāhmaṇam, priest. वा Vā, or. किञ्चिद्. Kicchit, any thing. भृशम् Bhrīṣam, offensive इव Iva, as if प्रत्याह Pratyāh, says धिक् Dhik, shame, sic सा Iva, to thee अस्तु. Astu be इति It, thus एव. Eva, even. एनम् Enam, to him आहु आहु, they say विवृहा Pitrīha, father-killer, parricide. वा Vā, verily त्वम् Tvam, thou असि Asi, art वानृहा. Mātrīha, matricide. वा Vā, verily त्वम् Tvam, thou, असि Asi, art भ्रातृहा Bhrātṛīha, fratricide. स्वसृहा Svāsṛhā, killer of sister. आचार्यहा Āchāryahā, killer of teacher ब्राह्मणहा Brāhmaṇahā, killer of priest वै Vā, verily त्वम् Tvam, thou असि Asi, art इति. It, thus

2. If he says anything harsh to his father, or mother, or brother, or sister, or teacher, or priest, people say to him, 'fie unto thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.

MANTRA 3

अथ यद्यप्येनानुत्क्रान्तप्राणान्शूलेन समासं व्यतिपंदहेन्नैवेनं
ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहा-
सीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ Atha, the: यदि Yadi, if अस्मि Asi, also एवम् Eṣāṁ, these
उत्क्रान्तप्राणान् Utkrāntapṛāṇān gone Life Breaths, whose life breaths had
departed शूलेन Śūleṇa with a poker समासम् Samāsam, fully touching
with, thrusting व्यतिपंदहेन Vyatipandhet, burns them to pieces न Na,
not एव Eṣ, even एवम् E ṁi, to him ब्रूयु Brūyuh, they say निवृद्धा
Purīḥā, killer of father अस्मि Asi, thou art इति Iti, thus न Na not
मातृहा Mātṛihā, Matricide अस्मि Asi art thou इति Iti, thus न Na,
not भ्रातृहा Bhṛātṛihā, fratricide अस्मि Asi thou art इति Iti, thus न Na
not स्वसृहा Svasṛihā sorroricide अस्मि Asi, thou art इति Iti, thus
न Na, not आचार्यहा Achāryihā, tutor अस्मि Asi, thou art इति Iti,
thus न Na, not ब्राह्मणहा Brāhmanahā Priest killer

3 But when Life Breaths have gone out of them, if
one thrusts a poker into them or burns them to ashes, no
one says to him, thou hast killed thy father, mother, brother,
sister, teacher or priest —506

MANTRA 4

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं
मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवा-
द्यस्मीति ब्रूयान्नापहुवीत ॥ ४ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

प्राण Pṛāṇah, the Supreme Breath हि Hi, verily एष Eṣ, indeed
only एतानि Etāni, in these सर्वाणि Sarvāni, all भवति Bhavati, becomes
स Sah, he वै Vai, verily एष Eṣah, thus एवम् Eṣāṁ, thus पश्यन्
Paśyan, seeing एवम् Eṣāṁ, thus मन्वान Manvānah perceiving, एवम् Eṣāṁ,
thus विजानन् Vijānan, understanding अतिवादी Ativādi, becomes a speaker
of the highest truth भवति Bhavati becomes तम् Tam, to him चेत् Chet,
if. ब्रूयु Brūyuh, they say अतिवादी Ativādi declarer, of highest truth a
Christian. अस्मि Asi thou art इति Iti thus अतिवादी Ativādi, declarer
of highest truth, a Christian अस्मि Asmi, I am इति Iti, thus ब्रूयत
Brūyat, let him say न Na, not अपहुवीत Apahuvīta let him not conceal

4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knoweth it thus, becomes the teacher of the highest Truth. If people say to him, thou art an Ativâdin, let him say boldly, I am an Ativâdin, he need not conceal it. ("Sir is there something higher than Prâna?" "Yes, there is something higher than Prâna" "Sir, tell it me".)—507

Note.—An Ativadin is one who declares a great truth, or believes in a great truth. Here it means one who believes that Prâna (Christ) is the highest truth, next only to God. An Ativadin would, therefore, mean a Christian. One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth.

SIXTEENTH KHANDA

MANTRA 1

एष तु वा अति वदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एष Esah, this तु Tu, but वै Vai, verily. अतिवदति Ativadati, declares the highest truth ॥ Yab, who सत्येन Satyena with the true, about the true, स c, Visnu अतिवदति Ativadati, declares the highest truth, स Sah, that एहम् Aham, I, भगवः Bhagavah, Sr. सत्येन Satyena, by the true, by the Lord Visnu, by the grace of the True अतिवदति Ativadati, may I become an Ativâdin इति Iti, thus सत्यम् Satyam, the true, Visnu. तु Tu, but एव Eva, even. विजिज्ञासितव्यम् Vijijñâsitavyam, ought to be known. इति Iti, thus. सत्यम् Satyam, the true, Visnu. भगवः Bhagavah, Sr. विजिज्ञासे Vijijñâse, desire to know इति Iti, thus.

1 (The Lord called the True is higher than Prâna.) But he in reality is (a higher) Ativâdin, who declares the Lord Visnu to be the True "Sir, may I become an Ativâdin by the grace of the True" "But we must (first) desire to know the True" "Sir, I desire to know the True"—508

SEVENTEENTH KHANDA

MANTRA 1

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति
विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति
विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Yada, when वै Vai, verily विजानाति Vijnāti, one understands अथ
Attha then सत्यं Satyam, the Lord called the True, the good Ruler वदति
Vadati, he speaks, he declares the True to be Omniscient न नाविजानन्
Avijānan he who does not understand the Lord as Omniscient सत्यं Satyam,
the True वदति Vadati, declares. विज्ञानं Vijnānam, understanding, the Lord
as Omniscient एव Eva, even, only. तु Tu, but एव Eva, only, even
विजिज्ञासितव्यं Vijnāsitavyam one should desire to understand इति Iti, thus
विज्ञानं Vijnānam, the understanding भगवः Bhagavah Sir. विजिज्ञासे Vijnāse,
I desire to understand इति Iti, thus

1 When one understands (the good Lord as Omniscient)
then one declares the Good Lord (Satyam) One who does
not understand (Him as Omniscient,) cannot declare Him as
the Good Only he who understands the Omniscient, can
declare the Good This Omniscient, however, we must
desire to understand "Sir, I desire to understand the
Omniscient"—500

Note—The word satya means the Good (sat) Ruler (ja)

EIGHTEENTH KHANDA

MANTRA 1

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वेव
विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yada, when वै Vai verily मनुते Manute, perceives, acts zealously,
realises that the Lord is the Thinker अथ Attha then विजानाति Vijnāti, he
understands न नाविजानन् Avijānan, without thinking without being

zealous. विज्ञानाति Vijñānāti, understands. मत्वा Matvā, by perceiving, by being zealous, by knowing Him as Thinker. एव Eva, even, only न Na, not विज्ञानाति Vijñānāti, understands as Omniscient मति Māti, the Thinker, Reason, thought, perception, zeal त्व Tu, but. विजिज्ञासितव्यं Vijjñāsītavya, one should desire to understand इति Iti, thus मतिम् Matim, zeal, thinking, reasoning, perception, the Thinker भगव Bhagavah, Su विजिज्ञासे Vijjñāse, I desire to understand इति Iti, thus

1. When one realises Him as the Thinker, then one knows Him as Omniscient. One who does not so realise, cannot understand Him as Omniscient. Only he who knows thus, understands the Omniscient. This Thinker, however, we must desire to understand. "Sir, I desire to understand the Thinker"—510

NINETEENTH KHANDA

MANTRA I.

यदा वै श्रद्धधात्यथ मनुते नाश्रद्धधन् मनुते श्रद्धधवेव मनुते
श्रद्धा स्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा Yada, when वै Va, verily श्रद्धधाति Śraddadhāti, has faith, believes, knows Him as Holy अथ Atha, then मनुते Manute, he has zeal, acts zealously, knows Him as Thinker न Na, not. अश्रद्धधन् Aśraddadhān, without faith, without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as Thinker श्रद्धधन् Śraddadhāt, has faith, knows as Holy एव Eva, alone. मनुते Manute, acts with zeal, knows as Thinker श्रद्धा Śraddha, faith, holiness त्व Tu, but एव Eva, alone विजिज्ञासितव्यं Vijjñāsītavya, one should desire to understand इति Iti, thus श्रद्धाम् Śraddham, faith, holiness, the Holy One भगव Bhagavah, Sir, विजिज्ञासे Vijjñāse, I desire to understand इति Iti, thus

1. When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. Only he who knows Him as Holy, can know Him as Thinker. This All-holy, however, we must desire to understand. "Sir, I desire to understand the All-holy"—511

TWENTIETH KHANDA

MANTRA 1

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठश्चरद्धधाति
निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां
भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yada, when वै Vai, verily निस्तिष्ठति Nistisṭhate, attends on a spiritual teacher, has reverence knows Him as Firm अथ Atha, then श्रद्धधाति Śraddadadhāti, he has faith knows him as holy न Na, not अनिस्तिष्ठन् Anistisṭhan, without reverence knowledge of firmness अरद्धाति Śraddadadhāti, has faith knows him as holy निस्तिष्ठन् Nistisṭhan, who has reverence knowing Him as Firm एव Eva, only. अरद्धाति Śraddadadhāti, has faith one knows him as holy निष्ठा Nisthā, reverence, firmness तु tu, but एव Eva, only, even विजिज्ञासितव्या Vyajñāsatavya, one should desire to know. इति Iti, thus. विंशः Viṁśaḥ, the All Firm भगवः Bhagavah, Sir. विजिज्ञासे Vyajñāse, I desire to know इति Iti, thus

1 When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy Only he who knows Him as firm, believes Him as holy This firm Lord, however, we must desire to understand "Sir, I desire to understand the firm One"—512

TWENTI-FIRST KHANDA

MANTRA 1

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव
निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yada, when वै Vai, verily. करोति Karoti, controls his passions knows Him as Creator अथ Atha, then निस्तिष्ठति Nistisṭhate, has reverence knows Him as Firm न Na, not अकृत्वा Akṛtvā, without controlling knowing Him as Creator निस्तिष्ठति Nistisṭhate, has reverence knows Him as Firm कृत्वा Kṛtvā, having control, knowing Him as Creator एव Eva, alone. निस्तिष्ठति Nistisṭhate,

have reverence: knows Him as Firm कृति Krith control creator, तु Tu, but, एव Eva, alone विजिज्ञासितव्यं Vijjāśatavyā, one should desire to know कृतिम् Krithim, control, creator भगवः Bhagavah, Sir विजिज्ञासे Vijjāśase, I desire to know इति Iti, thus .

1 When one knows Him as Creator, he knows Him as having firmness The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator The Creator therefore, should one desire to know "Sir, I desire to know the Creator."—513.

TWENTY-SECOND KHANDA

MANTRA 1

यदा ये सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव
लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो
विजिज्ञास इति ॥ १ ॥

इति द्वाविंशोऽध्यायः ॥ २२ ॥

यदा Yada, when ये Vye, verily सुखम् Sukham, happiness लभते Labhate, he obtains अथ Atha, than करोति Karoti performs a duty न Na, not असुखम् Asukham, not happiness लब्ध्वा Labdhvā, having obtained, realised करोति Karoti performs duty, knows the Creator, सुखम् Sukham, happiness एव Eva, alone लब्ध्वा Labdhvā, having obtained करोति Karoti, does any act सुखम् Sukham, happiness तु Tu, but एव Eva, alone विजिज्ञासितव्यम् Vijjāśatavyam, one should desire to understand इति Iti, thus सुखम् Sukham, happiness भगवः Bhagavah Sir विजिज्ञासे Vijjāśase, I desire to understand इति Iti, thus .

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator Realising Him as Pleasure alone, one knows Him as Creator This Pleasure, however, we must desire to understand "Sir, I desire to understand Pleasure."—514

TWENTY-THIRD KHANDA

MANTRA 1

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा
त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

य Yāh, who वै Vai, verily भूमा Bhūmā, infinity, the full Nārāyaṇa तत् Tat, that सुखम् Sukham, pleasure, happiness, True and independent bliss, न Na not, अल्पे Alpe, finite Mukta The Released Souls, सुखम् Sakham, happiness, pleasure अस्ति Asti, is भूमा Bhūmā, infinity एव Eva, only सुखम् Sukham, happiness, pleasure सुखम् Sukham भूमा Bhūmā infinity, तु Tu, but एव Eva, only. विजिज्ञासितव्य Vijiñāsītavyah, one should desire to understand, इति Iti, thus भूमानम् Bhūmānam, the infinity भगव Bhagavah, Sir विजिज्ञासे Vijiñāse, I desire to understand इति Iti, thus.

1. He who is (the Lord Nārāyaṇa) called the Infinity is real pleasure, without the grace of Infinity, there is no pleasure for the finite but Muktaivaṣ Infinity alone is pleasure one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515

Note.—Thus Nārāyaṇa called Infinity (Bhūmā) is the Good (Satya), the Omniscient (Vijñāna), the Thinker (Bhāt), the Holy (brahṁhā), the Firm (Nigṛhā), the Creator (Kṛtā), and the Pleasure (Sakham) All these attributes belong to Him

TWENTY-FOURTH KHANDA

MANTRA 1

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै
भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom न Na, not अन्यत् Anyat, any thing else, पश्यति Paśyati, he sees न Na, not अन्यत् Anyat, any thing else. शृणोति Śṛṇoti, one hears न Na, not, अन्यत् Anyat any thing else, विजानाति Vijānāti, understands. स Sah, he भूमा Bhūmā, infinity अथ Atha, but एव Eva, Yatra, where, under control of whom अन्यत् Anyat, any thing else, पश्यति Paśyati, he sees अन्यत् Anyat, any thing else शृणोति Śṛṇoti, one hears. अन्यत्

Anyat, any thing else. विजानाति Vijnāti, understands तत् Tat, that अल्पम् Alpam, small. न ना, who वै Va, verily भूम्न Bhūmā, infinite तत् Tat, he. अमृतम् Amṛtam, immortal अथ Atha, then यत् Yat, what अल्पम् Alpam, small, whole class of Muktas तत् Tat, that. मर्त्यम् Martyam, mortal स Sah, he भगवद् Bhagavah, Sir. कस्मिन् Kasmin, in which प्रतिष्ठितः Pratishṭitah, foundation, rests इति Iti, thus स्वे Sve, own महिम्नि Mahimni, glory यदि Yadi, or, if वा Va, or. न Na, not महिम्नि Mahimni, glory इति Iti, thus

Note —He Who is Infinity, He verily is Pleasure, in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity) The Infinite alone is Pleasure. Infinitely however, one must try to understand "Sir, I desire to understand Infinity."

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinite. But where he sees a thing under the control of something else, or hears it such, or understands it such that is the limited. He who is Infinite, He is verily the Immortal. But that which is the limited that is Mortal.

"Sir, in what does this Infinite rest?" In His Own Glory or perhaps not even there —516

MANTRA 2

गोश्चश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राण्यायतनानीति नाहमेवं व्रवीमीति ह्येवाचान्यो ह्यन्यस्मिन्
प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

गौ Go, cow. अश्वम् Aśvam, horses. इह Iha, here महिम्ना Mahimā, glory इति Iti, thus. आचक्षते Āchaksate, they call. हस्तिहिरण्यम् Hasti-hiranyam, elephants and gold दासभार्यम् Dāsa-bhāryam, slaves and wives क्षेत्राणि Kṣetrāṇi, fields आयतनानि Āyatanaṇi, 'houses' इति Iti, thus न Na, not अहम् Aham, I एवम् Evam, thus व्रवीमि Bravīmi, I say इति Iti, thus. इ Hī, verily उवाच Uvācha, said (Sanat Kumāra) अन्य Anyah, another हि Hi, verily अन्यस्मिन् Anyasmin, in another प्रतिष्ठितः Pratishṭitah, resting इति Iti, thus

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumāra "I said something different 'Infinity resting in his own glory,' is different from any worldly glory."

TWENTY-FIFTH KHANḌA.

MANTRA 1

स एवाधस्तात् स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः
स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्ता-
दहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं
सर्वमिति ॥१॥

स Sah, he एव Eva, alone अधस्तात् Adhastāt, below स Sah he उपरिष्ठात्
Uparistāt, above स Sah, he पश्चात् Paścchāt, behind स Sah, he पुरस्तात्
Purastāt, before स Sah he दक्षिण Daksinatāh, on the right स Sah, he
उत्तरत Uttaratāh, left स Sah, he एव Eva, alone इदं Idam, this the nearest
सर्वं Sarvam all, all under Him, the Full इति Iti, thus अथात् Atha atah,
now, then अहङ्कारादेश Ahankāradeśah, self consciousness Ādeśa, teaching
The Lord Aniruddha in the Jiva एव Eva, only अहम् Aham, I The Lord
called Aham एव Eva, alone अधस्तात् Adhastāt, below, अहम् Aham, I The
Ahām उपरिष्ठात् Uparistāt, above अहम् Aham I The Ahām पश्चात् Paścchāt,
behind अहम् Aham I The Ahām पुरस्तात् Purastāt, before अहम् Aham, I
The Ahām दक्षिण Daksinatāh, on the right, अहम् Aham, I, the Ahām उत्तरत
Uttaratāh, on the left अहम् Aham, I, एव Eva, alone

1 The Infinite indeed is below, above, behind, be-
fore, right and left—this He indeed is Full (Sarvam) Now
follows the explanation of the Infinite residing in the Jiva,
and called ("I") The "I" = below, the "I" is above, the
"I" is behind, the "I" is before, the "I" is on the right,
the "I" is on the left, the "I" verily is the nearest and
the Full—518

MANTRA 2

अथात् आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चा-
दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति
स वा एष एवं पश्यन्नेवं मन्वान एवं विज्ञाननात्मरतिरात्मक्रीड
आत्ममिथुन आत्मानन्दः स स्वराद् भवति तस्य सर्वेषु लोकेषु
कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्य-
लोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

अथात्र आत्मन्, now then आत्मादेश आत्मदेश, the explanation of the
 Infinity as Him, his aspect as Vāsudeva एव Eva, even, alone आत्मा Atmā, Self
 Self एव Eva, even, alone अधस्तात् Adhastāt, below आत्मा Atmā, Self
 परान्तम् Uparāntam, above आत्मा Atmā, Self परान्त परा-ant, behind आत्मा Atmā
 Self परान्तम् Uparāntam, before आत्मा Atmā, Self दक्षिणतः Dakṣiṇataḥ, on the
 right आत्मा Atmā, Self उत्तरम् Uttarām, on the left आत्मा Atmā, Self एव
 Eva, alone, एव Eva, alone, thus the nearest सर्वम् Sarvam, All; Full इति Iti, thus
 न Sah, he वा Va, verily एव Eva, thus एवम् Evam, thus परम् Pāram, seeing,
 एवम् Evam, thus मानवान् Manvān, thinking एवम् Evam, thus विज्ञानम् Vidyānam,
 understanding आत्मनि Ātmanī, thinking the Self to be the Highest आत्मनि
 Ātmakriyā, sporting with the Ātman, आत्मविद्युः Ātmavidyūḥ, unites with
 the Ātman आत्माम् Ātmanam, who has Ātman for his Joy एव Sah, he
 सवित्रः Savitrī, having the Lord for his Sva; as his king भवति Bhavati, be-
 comes तस्य Tasya, his, of the freed soul सर्वेषु Sarveṣu, in all लोकेषु Lokēṣu,
 worlds कामचिरम् Kāmaśīram, freedom of movement भवति Bhavati, becomes,
 एव Eva, but न Ye who अन्यथा Anyathā, otherwise, अत्र Atah, then this,
 हि Vidyā, know, अन्यथा अन्यथा are under other kings than the Lord
 called Sva न न, they अन्यथा अन्यथा, dwellers of Transitory worlds
 लोकेषु Lokēṣu, world तेषां Teṣāṃ, of them सर्वेषु Sarveṣu, in all लोकेषु
 Lokēṣu, world अकामचिरम् Akāmaśīram want of freedom of movement, भवति
 Bhavati, becomes.

2 Next follows the explanation of the Infinite as the
 Self (Vāsudeva) Self is below, Self is above, Self is behind,
 Self is before, Self is on the right, Self is on the left, the
 Self alone in the nearest and the Full

He who sees Him thus, thinks of Him thus, understands
 Him thus, He always thinks the Self to be highest, He sports
 in the Self, He unites with the Self, has the Self for his joy,
 and comes directly under the rule of the Self. For Him
 there is freedom of movement in all the worlds But those
 who understand Him differently from this, live in perish-
 able worlds and are under inferior rulers, for them there is
 no freedom of movements in all worlds—519

TWENTY-SIXTH KHANDA

MANTRA I

तस्य ह वा एतस्यैव पश्यत एवं मन्वानस्यैव विजानत
 आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आ-
 त्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽ-
 न्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः
 संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा
 आत्मतः कर्माण्यात्मत एवेदः सर्वमिति ॥ १ ॥

तस्य Tasya, his ह Ha, verily. वै Vāi, verily एतस्य Etasya, of this एवंपश्यत
 Evaṁ paśyataḥ, of thus seeing Of one who sees thus One who is Mukta or
 released एवमन्वानस्य Evaṁmanvānasya of one who thinks thus एवम् Evans, thus
 विजानत Vyajānataḥ, understanding thus आत्मत Ātmatāḥ, from the Supreme
 Lord called Ātman or Sat प्राण Prāṇaḥ Prāṇ आशात Āśātāḥ, from the
 Supreme Lord called Ātman or Sat आप Aā, hope आत्मत Ātmatāḥ, from
 the Supreme Lord called Ātman or Sat स्मर Smaraḥ Memory, आत्मत Ātma-
 tāḥ from the Supreme Lord आकाश Ākāśaḥ the ether, आत्मत Ātmatāḥ,
 from the Supreme Lord तेज Iejah fire आत्मत Ātmatāḥ, from the Supreme
 Lord आप Āpaḥ, waters आत Ātmatāḥ from the Supreme Lord आविर्भाव
 Avirbhāvavirbhāvaḥ, the appearance and disappearance of the world
 systems आत्मत Ātmatāḥ from the Supreme Lord अन्नम् Annam, food आत्मत
 Ātmatāḥ, from the Supreme Lord बलम् Balam, force आत्मत Ātmatāḥ, from
 the Supreme Lord विज्ञानम् Vyjñānam, understanding आत्मत Ātmatāḥ, from
 the Supreme Lord ध्यानम् Dhyānam, meditation आत्मत Ātmatāḥ, from the
 Supreme Lord चित्तम् Chittam, mind, unsteady memory आत्मत Ātmatāḥ,
 from the Supreme Lord संकल्प Sankalpāḥ, will आत्मत Ātmatāḥ, from the
 Supreme Lord मन Manāḥ mind आत्मत Ātmatāḥ, from the Supreme Lord
 वाक् Vāk, speech आत्मत Ātmatāḥ from the Supreme Lord नाम Nāma name
 आत्मत Ātmatāḥ, from the Supreme Lord मन्त्रा Mantrāḥ, Sacred hymns आत्मत
 Ātmatāḥ, from the Supreme Lord कर्माणि Karmaṇi, sacred rites आत्मत
 Ātmatāḥ, from the Supreme Lord एव Eva, also इदम् Idam this world सर्व
 Sarvaḥ, all इति Ii, thus

1 Of the released soul which sees thus, which thinks
 thus, understands thus, (there takes place the vision of crea-
 tion, sustenance and dissolution of the Universe He sees
 how) the Chief Prāṇa comes out of the Lord (Ātman), how
 the Hope comes out from the Ātman how the Steady

Memory emerges from Him, how the Ether comes from the Âtman, the Fire from the Âtman, the Water from the Âtman, the appearance and disappearance of the world from the Âtman, Food from Âtman, Power from Âtman, Understanding from Âtman, Meditation from Âtman, Unsteady Memory from Âtman, the Will from Âtman, the Mind from Âtman, the Speech from Âtman, the Name from Âtman, the Mantras from Âtman, the Karmas from Âtman, verily how all this Universe comes out from the Âtman alone.—520.

Note—This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out of the Lord.

MANTRA 3

तदेव श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति
त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्मृतः शतं
च दश चैकश्च सहस्राणि च विश्वतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलब्धे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकपायाय तमसस्परं दर्शयति भगवान् सनत्कुमारस्तः
स्कन्द इत्याचक्षते तः स्कन्द इत्याचक्षते ॥ २ ॥

इति पहिंयतः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥ ७ ॥

सह Sat, about this एव Esah, this श्लोकः Ślokaḥ, verse. न Na, not परम Paryah, the seer, the Mukta Jiva मृत्युम् Mrityum, death पश्यति Paśyati, sees न Na, not रोगम् Rogam disease न Na, not नोत Uta, also दुःखताः Duḥkhatā, sorrow, pain सर्वम् Sarvam, all ह Ha, verily परम Paryah, the seer, the released soul पश्यति Paśyati, sees सर्वम् Sarvam, all, the Supreme Lord called Full आप्नोति Āpnōti obtains, सर्वम् Sarvam, always, everywhere इति Iti, thus स Saḥ He एकधा Ekadhā, one-fold भवति Bhavati, becomes त्रिधा Tridhā three-fold, भवति Bhavati, becomes पञ्चधा Pañchadhā, five-fold, सप्तधा Sapthadhā, seven-fold नवधा Navadhā, nine-fold च Cha, and एव Eva, alone, thus पुनः Punah, again च Cha, and एकादश Ekādaśa, eleven श्रुतः Śrutah, is called शतं दश च Śatameha daśameha, one

hundred and ten and one एक च Ekah cha, and one सहस्रत्रिंशति विंशति. Sahasraṇi, triaṁśatiḥ, one thousand and twenty आहारयुद्धौ Āhāra śuddhau, food being pure, teaching or doctrine being pure सत्त्वयुद्धि Sattvaśuddhiḥ, purity of knowledge. सत्त्वयुद्धौ Sattvaśuddhau, when the mind is pure, ध्रुव Dhruva, steady स्मृति Smṛtiḥ, memory, means of meditation स्मृतिश्रुति Smṛtiśruti, when meditation is steady सर्वग्रन्थिनाम् Sarvagranthīnām, of all fetters विप्रमोक्षः Vi-pra-mokṣaḥ, unloosening तस्मै Tasmāt, to him मृदितकषायाम् Mriditakasāyāya, whose faults have been rubbed out समत पारम् Tamasah pāram, the other side of darkness दर्शयति Darśayati, shows भगवान् Bhagavān, Lord सनत्कुमारः Sanat Kumārah, Sanat Kumāra तम् Tam, him स्कन्दः Skandah, Skanda. इति Iti, thus आचक्षते Āchakṣate, they say तम् Iam, him स्कन्द Skandah, Skanda इति Iti, thus आचक्षते Āchakṣate, they say.

2. There is this verse about it: "the released soul does not see death nor illness nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and it is said He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nārada, with his faults all rubbed out, the Great Teacher Sanat Kumāra showed the other side of darkness. Sanat Kumāra is called the Great Warrior, yea he is called the Great Warrior—521

MAHIVAS COMMENTARY

The last khanda ended with the Ātī as the highest. The next khanda teaches that Prāṇa is the highest, and we find the enigmatical saying the prāṇa moves by the prāṇa, it gives prāṇa to the prāṇa. It may be construed as meaning that the prāṇa moves by his own power, and that the prāṇa gives his own life to others, but this would be wrong. Hence the Commentator explains it—

That which is Prāṇa (the Christ) moves by the PRĀṆA, namely moves by the Supreme Brahman, who is the PRĀṆA and this the true meaning of the phrase prāṇah prāṇena yāti. The phrase prāṇah prāṇam dadāti means the Supreme Brahman (Prāṇa) gives to Prāṇa all desired objects. That the word prāṇa means the Supreme Brahman, we find from the following Śruti.—He is the PRĀṆA of prāṇa itself (Kena) The phrase prāṇāya dadāti means that the Prāṇa hands over to the

Supremo PRĀNA the Soul of the freed, having shown him the Supreme Self (In other words he is the Mediator) that the Prāna Vayu gives to the disciple the knowledge of the Supremo Brahman even . He shows the Brahman to him through knowledge

The word atvādi means he who says (vdati) to the disciple the truth about the highest (atita), for the Highest has gone beyond all else, (beginning with annam and ending with pīna) (He who proclaims the Highest is Atvādi—the Evangelist) The phrase Eṣa Tu Vā Atvādi uses the word Tu (but), in order to show that something new is being taught. He who proclaims the chief Prāna as the highest, is called an Atvādi with regard to Prāna, but he who proclaims the Lord called Satya, as the highest = higher than that Atvādi who proclaims the Prāna only. The phrase 'Sir, is there anything higher than Prāna,' is to be supplied here in order to complete the sense. Thus we do on the maxim where any sense of a passage cannot be made out without supplying certain words or sentences, these must be supplied in order to complete the sense. In every sentence the necessary ellipses must be supplied, if the sentence otherwise gives no meaning. Thus we do on the maxim enunciated by the venerable Bṛhat-janī himself = the following Sūtra (III 3 37) "If it be objected that otherwise (i.e., there being none higher than Prāna) he cannot be different from the Supreme Being, we reply the objection is not valid, for it is fit to narrow the denotation of "all" in the Śruti = taught by Scripture

When it is stated that Prāna is the foremost of all it may seem that the separate use of Prāna from the Supreme is not possible to maintain but this is no difficulty for the statement will be seen consistent if things are limited as postulated by Śaṅkara, and the Scriptural teaching here is that Prāna is superior (not absolutely to all but) to all other souls and the Supreme Being is superior to Prāna. If it be said that there is none higher than Prāna it is to be denied for

"(It is proper to hold that Satya the Lord, is superior to Prāna, as it may be seen from) supplying the ellipses, for they (Chhandogya) have added to Satya a distinguishing element (particle) as in every other case'

That the superiority of the Lord is declared in the passage would become evident on supplying the question and answer as in the previous cases for the Sakhas distinguish Satya from Prāna thus. But he indeed speaks of the Supreme Thing whose name is Satya, (i.e. by using the adversative conjunction 'but' they draw the distinction that he who speaks of Satya is really speaking of the Supreme Thing with greater truth than he who speaks of Prāna) (Chh VII 16). Just as there is the use of a distinguishing attribute and the statements in other cases (so also distinction is drawn in the case of Satya by saying 'But he &c.) And this is said also in the Bṛhat Tantra. The superiority over man of the gods remains the same even in heaven and over them of Prāna, and over Prāna certainly that of Hari the eternally blessed. Then an objection may be raised thus, not only Vayu called Satya is above Prāna, there are many others

too, for after Satya, Īśiti, Bishṭha, Viśvān and others are mentioned as different from one another. But this objection is not valid.

Because the same deity (spoken of as the Akṣaya) is described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brāhma Tārka. 'To Him who is different from, and exalted over, the group (series) of which the first is Nama and the last is Prāna and whose essence consists of Satya etc. (truth etc. etc.) (who is the true etc.) to Him, the glorious Viśvān the creator of all, obeisance is made. Obeisance is made to that glorious Lord whose qualities beginning with Satya and ending with Abhaya are described (in the Śruti) and from whom alone the soul obtains release.'

He who proclaims Prāna to be the highest is called an Ativādī, but he who proclaims Viśvān to be the highest is more truly entitled to the name of Ativādī. The Lord Viśvān is called Satya because He is Sat or free from all faults, and Yā or controller, because He is the good governor, therefore, He is called Satya.

If Viśvān is Satya then how do you explain the subsequent Brāhmins where Viśvān Mātī, braddhā, Nishī, Īśiti, Kṛti, Sūkham, Abhaya, and Ātman are shown each succeeding to be higher than the preceding one in the series. The Commentator explains that all these names describe the various attributes of the Lord Viśvān called here Satya the good governor.

The Lord Viśvān is called Viśvān because He has specific (vī) knowledge (Jñāna) of everything, or His form is highest knowledge. He is called Mātī because He has general knowledge, i.e., knows everything generically as well. He is called Śuddhā because His form is always holy. He is called Nishī because He is always firm. He is called Kṛti because He is the creator of all. He is called Sūkham because He is full bliss. He is called Bhūmī because he is full of all auspicious qualities.

In describing Bhūmī it has been said that nothing else is seen there. It should not be understood to mean that in Bhūmī nothing else exists and on the other hand it means that everything else really exists but dependent upon Bhūmī. Therefore the Commentator says —

He is called Bhūmī because he is full and because without dependence upon Him nothing else can exist. Everything else is small compared with Bhūmī.

The Commentator now explains the phrase that Bhūmī is above and below.

He the Lord full of all auspicious qualities pervading all localities, always from eternity is self dependent and all objects are under His control from all times.

Being full all the above attributes are now shown to be the logical consequences of His being full and to follow logically one from the other.

Because He is full therefore He is all joy because He is all joy therefore, He is the creator of all because He is the creator of all, therefore, He is perfectly steady because He is perfectly steady therefore, He is all holy because He is all holy therefore He is all known generically

(the thinker), because He knows everything generically, therefore He is all knower specifically (the omniscient), therefore the Lord Hari is omniscient, because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults, and ya=controller, Satya=the holy or the Good governor). Bhûmâ is a name of Nârâyana, He is also called Abahkâra because He makes the consciousness of 'I' in all, since in His aspect of Anuruddha He dwells within all Jivas and causes their notion of 'I'ness.

But the Jiva is atomic, the Lord within the Jiva must therefore be atomic. How is it that He is described here as all pervading, to that the Commentator replies —

Though the Lord is atomic as existing within the Jiva, yet through His Lordly and mysterious power, He is all-pervading, just as in the little body of the child (Vîsnu), Mârkaṇḍeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless. Thus the Lord Hari, the Supreme, though atomic in Jiva, is yet all pervading, verily Viṣṇu is the Supreme Lord. He is called Âtmâ because He is all pervading, verily there is no distinction and differences in the Lord Hari. Thus it is in the Pârma Sva.

It is said he who is Bhûmâ is immortal that which is small is mortal. This would mean that except the Lord, everything else was mortal. But as the released souls are called immortal it would mean that such souls are identical with the Lord. The Commentator shows that the word *Alpa* meaning small refers to the released souls, as compared with Bhûmâ the Lord. And that the released souls are not mortal in the strict sense of the word. For then the Goddess Kântî would also become mortal, and would be joyless, because the text says there is no happiness in that which is *Alpa*.

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhûmâ, the small or the Mukta Jiva can have no happiness. Similarly the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore, they are called mortal.

Even the goddess Śrî the Full is *Alpa* but immortal, because she is beloved of the Lord and eternally free and though she is called *Alpa* she is all full, through the loving grace of the Lord. (She in fact is included in the word Bhûmâ.)

If even the Muktas have no joy except through the grace of the Lord why are they described as *Âtma Kântî* &c. meaning, that they delight in the self, love the self, revel in the self, rejoice in the self become a self ruler, He is Lord and Master in all the worlds. To this the Commentator says that the true meaning of the words *Âtma rati*, &c., is not what you have given but they are as follows.

Âtma rati means loving the Lord. *Âtma Krida* means delighting in the Lord. *Âtma Mithuna* means revelling in the Lord. *Âtma Ânanda* means rejoicing in the Lord. Similarly *Śvarâṭ* does not mean an autocrat or self ruler, but it means he who is directly under the rule of the Lord called Sva or the Independent. The released souls take their commands

directly from the Lord (and from no inferior being) and the Lord is always directly present to them. Therefore, a released soul is called *Svarāt*, meaning ruled by the Lord.

The phrase *Ātmataḥ Praśaṇ Ātantaḥ Āśā* &c. do not mean that *Prāṇāśā* &c. come out from the self of the released soul but it means that the released soul sees the panorama of creation spread out before his sight; he sees how the various hierarchies of *Prāṇāśā* &c. come out at the dawn of creation from the Supreme Lord.

The last sentence is 'the wise sees everything *Sarvaṃ Hī Pasyaḥ Pasyati*' this shows that the *Pasyaḥ* or the *Mukta Jīva* only sees creation unfolded before him and not that he creates. The word *Pasya* means the seer, the released soul to whom the past is unfolded. That it means the seer we find also from the following passage —

Yadā Paśyate Rukma varṇam "when the seer sees that brilliant form" (*Kāṭha*). The person entitled to meditate on *Bhūmā* is Lord *Brahmā* in the first place, directly and principally. He through this knowledge obtains from *Viṣṇu* the divine love called *Rati*, and with that he sports with the Lord, for ever, and revels in him as a loving wife with her husband and thus he gets *Ānanda* or bliss. The Supreme Lord is his king and no one else, therefore, he is called *Svarāt*. (Thus except *Brahmā* no one else is entitled properly to be called *Ātma rati*, *Ātmakṛida* &c.) *Brahmā* alone sees creation of *Prāṇāśā* &c., and not every *Mukta*.

The other worshippers of *Viṣṇu*, lower than *Brahmā*, obtain fruits according to their fitness, when they get *Mukti*. There is no doubt in it. Thus it is in *Parama Tattva*.

The gradation among the *Muktas* is a well recognised fact with *Madhya*. Thus all the qualities of *Mukta* mentioned in *khandaśā* 25 & 26 apply literally and fully to *Brahmā* alone while they are true more or less with regard to other *Muktas* according to their evolution.

The phrase now the instruction about *Ahaṅkāra* has been explained by us as referring to *Anuruddha*. This point is further cleared by showing the inconsistency of the explanation given by those who take the word *Ahaṅkāra* here as the ordinary egoism, the result of *avidyā*. The Commentator shows that if *Ahaṅkāra* here meant any thing other than the Supreme Lord then it would be impossible to say regarding it that this *Ahaṅkāra* is above or this *Ahaṅkāra* is below &c. In fact, all the perfect attributes of *Bhūmā* are ascribed to *Ahaṅkāra*. Therefore *Ahaṅkāra* here cannot mean the ordinary egoism. Therefore the Commentator says —

It is not proper to construe the word *Ahaṅkāra* taught here, as something different from the Lord, for the following reason —

The question asked by *Nārada* is 'Sir, I want to know *Bhūmā*,' and in reply to this *Samat Kumāra* describes *Bhūmā* as that which is above that which is below &c., and then he goes on to describe *Ahaṅkāra*. This being in answer to the question about *Bhūmā*, *Ahaṅkāra* cannot but mean *Bhūmā*. Moreover *Ahaṅkāra*, if taken here to mean not the Lord *Bhūma*, but something else then this *Ahaṅkāra* would be as full and infinite as *Bhūmā* and consequently equal to the

Lord. But no one admits that *Ātāt* or meaning egoism is equal to the Lord. Nor can you say that infinity and fullness ascribed to *Ātāt* are figurative only, for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense. Therefore when we can interpret this *Ātāt* as a form of the Lord and thus take the word fullness in its primary and principal sense, we need not take it in its secondary sense and say that the fullness ascribed to *Ātāt* is figurative only. Moreover, the question being about *Brahma*, there was no occasion to enter into a punegyne about *Ātāt*, for no one had asked any question about it. The word *Ātāt* with which the *khaṇḍa* begins and which says *Ātāt Atah Ātāt* or *Ādeś* 'now an explanation of *Ātāt* is the word *Ātāt* has the force of not commencing a new topic but of describing in alternative form. It means having described *Brahma*, now we shall describe it again in another way. The description of *Brahma* is of that form of the Lord which is called *Naiyan*. Having described this *Naiyan* form we now describe that form of the Lord which is called *Anurūḍha* or *Ātāt*. The force of the word *Ātāt* in the above sentence is 'with the grace of the Lord'. *A* means Supreme Lord and *Tāt* means from, therefore *Atah* means 'from the Supreme Lord or with the grace of the Supreme Lord called *Ātāt*'.

We have explained the word *Ātāt* and *Sva* &c. as love of the Lord, having the Lord as one's sole King &c. The words *Ātāt* and *Sva* mean the Supreme Lord. In the word *Svayambhu* and *Ātāmbhu* the words *Sva* and *Ātāt* mean the Lord and they do not mean self for *Brahma* (who is called by these names and which is generally translated as self-born) is nowhere taught as self-created. On the contrary the following *Śruti* declares expressly that *Brahma* is created—He who creates *Brahma* in the beginning (*Svet* VI 18). As in the words *Svayambhu* and *Ātāmbhu* the words *Sva* and *Ātāt* mean *Viṇu*, similarly here also the word *Ātāt* means *Viṇu* alone. Therefore when the *Śruti* says 'now an instruction about the *Ātāt*' it does not refer to the *Jīva Ātāt* but to the Supreme Lord *Viṇu*. The *Śruti* says that 'from *Ātāt* proceeds *Pīṇ*, from *Ātāt* springs *Hop*, from *Ātāt* comes *Memory*, from *Ātāt* Ether, Fire, Water &c. Now if *Ātāt* meant here the self of the emancipated *Jīva*, then it would mean that the *Mukta Jīva* creates *Pīṇ*, *Memory*, *Ether*, *Fire*, *Water* &c. But as a matter of fact it is impossible to say that the creation of *Pīṇ* &c. is from any *Mukta Jīva*. Lord *Bada* *ṛṇyana* in his *Vedānta Sūtras* (IV 4 17) clearly says that though *Mukta Jīvas* enjoy all bliss and all power yet they have no power to create an universe. Thus there is no creative power in the released souls, that

belongs to the Lord alone. Therefore in this last Khanda, since it is mentioned that from Ātman proceeds Prāṇa and from Ātman alone, we conclude that this Ātman here means the Lord alone, and not any released soul, how high soever. Moreover, in the Prasna Upanishad it is said Ātmata Eva Prāṇa Jayate (III 3. 3) which shows that Prāṇa is produced from Ātman alone and not from anything else, therefore it is produced from the Lord. For it is impossible to construe that passage as referring to the released souls. Similarly in this Skanda Purāṇa it is written that the word Ātma is principally applied to Viṣṇu, and to others only figuratively, similarly the word Sva. Therefore Brahmā is called Ātmabhu the child of Viṣṇu, Svabhu the child of the Independent One.

The word Idam in the last khanda means the Lord, for it literally means 'this' and refers to something very near. The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being. The word Sarvam there means possessing full attributes the perfect fullness. The words Bhūma, Aham, and Ātmā describe the three aspects of the Lord Hari: as Bhūma, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jivas, and as Ātmā He unites the Jivas with the world. Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all.

If the word Idam Sarvam meant the Lord is the nearest and Full then the Grammar would require Sa Eva Ayam Sarvaḥ in the masculine gender and not in the neuter. How do you explain this change of gender? To this the Commentator replies as follows —

All attributes whether feminine or masculine or neuter are under the Supreme Lord by His command there is constant interchange of gender everywhere, therefore the Lord is called Kaḥ (Masculine) Kim (Feminine) Kaṁ (Neuter). Everything is verily the Supreme, He is the Ātmā of all, the Aditi and words like Dava, &c., of whatever gender they may be, apply to the Lord. Thus it is in the Lāga Nirṇaya.

The phrase Ahra buddhaḥ Sattvaḥ and the is generally translated as meaning If the food is clean the mind is clean. But this is not the true meaning of the phrase. The word Ahra here does not mean food but means the study of Śāstra the Āhṛa or acceptance of teaching. Therefore the Commentator says —

The word Āhṛa means the absorbing (Āhṛti) of knowledge from the Guru (teacher). When this Āhṛa or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified). When there is purity of knowledge or mental purity, then comes the steady memory when there is steadiness of memory then there is the direct vision (Apurokṣa) of the Lord Hari, when there is direct vision then there is final release (Mokṣa). Thus it is in the Sadhara Nirṇaya.

EIGHTH ADHYĀYA.

FIRST KHANDA

MANTRA 1

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाच विजिज्ञासित-
व्यमिति ॥ १ ॥

अथ Atha, now It shows the commencement of a new topic यत् Yat, what इदम् Idam, this. अस्मिन् Asmin, in this, ब्रह्मपुरे Brahmapure, in the city of Brahman, or in Brahman the full in the body called the city of God दहरम् Daharam, small पुण्डरीकम् Pundarikam, lotus, वेश्म Vēśma, the palace दहरम् Daharam, small अस्मिन् Asmin, in this अन्तम् Antah, within आकाशम् Ākāśah, Ether the elemental ether, तस्मिन् Tasmin, in that. यत् Yat, what अन्तम् Antah, within तत् Tat, that अन्वेष्टव्यम् Anvestavyam, is to be searched. तत् Tat, that वाच Vāva, verily विजिज्ञासितव्यम् Vijnāsitavyam, should be known, determined, इति It, thus.

1 (The teacher says) "Now in this city of Brahman, there is this palace, the small lotus (of the heart) Within this, there is the small Ether That which is within this, He is to be sought for, He is to be understood"—522

MANTRA 2

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाच
विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him to the teacher चेत् Chet, if ब्रूयुः Brūyuh, they, (i.e., the pupils) may say, may ask यद् Yad, what, इदम् Idam, this अस्मिन् Asmin, in this ब्रह्मपुरे Brahmapure in the city of Brahman, or in Brahman the full दहरम् Daharam, small पुण्डरीकम् Pundarikam, lotus वेश्म Vēśma, the palace, दहरम् Daharam, small अस्मिन् Asmin, in this आकाशम् Ākāśah, Ether किम् Kim, what तद् Tat, that अत्र Atra, there विद्यते Vidyate, exists यत् Yat, what, which अन्वेष्टव्यम् Anvestavyam, is to be searched for यद् Yat, what, वाच Vāva, verily. विजिज्ञासितव्यम् Vijnāsitavyam, should be known इति It, thus

2. And if they (the pupils) should say to him "Now with regard to that city of Brahman, and the palace in it,

i e, the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood"—523 .

Note.—The doubt of the pupils is—How the all pervading Brahman, who contains all, be contained in the small ether of the heart?

MANTRA 3

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेपोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च
वायुश्च सूर्याचन्द्रमसाबुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च
नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

स Sah, He (Teacher) ब्रूयाद् Brūyād, let him say द्यावाद् Yāvan, as much, वै Vai, verily, अयम् Ayam, this आकाशः Ākāśah, the All luminous, the Supreme Self तावाद् Tāvan, so much, in qualities and size एह Esah, this अन्तर्हृदे Antarhridayaḥ, within the heart within the ether of the heart Hridaya, is a compound of 'hrid' and 'aya'—'mover within the heart, i.e., the ether in the heart' आकाशः Ākāśah, the All luminous, the Supreme Self उभे Ubhe, both The free and the non free The Mukta and the non-Mukta अस्मिन् Asmin, in the Ākāśa द्यावापृथिवी Dyāvapṛthivī, Heaven and Earth अग्निश्च Agniḥ, within एव Eva, just, even समाहिते Samahite, contained उभौ Ubhau, both The free and the non-free The Mukta and non-Mukta अग्निश्च Agniḥ, the Fire च Cha, and वायुः Vayuh, Air च Cha, and सूर्याचन्द्रमसौ Suryāchandramasau, the Sun and the Moon उभौ Ubhau, both The free and the non free The Mukta and non Mukta विद्युन्नक्षत्राणि Vidyut-nakṣatrāṇi, the Lightnings and the Stars यद् Yat, that, which च Cha, and अस्ति Asya, has, (of the transmigrating Jiva) इह Iha here अस्ति Asti, is is helpful to the transmigrating Soul, i.e., other bound Jivas like him यद् Yat, what च Cha, and न Na, not अस्ति Asti, = a thing is said to be non-existent, which is of no use to a particular being The freed souls are non-being with regard to the bound souls; for they are of no use to the latter सर्वम् Sarvam, all तद् Tat, that अस्मिन् Asmin, in ॥ समाहितम् Samahitam, contained इति Iti, thus

3 Then let the Teacher say, "as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart Both (the Free and Bound Devas of) Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon both (sorts of) Lightning and Stars, and whatever that exists here namely the

(Bound Jivas), and whatever is not (namely all Free Jivas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4

तं चेद्भूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च
भूतानि सर्वे च कामा यदेनज्जराप्नोति प्रध्वंसते वा किं
ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher चेद् Chet, if, भूयुः Brūyuh, they may say
अस्मिन् Asmin, in this चेद् Chet, if इदम् Idam, this ब्रह्मपुरे Brahmapure, in
the city of Brahman, in the Brahman existing within the heart सर्वं Sarvam,
all समाहितम् Samāhitam, is contained सर्वाणि Sarvāṇi, all च Cha, and भूतानि
Bhūtāni, beings सर्वे Sarve, all च Cha, and कामा Kāmā, desires यदा Yada,
that, when एतद् Etat to this, to this body जरा Jarā, old age आनोति
Ānōti, reaches, प्रध्वंसते Pradhvasate, destroys वा Vā, or किम् Kim, what
ततः Tatah, then अतिशिष्यते Atiśiṣyate, remains behind इति Iti, thus,

1. If his pupils should ask him "if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it"—525

Note.—If when this body dies the Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body.

MANTRA 5.

स ब्रूयान्नास्य जरयेतजीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो
विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्याविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

॥ Sah, he, the Teacher ब्रूयान् Brūyāt, let him say न Na, not आस्य
Asya, of this body जरा Jarā, with the old age एतद् Etat, this Brahman
जीर्यति Jiryati, decays Grows old न Na, not वधेन Vadhēna, with the slaying
With the death आस्य Asya of this body हन्यते Hanyate, is killed, एतद् Etat,
this Brahman सत्यम् Satyam, the true The Eternal The infinite powers
ब्रह्मपुरम् Brahmapuram, Brahman the full अस्मिन् Asmin, in him कामा Kāmā,

all desires सगृहीतः Samagṛīhāt, are contained, i e, is Pūrṇa Kāma एव. Esah, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Atmā, the Self. अपहृतपाप्मा Apahatapāpmā, free from sins विजतः Vijatāh, free from old age. विमृत्युः Vimṛtyuḥ, free from death. विवोक्तः Vivōktaḥ, free from grief विविषत्तः Vijighatsah, free from hunger. अपिपासः Apipāsah, free from thirst सत्यकामः Satyakamah, he whose desires are true, सत्यसंकल्पः Satyasankalpah, he whose will is true. यथा Yathā, as, according as they deserve, or are fit. हि Hi, verily एव Eva, even, just यज्ञः Prajāh, people : the freed jivas, अन्वाश्रयन्ति Anvāśrānti, follow, enter into the Lord यथानुशासनम् Yathānūśāsanam, as commanded by Him. यम् Yam, what. यम् Yam, what. अन्तम् Antam, object. Place अभिकामा Abhikāmāh, desirous of, or attached to भवन्ति Bhavanti, they become यम् Yam, what. जनपदम् Janapadam, country. यम् Yam, what. क्षेत्रभागम् Ksetrabhāgam a piece of land तम् Tam, that. तद् Eva, alone. Just. उपजीविन्ति Upajīvanti, they depend upon the Lords ; they get all that through the grace of the Lord.

5. Then the Teacher should say unto them "By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain ; this Brahman is the full, is the true, in Him are contained all desires, He is the Ātman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true, because His will is irresistible ; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace) —526.

MANTRA 6.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुरायजितो
लोकः क्षीयते तद्य इहात्मानमननुविद्य ब्रूजन्त्येताश्च सत्यान्
कामाश्स्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहा-
त्मानमनुविद्य ब्रूजन्त्येताश्च सत्यान् कामाश्स्तेषां सर्वेषु
लोकेषु कामचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Ind, that. यथा Yathā as. इह Iha, here कर्मजितः Karmajitah, obtained by Karma, acquired by a past good merit, i e, the body लोकः Lokah,

place, such as body, family &c. लीयते Kṣiyate, becomes exhausted, is destroyed, perishes. एवम् Evam, so एव Eva, just अमुत्र Amutra, there, namely, he who does not know the Lord. पुण्यजित् Puṇyajitah, acquired through merit. लोक Lokah, place, such as Heaven, &c लीयते Kṣiyate, perishes इदं Idam, therefore ये Ye, who. ॥ ॥ Iha, here आत्मानम् Ātmanam, the Ātman, the Self. अननुविद्या An-anuvidya, not knowing. व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and सत्यान् Satyān, true कामान् Kāmān, desires तेषाम् Teṣām, of them सर्वेषु Sarveṣu, in all लोकेषु Lokeshu, in the worlds अकामचार akāmachārah, non-freedom of movement. भवति Bhavati, becomes अथा Atha, but ये Ye, who इह Iha, here आत्मानम् Ātmanam, the Self. अनुविद्या Anuvidya, knowing व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and, सत्यान् Satyān, true कामान् Kāmān, desire तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all, लोकेषु Lokeshu, in worlds कामचार Kāmachārah, freedom of movements भवति Bhavati, becomes

6 And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord). : 'Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds : But those who pass out after knowing the Lord here that all his desires are true' (as mentioned before) for them there is freedom of movement in all the worlds.—527.

SECOND KHANDA.

MANTRA :

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

स Sah, he, the fixed soul. यदि Yadi, if पितृलोककाम Pitrilokakāmah, desiring that his male ancestors should be free, and get Visṇuloka भवति Bhavati, becomes. संकल्पान् Saṅkalpāt, by mere willing of the free soul. एव Eva, even, just, alone. अयम् Aya, his पितरः Pitarah, ancestors, male. समुत्तिष्ठन्ति Samutisthanti, appear before him, namely being free from Saṁsāra they appear before him तेन Tena, with those ancestors पितृलोकेन Pitrilokena, by seeing those male ancestors संपन्न Sampannah, having obtained महीयते Mahiyate, he is honoured (by those who are below him in rank)

1. If he desires "may my ancestors get the world (of the Lord)," then for that free soul, by his mere willing, his

male ancestors become free from Saṁsāra, and surround him; and thus surrounded by his male ancestors, he is honoured (by all) —528

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now यदि Yadi, if मातृलोककाम Matrilokakamah, desiring that his female ancestors should become free and get Viṣṇu's realm भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by willing एव Eva, merely अथ Asya, for him मातर Mātaraḥ, female ancestors समुत्तिष्ठन्ति Samuttisṭhanti, surround him, being free from Saṁsāra. तेन Iena, with those मातृलोकेन Matrilokena, with the female ancestors संपन्न Sampannaḥ, having obtained महीयते Mahīyate, is honoured

2 If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Saṁsāra and surround him, and thus surrounded by his female ancestors, he becomes honoured —529

MANTRA 3

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः
समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now यदि Yadi, if भ्रातृलोककाम Bhrātrilokakamah, desiring to give freedom to his cousins and brothers भवति Bhavati, becomes संकल्पात् Saṅkalpāt, by will एव Eva, merely अथ Asya, has. भ्रातर Bhrātaraḥ, brothers and cousins समुत्तिष्ठन्ति Samuttisṭhanti, surround him तेन Iena, by that, with that भ्रातृलोकेन Bhrātrilokena, with brothers and cousins. By seeing brothers and cousins संपन्न Sampannaḥ, enjoying. महीयते Mahīyate, is honoured by those who are inferior to him in rank

3. Now if he desires "may my brothers and cousins get the world of the Lord" then for that free soul, by his merely thus willing, his brothers and cousins become free from Saṁsāra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured —530.

MANTRA 4

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now यदि Yadi, if स्वसृलोककामः Svāsṛlōkakāmaḥ, desirous of giving freedom to his sisters and female cousins भवति Bhavati becomes सङ्कल्पाद् Saṅkalpat, by will एव Eva merely अथ Asya, his स्वसार Svāsaraḥ, sisters and female cousins समुत्तिष्ठन्ति Samutṭisthanti, surround him, तेन Tena, by that, with that स्वसृलोकेन Svāsṛlōkena, by seeing sisters and female cousins सम्पन्न Sampannaḥ, surrounded, joined महीयते Mahīyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for that free soul, by his merely thus willing, his sister and female cousins become free from Saṁsāra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured —531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः
समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. यदि Yadi, if सखिलोककामः Sakṣilōkakāmaḥ, desirous of giving freedom to his friends भवति Bhavati, becomes सङ्कल्पाद् Saṅkalpat, by will एव Eva, merely अथ Asya, his सखाय Sakṣayah, friends समुत्तिष्ठन्ति Samutṭisthanti, surround him तेन Tena, by that, with that सखिलोकेन Sakṣilōkena, by seeing friends, enjoying. सम्पन्न Sampannaḥ, surrounded joined महीयते Mahīyate, is honoured by those who are inferior to him in rank

5. Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Saṁsāra and surround him, and thus in the company of his friends he becomes honoured —532

MANTRA 6

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य
गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो
महीयते ॥ ६ ॥

अथ Atha, now यदि Yadi, if गन्धमात्यलोककामः Gandhamālyalokakāmaḥ, desirous of getting the sight of or enjoyment of perfumes and garlands भवति Bhavati, becomes संकल्पात् Saṅkalpāt by will एव Eva, merely अथ Asya, his गन्धमात्ये Gandhamālye, perfumes and garlands. समुत्तिष्ठत् Samuttisthataḥ, surround him तेन Teṇa, by that, with that. गन्धमात्यलोकेन Gandhamālyalokena, with the sight of perfumes and garlands सम्पन्न Sampannaḥ, surrounded, joined महीयते Mahiyate, is honoured

6 Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured—533

MANTRA 7

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now यदि Yadi, if अन्नपानलोककामः Annapānalokakāmaḥ, enjoyment of food and drink भवति Bhavati, becomes संकल्पात् Saṅkalpāt, by will एव Eva, merely अथ Asya, his अन्नपाने Annapāne, food and drink समुत्तिष्ठत् Samuttisthataḥ, surround him तेन Teṇa, by that, with that अन्नपानलोकेन Annapānalokena, by enjoying food and drink सम्पन्न Sampannaḥ, surrounded, joined, महीयते Mahiyate, is honoured

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534.

MANTRA 8

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादिते समुत्तिष्ठतस्तेन गीतवादितलोकेन संपन्नो महीयते ॥ ८ ॥

अथ Atha, now यदि Yadi, if गीतवादित्रलोककामः Gītavādītralokakāmaḥ, song and music enjoyment भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely अथ Asya, his गीतवादिते Gītavādītre, song and music. समुत्तिष्ठत् Samuttisthataḥ, surround him तेन Teṇa, by that, with that गीतवादित्रलोकेन Gītavādītralokena, by enjoying songs and music सम्पन्न Sampannaḥ, surrounded, joined महीयते Mahiyate, is honoured

8 Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured.—535.

MANTRA 9.

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियाः
समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

अथ *Atha*, now. यदि *Yadi*, if. स्त्रीलोककाम *Strīloka-kāmaḥ*, desirous of seeing women. भवति *Bhavati*, becomes. संकल्पाद् *Saṅkalpāt*, by will. एव *Eva*, alone. अस्या *Asya*, his स्त्रिय *Strīyah*, women समुत्तिष्ठन्ति *Samutisthanti*, surround him. तेन *Tena* by that, with that स्त्रीलोकेन *Strīlokena*, with the sight of women. सम्पन्नः *Sampannaḥ*, surrounded, joined. महीयते *Mahīyate*, honoured

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured.—536.

MANTRA 10

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य
संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

इति द्वितीयः खण्डः ॥ २ ॥

यद् यद् *Yam Yam*, what, what; whatsoever. अमन्तम् *Antam*, world, desire, object अभिकामः *Abhikāmaḥ*, desirous of obtaining or enjoying. भवति *Bhavati*, becomes. यद् *Yam*, what कामम् *Kāmaṁ*, desire कामयते *Kāmayate*, desires सः *Saḥ*, that अस्या *Asya* for him, to him. संकल्पाद् *Saṅkalpāt*, by will. एव *Eva*, alone. समुत्तिष्ठति *Samutisthati*, surrounds. तेन *Tena*, by that, with that. सम्पन्नः *Sampannaḥ*, surrounded, joined महीयते *Mahīyate*, is honoured

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every *Mukta-Jīva* becomes a *Satya Loka*, namely one whose desires are ever fulfilled, with the grace of God and by His Command. This *khanda* gives some illustrations of *Satya Loka*. The words *Pitṛ* and *Mātṛ*, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants. By the mere willing of the *Mukta*, his descendants get release. It may be objected that if the will of the *Mukta* can confer release on his descendants and others, then the Law of Karma is violated. To this, we reply, that a *Mukta* desires release, only for those who deserve release. If a person does not deserve release, the idea of releasing him, will never enter the mind of the *Mukta-Jīva*. The word *Loka* in this *khanda* sometimes means "the sight of," and at other places it means "the enjoyment of." The will of the *Mukta* is supposed to be uttered in these words: "May my descendants and friends get the world of Viṣṇu, and then after their so getting it, let me also get that world." For it is natural for the *Mukta-Jīva* to participate others in his felicity and happiness.

MADHYA'S COMMENTARY

In the preceding Adhyāyas has been taught the *Brahma Vidyā* as far as it relates to things external. Now will be taught the same as far as it relates to things interior the knowledge which is common to all descriptions of aspirants. This *Vidyā* is called the Doctrine of the Lotus heart. Even those who can obtain release by worshipping the Lord in outer nature should now and then for a short time meditate upon Him in the heart. The first Mantra of this Adhyāya begins with the verse *Yad idam Ātmā Brahmāpura* which may mean 'in this town of Brahman' and then the word *Brahmapura* being a genitive compound would mean 'the whole body' which is the meaning taken by Śrī Sankara Achārya. The Commentator shows that it is not only a genitive compound but *karmadhāraya* also.

The word *Brahmapura* in the sentence "in this *Brahmapura*" does not only mean 'the city of Brahman', but it means also Brahman called the *Puram*. The Supreme Brahman is called *Puram* because he is *Pūrnam*, the full. It also means the city of Brahman, in that case, it is a genitive compound, and refers to the body, thus the word *Brahmapuram* has both meanings, namely Brahman the 'Full' and 'the city of Brahman'. Thus in the verse, 'having reached the invincible *Brahmapura* I am dwelling like a king'. Here the word *Brahmapura* means the Brahman the Full.

Then the question is asked if everything that exists is contained in that *Brahmapura* all beings and all desires whatever can be imagined of then what is left of it, when old age reaches it or when it falls to pieces. To this question the answer is given in the *Śruti* thus —

By the old age of the body that Brahman does not age by the death of the body that Brahman is not killed that Brahman is the True *Brahmapuram* Brahman the Full in him all desires are contained. He is the Atman free from sin free from old age, from death and grief from hunger and thirst who desires nothing but what he ought to desire, and imagines nothing but what he ought to imagine. Therefore the Commentator says —

The word *Brahmapura* has both these meanings, it means the city of Brahman or body and it also means Brahman the Full.

Thus in mantras 4 and 5 of the first khaṇḍa the word is used in the sense of Brahman the Full. And if his pupils should ask him 'If everything that exists is contained in that *Brahmapura* all beings and all desires, then what is left of this body when old age reaches it and destroys it. Then he should say 'By the old age of the body, that (the Brahman called *Brahma Puram*) does not grow old, by the slaying of the body, He is not slain. That (Brahman) is the true *Brahmapura* (not the body). In Him all desires are contained. He is the self, free from hunger and thirst. All His desires are true, because His will is irresistible.

In the above the word *Brahmapura* means the Supreme Brahman, because the attributes like free from sin free from old age, free from death, cannot apply to any body but to Brahman. The word *Brahmapura*

there cannot mean the body, because it is not deathless, &c. The words of the Lord "Pṛāptah Avadhyam Brahmapuram Rājā Iva Nivasīmi Aham" having reached the invincible Brāhmapura I live like a king" also show that Brāhmapura here means the Brahman the Supreme

This word Brahmapura also means the body which is the city or temple of God. Thus in the following two texts it is taken in the sense of body —

Dahram Vipāpam Varā Vedma Bhūtam, Yat Puṇdarīkam Pure Madhya Samsthānam, Tatpṛāpti Dahre Gaganam Viśokam Tasmin Yad Antas Tad Upāsītavyam. "This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it is the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Puram meaning city refers here to the body, for the heart is situated in the middle of the body). In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon" (Taṭtariya Āranyakam X 10 7)

In this passage, the word Puram is shown as the container of the lotus, namely, the heart exists in this Puram. Therefore the Puram here must mean the well known physical body. With reference to this passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart.

The next Śruti also shows that the phrase "temple of God" applies to the body.

Yad Idam Sarīram Tad Etad Ādyam Deva Sadanam. "This body is verily the first temple of God". Thus the body is called Devasadana. From these two texts we learn that the body is regarded as a temple of God. Therefore, Brahmapura has this meaning also.

If the word Brahmapura means God, then how do you explain the phrase "In the Brahmapura there is a small lotus which is a palace. For it would then mean that within God the Self there is a small lotus which is a palace and thus this lotus would be in the God and not in the body. But the heart is in the body and not in the God while the God is within the heart. To this objection the Commentator says that the God is not only within the heart but He also upholds the heart for the heart is within him.

The following text shows that the God is not only within the heart, but it surrounds the whole physical body of man and thus He contains the heart within it. "He who is outside the Jīva pervading the whole physical body of the Jīva, He is the All luminous (Ākāśa), He is verily this Brahman" (Chhāndogya III 12 7)

This shows that the Brahman, who has been thus described as immortal with three feet in heaven, and as Gayatri, is the same as the Ākāśa which is around us. Similarly in the Śruti next quoted, the same idea is conveyed. "He who sees all beings in the Ātman" (Iśa vāsyā). This also shows that the heart is within the Supreme Self, for when everything exists in the Self, the heart also must exist therein.

In the phrase Doharah Amun Antar Ākāśah within this is a small Ākāśa this word Ākāśa is taken to mean by some to be the Supreme Brahman. They say the question 'what is within that' is asked as an Ākṣepa. According to them this Ākāśa contains nothing in it. Their whole explanation is given below —

In this small palace there is a smaller inner Ākāśa which is Brahman as will be described below. Ākāśa is its name this being based upon the fact of its being like Ākāśa immaterial, subtle, all pervading. That which is within this Ākāśa is to be sought after and that is to be understood that is to say having been sought after by such means as having recourse to the teacher attentive listening to him and the like it is to be directly perceived.

If they should say to him "Now with reference to the small lotus in this city of Brahman, which is a palace and the smaller Ākāśa within this what is it existing therein which has to be sought after and to be understood he should reply in the words of the Śruti

When the teacher has said this if the students might object that in this city of Brahman itself being limited and the small lotus palace lying within this and smaller than this latter too being the Ākāśa inside it in the first place what could there be in the lotus-palace itself? And then how could there be anything within the Ākāśa that is said to be within that palace? The meaning being that the Ākāśa within this being smaller what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it or even to know it?

Hence that which is neither to be sought after nor to be understood what is the use of such a thing? When they have raised this objection the teacher should say this —

"As large as this is Ākāśa so large is the Ākāśa with in the heart both heaven and earth are contained within it both Fire and Air both Sun and the Moon the Lightning as well as the Stars and whatever there is in this world of the self and whatever is not all is contained within it."

This explanation of the verse is incorrect. The ether within the heart is not the Supreme self and the question 'what is within that which is to be searched' is not asked in a sarcastic way. It does not imply that there is nothing within it which is to be searched. Therefore the Commentator says —

The Ākāśa within the heart is small, in that Ākāśa there exists some one who is to be searched out. In this sentence, 'within it there is a small Ākāśa what exists there,' the word Ākāśa is used to denote the elemental ether. The phrase 'what exists within it' is to be supplemented by the following sentence in order to complete its sense — 'In this elemental ether (Bhūtākāśa) there exists another Ākāśa called Para Brahman.' When the word Ākāśa is applied to the Supreme Lord it has any one of these three meanings —

- (1) All luminous (आ=all, कश्च=light or light giver)
- (2) Eater of all joys (आ=all, क=pleasure अश्च=to eat enjoy)
- (3) Eater of all desires (आ=all, कश्च=desires अश्च=to eat)

The word *Ākāśa* in the first sense is a compound of *Ā*+*Kāśa* *Ā* meaning "all," and *Kāśa*=illumination, All-illuminor. In its second sense, it is a compound of three words, *Ā*=all *Kīma*=Joy, and *Āśnāti*=to eat meaning 'he who eats or enjoys all happiness.' In its third sense, it is a compound of *Ā*=all, *Kāma*=desires, and *Āśnāti*=eats, "he who eats or experiences all desires," and thus we learn from the text of the *Upaniṣad* which says "in it all desires are centred."

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside. There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart. The reason of this is that His attributes are always infinite and full. It is not impossible, in the case of God, that a small quantity may have infinite qualities, because the powers of the Lord are mysterious and unthinkable, and so it is possible that He may be in a small space and be at the same time infinitely Great. This idea is conveyed by the following text also — *Yasmin viruddha gatayo pyanīṣam patanti, Vidyādayo vividha śaktaya ānupūrvyā* — "I take shelter under that Brahman, in whom exist various powers, like *Vidyā*, &c., moving in contrary directions, simultaneously and uninterruptedly as taught by the *Śruti*." The word *Ānupūrvyā* means "according to the authority of the *Śruti*," as says the *Lexicon* — "The words *Ānupūrvi*, *Śruti*, *Veda*, and *Āmūṣya* all mean sacred scriptures." The word *Ānupūrvyā* does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession, it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously. If it meant that, then the word *Anīṣam* in the above verse would be useless. For it means 'simultaneously,' 'incessantly uninterruptedly.' That the Lord has all conflicting attributes, we find from another passage of this very *Upaniṣad*, where it is said — "He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is also my Lord within the heart, greater than the earth, greater than the sky greater than heaven, than all these worlds" (*Chh. III 14 3*). This text clearly shows that the Lord within the heart is both infinitely Small and infinitely Great. The following text also shows the same — "all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought. But in Him there exists no evil though persons ignorant of the true meaning of scriptures,

say that in Him exists all evil also, for He is both Good and Bad. Similarly the following verse of the Garuḍa Purāṇa shows the same, "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c.), but no faults ever exist in Him, whether known or unknown." In fact the conflicting qualities exist in the Lord, only so far as, they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him.

The word Hṛdaya means not only heart, but the ether of the heart also. When it means not only heart, but the ether of the heart, it is a compound of Hṛd and Āya, meaning that which moves in the heart. When the question is put, "what exists in this Hṛdaya," it means what exists in this ether of the heart. The full sense, therefore, is "in this ether (Ākāśa) called also Hṛdaya (Mover in the heart) there exists an Ether (Ākāśa) called Brahman." The elemental Ether in the heart is not Brahman for then this elemental Ether in the heart, which is very small in quantity, would be equal to infinite Ether outside the heart, which is an impossibility, for the Ether within the heart is said to be small, in the phrase *Dhruvā Asmin Antaro Ākāśah*. While the Ākāśa or Ether outside the heart is infinite. Moreover, the Being mentioned in answer to the question, "what exists within it," is described as being infinitely great in size as the Ether outside. Therefore, this Being is Brahman Ākāśa and not any elemental Ākāśa.

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity. The Śruti says "that which is within this that must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood. But the object of search and understanding is Brahman himself, and not something within Brahman. If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow that ought to be meditated upon'. This text of the Taittiriya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart. For the attribute *Viśokam* 'free from sorrow' applies to Gaganam or Ether or Sky, which exists within the Ether of the heart. Moreover another text says that He has thousand heads thousand eyes &c. This text follows immediately after the above text of the Taittiriya Āraṇyaka. This clearly shows that

the Ether within the heart is not to be meditated upon as God, but the God Himself who exists within this Ether

We give below the whole of this text —

(1) Vedādan Svaram Prokīah Vedānto
Oha Pratiśthitah, Tasya Prakri-
tīnāyā Yaḥ Paraḥ Sa Mahesvarah

(2) Sahasraśīrṣam Devam Vīravākṣam
Vīṣṇvanbhuvam Vīṣṇam Nārāya-
nam Devam Akṣarām Paramam
Prahmā

"That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedānta as avara beyond this Om must be meditated upon the Supreme Lord merged in Prakriti. The Supreme God has infinite number of heads, has eyes in all directions, has senses everywhere, the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord. This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart.

The word in the text is that 'the Lord has thousand heads, &c', which cannot apply to the Ether of the heart.

In the text it is said "that which is within that must be searched for. Now if the Ether within the heart meant Brahman then it would mean "that which is within Brahman that ought to be searched. Therefore the Commentator says —

Verily there is nothing within Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word "Tad Vāva," "He alone."

If it be taken that the Ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity. For this Being within the Ether of the heart is described to be "the Supporter of all, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c." All these attributes cannot apply to the lower Brahman. Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman. The result is that when the pupils ask the question "what is there within that deserves to be sought for or that is to be understood," the answer to it is "he who is called Ākāśah the All luminous and who exists within the Ether of the heart."

If it be said why don't you take the question and answer to mean that the Heaven and Earth, the Fire and Air, Sun & Moon &c are contained within this Brahman and therefore they ought to be inquired into. May not this Śruti be taken as teaching men to inquire into the secrets of nature and to learn God by learning His handiwork. To this the Commentator replies —

If the scripture taught that inquiry should be made into Heaven and Earth, &c, and the object of the question is to teach such inquiry, then we say it is wrong. For the scriptures do not teach merely inquiry

into Heaven and Earth, &c. Their highest aim is to incline men's heart towards inquiry after Brahman. As we find from the following text — "Know Him alone as the Self, leave off every other talk" (Br Up.)

The Ubhe in the phrase Ubhe Asmin Dyāvī Pṛithivī, &c., means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c. Thus we say because of the last phrase of the verse which says "whatever there is (useful) for him here, and Whatever is not," Now "whatever there is, for him here" means whatever is useful for his condition as a transmigrating Jīva, i.e., other bound Jīvas, and the phrase "whatever is not for him" means whatever is of no use to him as a bound Jīva, namely all freed Jīvas. The word Asya in that line means "for him," namely for the Transmigrating Self.

Admitted that Jīvas passing through the Cycle of transmigration may be called as *Asi* or existing but why should the freed Jīvas be called *Nasti* or non-existing? To this the reply is —

With reference to the bound Jīvas the freed souls are called non-existent, because they are unknown to the former and can be of no good to him (consciously). He is said to be non-existent with regard to another, who cannot help the other (i.e., of whose help the other is unconscious), and though he is existent, of course, yet relatively he is non-existent. As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him.

The word *Yatha* occurs in this khanda (verse 5) it means according to their merit and their fitness. All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord.

The phrase *Yam, Yam Antam, &c.*, in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to, all through the Grace of the Lord. (They are not independent in getting these things, but depend upon the Lord for them). (The next verse teaches that the place obtained through good works is transitory. It does not mean that all good works are transitory in their effect). Only persons who do not know the Lord, acquire worlds which are transitory, by their good deeds, and in their case only, such goods are transitory in their results (but in the case of those who know the Lord, their good deeds are fruitful of permanent result).

The phrase *Etān Cha Satyā Kāmān*, does not mean that a freed soul becomes absolutely a *Satya Kāma*, he becomes a *Satya Kāma* only

under the command of the God and the Satya Kîmān here refers to the true desires of the Lord and not to the desires of the freed souls. The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also true.

The Lord Viṣṇu is called Brahmāpurī, because, He is Great (Bṛhat) and Full (Pūrṇa), because all His desires are ever satisfied. In that Viṣṇu exists this body, which is also called Brahmāpura or the temple of God. In this Brahmāpurī or temple of God, there is in the centre, the heart, called the Palace, within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe. He is the Satya Kîmā, the Lord whose desires are ever fulfilled for whatever He wills, that cometh to pass, all desires of every man find the fulfilment in Him, therefore, it is said 'in Him all desires are centred'. For the freed souls invariably get all their desires fulfilled by His command alone. Therefore, the released souls are also called Satya Kîmā, but they are dependent on the Lord for the fulfilment of their desires as the reflection depends on the original fount of light for all its light and glory.

THIRD KHANDA

MANTRA I

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां
सतामनृतमपिधानं यो यो ह्यस्येतः प्रेति न तमिह दर्शनाय
लभते ॥ १ ॥

त Te, they इमे Ime, these सत्या Satyah true कामा Kāmāḥ desires. Though true from before अनृतमपिधानम् Anṛtam apidhānaḥ anṛtaḥ By falsehood or ignorance (apidhānaḥ covered are not seen) तेषां Teṣāṁ, of them सत्यानाम् Satyānām, of the true desires सताम् Satām of good अनृतम् Anṛtam, falsehood ignorance अपिधानम् Apidhānam covering यः यः Yah, Yah, who, who whatever relation sons daughters friends, &c हि Hi, verily अये Aya for him, in him to one who is not free but deserves freedom इह Itah from this world प्रेति Praiti goes to the other world न Na not सः Tam, him इह Iha, here दर्शनाय Darśanāya for the purpose of being seen लभते Labhate, is obtained.

1 Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are

always true (yet their manifestation is prevented), because there is the covering of ignorance. Therefore, whatever (relation of this Jīva, who has not yet obtained Mukti) goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him—538.

Note—An Objecter says—“Now this power called Satya Kāma, namely having all his desires fulfilled, is it accidental and adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious. Nor is it natural and innate condition of the soul to be a Satya Kāma. For if it were so, then all the desires of non freed souls would also become true.” To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another. His every desire is really a true desire, but its manifestation is prevented, because there is a covering of falsehood. This falsehood or ignorance prevents the manifestation of the will. Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised. So if his ancestors die and even if he desires to see them, he cannot see them, because of this covering of ignorance.

MANTRA 3

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यविच्छन्न लभते^{*}
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधा-
नास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो
न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनुतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha, and. चास्य Asya, of this non-released soul. ॥ Iha, in this world. जीवा Jivāḥ, are living. ये Ye, those, who. च Cha, and. प्रेता Pretāḥ, are dead. यत् Yat, what. च Cha, and. चान्यद् Anyat, other than these namely perfumes, garlands, food, drink, &c इच्छन् Ichhan, desiring. न Na, not. लभते Labhate, he obtains (invariably) सर्वम् Sarvam, all. तद् Tat, that. अत्र Atra, here, in the world of Viṣṇu. गत्वा Gatvā, going. विन्दते Vin-date, he obtains. अत्र Atra, here in the world of Viṣṇu. ॥ Hi, because अत्र Asya, of this Mukta-jīva एते Ete, these. सत्या Satyāḥ, true कामा Kāmāḥ, desires having taken thought forms, become manifested अनृतापिधाना Anrūta-piḍhānāḥ, covered by falsehood or ignorance. तद् Tat, that. यथा Yatha therefore, as. अपि Api, even. हिरण्यनिधिम् Hiraṇyanidhiṃ, a golden treasure निहितम् Nihitam, hidden, placed अक्षेत्रज्ञा Akṣetrajñāḥ, people not knowing the place. उपरि उपरि Upari Upari, over and over again. संचरन्तः Sañcharan-taḥ, walk.

न Na, not. विन्देयुः Vindeyaḥ, know. एवम् Evam, thus. एव Eva, just so. एमा imāḥ, these. सर्वम् Sarvam, all. प्रजा Prajāḥ, creatures अहरहः Aharahāḥ,

day after day गच्छन्तः Gachhantyah, going. एतम् Etam, thus. ब्रह्मलोकम् Brahmalokam, the world of Brahman, the lotus in the heart where dwells the Brahman. विष्णु लोकम्, न Na, not, विन्दति Vandanti, know, discover. अन्तेन Anṛitena, by ignorance, by falsehood हि Hi, because, प्रत्यक्षः Pratyakṣah, covered

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living, in this world, or have departed hence, and whatever else, he desires but does not obtain now, he obtains them when he goes there. Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them). Just as some golden treasure may be hidden under ground, but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तम् हृदयमिति
तस्माद् हृदयमहरहर्वा एव विस्वर्गं लोकमेति ॥ ३ ॥

सः Saḥ, he वै Vai, verily एषः Eṣaḥ, this, आत्मा Ātmā, the Supreme Self हृदि Hṛdi, in the Ether of the heart तस्य Tasya, of his, एतम् Etam, this एव Eva, just. निरुक्तम् Niruktam, etymological explanation हृदि Hṛdi, in the heart. अयम् Ayam, this इति Iti, thus तस्मात् Tasmāt therefore हरम् Hṛdayam, He is called Hṛdayam अहरहः Aharahah, day after day. वै Vai, verily. एवम् एवम् Evam, thus knowing स्वर्गलोकम् Svargalokam, Heaven world. एति Eti, goes

3 That Supreme Self verily abides in the Ethor of the heart, (and therefore He is called Hridayam), the etymology of which is this—He is called Hridayam, because, He abides, in the heart. He who knows Him thus, goes day by day (when in deep sleep) into the Heaven world—540.

Note:—This gives the explanation of the word Hridaya.

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself. The root Aya means to go, to rule, thus hrad plus Aya equal to hridaya.

MANTRA 4

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुप-
संपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभय-
मेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

अथ Atha, now. य Yāḥ, what, the Adhikārī, the elect एष Esah, this, सम्प्रसाद Samprasādaḥ, the person who has received the grace of Viṣṇu, completely अस्माद् Asmat, from this शरीरात् Śarīrat, from the body, from the final body समुत्थाय Samutthāya, having risen out, परम् Param, highest ब्रह्मेति. Jyotiḥ, light उपसंपद्य Upasampadya, having reached स्वेन Svēn, by his own, रूपेण Rūpeṇa, by the form, अभिनिष्पद्यते Abhinisṭpadyate, obtains मानि-
फेष्ट. एष Esah, this. आत्मा Ātmā, Ātman The Supreme Self. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. रामा said, एतद् Etat, this. अमृतम् Amara-
tam, immortal अभयम् Abhayam, fearless एतद् Etat, this ब्रह्म Brahms,
Brahman इति Iti, thus तस्य Tasya, to him ह Ha, verily. वै Vai, verily
एतस्य Etasya, of this ब्रह्मणः Brahmanah, of Brahman नाम Nama, name.
सत्यम् Satyam, true. इति Iti, thus

4. Now the elect who has received the grace of Viṣṇu completely, rises from out his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke (Rama) He is the Immortal, the Fearless, He the Brahman And of that Brahman the name is the True, Satyam —541.

MANTRA 5.

तानि ह वा एतानि त्रीण्यक्षराणि सत्, ति, यमिति तद्यत्सत्तद-
मृतमथ यत्ति तन्मर्त्यमथ यद्यन्तेनोभे यच्छति यदनेनोभे यच्छति
तस्माद्यमहरहर्वा एव विस्वर्गं लोकमेति ॥ ५ ॥

इति श्रुतीयः खण्डः ॥ ३ ॥

तानि Tāni, that, these ह Ha, verily. वै Vai verily एतानि Etāni, these.
त्रीणि Triṇi, three अक्षराणि Akṣaraṇi, syllables सत्ति यम् Sat-ti-yam, the syl-
labic Sat, the syllable Ti, the syllable Yam इति Iti, thus सत् Tad, that यद्
Yat, which सत् Sat, the syllable Sat तद् Tad, that. अमृतम् Amṛitam, immortal,

the Mukta Jivas अथ Atha, now यत् Yat, that, which ति Ti, syllable Ti तत् Tat, that मर्त्यम् Martyam, the mortal the bound Jivas, passing through transmigration अथ Atha, now यत् Yat, who यम् Yam, the syllable Yam देह Tena, by that उभे Ubhe, both, the released and non-released souls यच्छति Yachchhati, binds, controls यत् Yat, who अनेन Anena by thus उभे Ubhe both, the released and non-released souls यच्छति Yachchhati, binds तस्मात् Tasmāt, therefore, यम् Yam, it is called Yam अहरिः Aharahā day after day, daily वै Vai, verily. एवम् Evam, he who knows thus स्वर्गलोकम् Svargalokam, to the heaven world एति Eti, goes.

5 There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam That which is the syllable Sat signifies the immortal (the released souls) That which is the syllable Ti signifies the mortal (non-released souls) That which is the syllable Yam signifies 'with that he controls both, (released and non-released souls), and because He controls both, therefore, He is called Yam He who knows this thus, goes daily to heaven world, in his deep sleep —542.

MADHVA'S COMMENTARY.

If in the condition of Mukti, the Jiva becomes a Satya Kāma then he is a Satya Kāma before Mukti also, for Mukti is a state in which the Jiva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also the Jiva ought to manifest the condition of Satya Kāma But he does not do so what is its reason? To this the Śruti replies Imo Satyah kāmāḥ Anṛitāpīdhānah 'these true desires are covered up by falsehood, namely necessence Therefore the Commentator explains this —

Therefore, those who are elect and deserve to get release are Satya Kāmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance Therefore all ignorance is called Anṛita non-righteousness, non knowledge, for the word Rita means knowledge also, because it is derived from the root Ri to go, to know

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heaven, which he had created by his thoughts and desires, for his desires are never untrue

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled There he sees them all, ready existing from before, and standing to welcome him.

Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mādhava, but they do not see him

This Viṣṇu is called Hṛdaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛdaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way.

He alone is called Samprasāda on whom Viṣṇu is perfectly gracious, such a being after his death reaches Kṛṣṇa, and attains his own true form (Svarūpa). The Lord of Indrā is the Supreme Self, through whose grace, the freed soul attains his true form. This said the Goddess Rāmā, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Ti and Yam. The word Sat means all Mukta Jīvas including Śrī, the immortals, the word Ti refers to the non-muktas, the mortals. The syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Ti.

FOURTH KHANḌA.

MANTRA 1.

अथ य आत्मा स सेतुर्विधुतिरेषां लोकानामसंभेदाय नैत
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं
सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Atha, now. य Yah, who. आत्मा Ātmā, the Self, dwelling within the lotus of the heart. स Sah, He. सेतु Setuḥ, the bridge, the refuge, the bond, from the root ṣi to bind विधुति Vadhriti, strong, the support एषाḥ Eṣāḥ, of these लोकानां Lokānaṁ, of the worlds. असंभेदाय Asambhēdaya, in order to separate, in order that they may not be confounded, that they may not burst or break up न Na, not एतम् Etam, this सेतुम् Setum, the bridge, the Lord, the refuge. अहोरात्रे Ahorātre, day and night तारता Tarataḥ, cross over, surpass. produce any change. न ना Na jara, not old age न मृत्यु Na mṛtyuḥ, not death न शोक Na śokah, not grief न सुकृतम् Na sukritam, neither good work न दुष्कृतम् Na duṣkṛitam, nor evil deeds. सर्वे Sarve, all. पाप्मान Paṁmanāḥ, sins, evil doers अतः Ataḥ, from Him, from the Lord निवर्तन्ते Nivartante, turn back. अपहतपाप्मा Apahatapaṁpā, He is free from sins. हि Hi, verily, because. एषः Eṣaḥ, this ब्रह्मलोकः Brahmālokaḥ, Brahman, the Great Refuge.

1. This Self is ■ Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old-age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge.—543.

MANTRA 2.

तस्माद्वा एतद् सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः
सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतद्
सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्यद्यते सकृद्विभातो ह्येवैष
ब्रह्मलोकः ॥ २ ॥

तस्मात् Tasmāt, therefore because he is free from sin वै Vai, verily. एतद् Etam, this सेतुश्च Setum, Bridge, Bond, from root सि to bind. The connecting link, Refuge. तीर्त्वा Tīrtvā, having crossed (everything else) अन्ध Andhaḥ, blind (through ignorance). सन् San, being. सन्नन्धः Anandhaḥ, not blind (free from ignorance). भवति Bhavati, becomes विद्ध Viddhaḥ, wounded (by harsh words) सन् San, being अविद्धः Aviddhaḥ, not wounded, भवति Bhavati, becomes, उपतापी Upiapti, suffering from illness सन् San, being अनुपतापी Anupatapti, free from illness. भवति Bhavati, becomes तस्माद् Tasmāt, therefore, because the released soul is free from sin, and has obtained the grace of God वै Vai, even alone, verily एतद् Etam, this सेतुश्च Setum, towards the bridge. तीर्त्वा Tīrtvā, having crossed everything else अपि Api, also नक्तम् Naktaṁ, night अहः Ahaḥ, day. एव Eva, even, alone, just अभिनिष्यद्यते Abhinisadyate, turns into, becomes असकृद् Asakṛt, perpetually. विभातो Vibhataḥ, shining हि Hi, verily एव Eva, just एष Eṣaḥ, this, ब्रह्मलोकः Brahmalokaḥ, Brahman, the Great Refuge

2. Therefore, having crossed everything else, when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded, he gets healed, if he is afflicted he gets peace. Therefore, when that Refuge is reached, after having crossed everything else; the night becomes also verily turned into day, for it is perpetual light there. (Such is this Brahman, the Great Refuge) This world of Brahman is lighted once for all.—544.

Note.—Compare Adhyāya three Khanda II, Verse 3

MĀTRĀ 3

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्म-
लोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

इदं Tad, that, there, among the elects ये Ye, those who एव Eva, alone, एतद् Etam, this ब्रह्मलोकम् Brahmalokam, Brahman the Refuge of all : ब्रह्मचर्येण Brahmacharyens, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed : through theosophy. अनुविन्दन्ति Anuvindanti, attain तेषाम् Tesām, for them एव Eva, alone एव Esah, this ब्रह्मलोकं Brahmalokam, the compassionate look of Brahman, the grace of Brahman तेषाम् Tesām, for them सर्वेषु Sarvesu, in all लोकेषु Lokesu, in the worlds, for which he is fitted, कामचार Kāmachārah, freedom of movement भवति Bhavati, becomes

3 Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahmalo-ka is obtained by Brahmacharya alone) : For them alone is the grace of Brahman, for them is the freedom of move-ments in all the worlds (deserved by them) —545

Note —Brahmacharya here does not mean celibacy alone, but that which leads one (char) to Brahman—the Divine Wisdom—Theosophy. The next khanda would explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures

NĀḌEVA'S COMMENTARY

The Lord is called Setu or bound, because the whole universe is bound or regulated by Him (He sets the bounds to the worlds and fixes their paths which they do not transgress) A man crossing everything else (discarding everything), and being free from all faults, goes towards this Bound. The Lord is attainable through Brahmacharya, performed with mind, speech, and deeds. The knowledge (Charana) of the Supreme Brahman, is called Brahmacharya, or Divine Wisdom. By this Brahmacharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmalo-ka. For them is the Brahmalo-ka, which also means the Divine Vision, the Beatific Vision. The word Brahmalo-ka meaning Beatific Vision, is so called, because the released see (Loka meaning to look, to see), and Brahman means the God, the state in which this Vision of God is obtained is called Brahmalo-ka. (Or because the Lord looks upon the released souls with His great Grace, therefore it is called Brahmalo-ka). Of course, Brahmalo-ka means also the world of Brahman, the heavenly worlds like Vaikunṭha, &c

Note—The two most important words in this khanda are Setu and Brahmacharya. The Setu is not to be crossed but approached—no one can cross Brahman—He Himself is the goal. Therefore the translation "he who crosses this Bridge" is wrong. The object of the verb *tarati* or *tarita* is not Setu, but *anyat* to be supplied. The word Setu is governed by some proposition and verb like "going towards". The meaning is — "going towards this Setu or Refuge, after having crossed every evil, &c." Similarly Brahmacharya—the science of reaching God—does not mean here celibacy or vedic study.

FIFTH KHANDA

MANTRA I

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो
ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण
ह्येवेष्टात्मानमनुविन्दते ॥ १ ॥

यद् Atha, now * because wisdom is the way to salvation यद् Yat, what यज्ञ Yajñah, sacrifice. Literally य+ज्ञ through which one knows (ya) the wisdom (jñā) इति Iti, thus आचक्षते Āchaksate, say the wise ब्रह्मचर्यम् Brahmacharyam, devotion to Brahman, the divine knowledge, theosophy एव Eva, alone. तद् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through Theosophy through the Brahmacharya of deed and speech. हि Hi, verily एव Eva, alone. य Yaj, who. ज्ञाता Jñātā, knows, the knower तम् Tam, that, विन्दते Vindate, obtains. यद् Atha, now यद् Yat, what, इष्टम् Iṣṭam, sacrifice, through which or by which anything is desired (ichchhate). That which creates, to know God is Iṣṭam, —hence Divine Wisdom इति Iti thus आचक्षते Āchaksate, say the wise. ब्रह्मचर्यम् Brahmacharyam, theosophy the Divine Wisdom. एव Eva, alone, even. तद् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, by Theosophy or Divine wisdom हि Hi, verily एव Eva, alone इष्टान् Iṣṭānām, the good of his self Having searched the Self. अनुविन्दते Anuvindate, obtains

1. Now, that which the wise call Yajña (sacrifice) is verily the Divine Wisdom, through Divine Wisdom, the knower obtains the Lord. Similarly, that which the wise call Iṣṭam is also the Divine Wisdom. For having desired the Self, he obtains the Self—546

Note—The last verse of the last chapter declares that those only reach Brahman who practice Brahmacharya. This word generally means celibacy, but it is not to be taken in this sense here for Brahmacharya in its restricted meaning is not the only means of obtaining the Lord. The present chapter therefore, explains the true meaning of this word. Brahmacharya means Divine Wisdom, and thus includes Yajña and Ijā. Yajña also does not mean sacrifice here but Wisdom. It comes from the root Ya to go, to understand and Jñam, Wisdom. The whole word Yajñam means that by which the Omniscient

is reached and hence it means Divine Wisdom. Thus Yajnam has literally the same meaning as Brahmacharyam that by which Brahman is reached. Similarly the word Iṣtam generally means sacrifice but here it means Divine Wisdom and it literally means "that by which one desires (icchéti) to know Brahman." Thus Iṣtam means also literally the Divine Wisdom or as the bruta puts it—*Iṣṭi Atmanam* having desired all desires i.e. having transcended all desires etc. he obtains the Self. Thus Iṣtam also means Divine Wisdom or the instrument of getting rid of all desires.

MANTRA 2

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव
सत आत्मानस्त्रायणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

अथ Atha, now यद् Yat, what सत्रायणम् Sattrāyaṇam the sacrifice called Sattrāya is, literally it is that by which the Lord called Sat is obtained as one's saviour (trāṇa) इति It, thus आचक्षते Achakṣate, say the wise ब्रह्मचर्यम् Brahmacharyam the Divine wisdom एव Eva, alone तद् Tat that ब्रह्मचर्येण Brahmacharyeṇa through the Divine Wisdom हि Hi, verily एव Eva, alone सत Sataḥ from the Sat, from the Lord आत्मानम् Ātmanam of the Self त्रायण Trāṇam, safety, salvation विन्दते Vindate obtains अथ Atha now यद् Yat, what मौनम् Maunam silence इति It, thus आचक्षते Achakṣate, say the wise ब्रह्मचर्यम् Brahmacharyam Divine Wisdom एव Eva Alone तद् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom हि Hi, verily एव Eva, alone आत्मानम् Ātmanam the Self the Lord अनुविद्य Anuvīdya, having known मनुते Manute, meditates, knows indirectly or knows directly

2 Now what the wise call Sattrāyaṇa is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly what the wise call the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent—547

Note.—Thus Sattrāyaṇa and Mauna discipline literally mean Divine Wisdom

MANTRA 3

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेव ह्यात्मा न
नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्म-
चर्यमेव तत्तदरश्च ह वैश्वश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो
दिवि तदैरमदीयः सरस्तदश्वत्थः सोमसवनस्तदपराजिता
पूर्वब्रह्मणः प्रभुविमितः हिरण्यमयम् ॥ ३ ॥

अथ Atha, now यत् Yat, what अनासकायनम् Anāsakāyanam, the vow of fasting इति Iti, thus आचक्षते Āchakṣate say the wise ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom एव Eva, alone तत् Tat, that, न एव Esah, this. ॥ Hi, verily. आत्मा Ātmā, the Self न Na, not. नश्यति Naśyati, perishes. यम् Yam, what, whom ब्रह्मचर्यम् Brahmacharyam, through Divine Wisdom अनुविन्दते Anuvindate, He discovers. अथ Atha, now यत् Yat, what आरण्यायनम् Āraṇyāyanam, the vow of living in the forest इति Iti, thus आचक्षते Āchakṣate, they say ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom एव Eva, alone तत् Tat, that. तत् Tat, that, अरः Araḥ, called Araḥ or enemy. च Cha, and ॥ Ha, verily वै Vai, verily यम् Nāh, called Nyaḥ, च Cha, and अर्णवी Arṇavī, two lakes ब्रह्मलोके Brahmaloke, in the Brahman World मृतीयस्याम् Trītyasyām, in the third इतः Itah, from thus from Meru. दिवि Dive, in the Heaven, in the Śvetadvīpa तत् Tat, that, there वेरम् Atram, full of Lakṣmī called Irā, some say Atram means wine of the tree called Irā. मदीयम् Madiyam, wine, exhilarating; enchanting सरः Sarah, lake तत् Tat, that, there अश्वत्थः Aśvatthaḥ, the tree Aśvattha. Not one tree, but rows of such trees. सोमसवनः Somasavanah, showering Soma or Nectar. Ambrosia exuding Aśvattha trees. तत् Tat, that, there. अपरजिता Aparajitā, called Aparajitā. पः Paḥ, city ब्रह्मन् Brahmanah, of the Lord प्रभुवितम् Prabhuvītam, made by the Lord हिरण्यम् Hiraṇmayam, golden. The word 'touch' should be supplied to complete the sense.

3. Now what the wise call Anāsakāyana or fasting vow, that also is the Divine Wisdom, for this Self does not perish; therefore it is called Anāsak (non-perishing) Since this Imperishable is reached through Divine Wisdom, it is called Anāsakāyana, namely, that which leads to the Imperishable. Similarly what the wise call "the vow of Forest life," that also is Divine Wisdom, for Divine Wisdom is called Āraṇyāyana or the leader to the Ara and Nya, because it teaches about Brahman, called Āraṇya or the Silent One. Āra and Nya are two lakes in the world of Brahman, in the third heaven from hence (Meru) There is a lake where dwells the enrapturing Irā (Lakṣmī), there are the aśvattha trees that shower the Soma juice, there is the city of the Lord called Aparajitā, and in it the throne, built by the Lord, and called Prabhuvītam, which is all golden — 548.

Note.—The existence of the lakes called Ara, and Nya, of the tank called Atramādiya and the tree that showers soma, and the city Invincible and the couch called Prabhuvītam is mentioned in the Kausītaki Brāhmaṇa Upaniṣad "In this Brāhma loka there are the lake named Ara, (consisting of evil passions), the moments called Yojitā

(destroying the good), the river named Vijaṛā (giving freedom from old age) the tree called Iṣya (like the earth) the city named Silājāma (with high banked reservoirs of water), the building named Aparājita (impregnable) of which Indra and Prajāpati are gate-keepers, the council chamber called the Babhu (all-pervading), the throne named Viehākṣhaṇa (full of wisdom) a couch named Amitaṇja (of infinite splendour), (Brahman's) consort named Mānasi (the delightful, i. e., Nature) and her reflection Chakṣuṣi (probably the individual soul), who both weave the creatures like flowers."

Brahmacharya when mental, includes the mental sacrifice or Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa, &c., when analysed lead to the same meaning as Brahmacharya. The following table shows it—

Brahmacharya	...	...	Leading to Brahman, i. e., Divine Wisdom.
Yajña	...	...	Leading to the Omniscient Ya+jña.
Iṣṭa	...	...	Transcending desire or the object of search (Bhāna or Ichebbā)
Saṭtriyaṇa	...	...	Leading to Saṭ, the Saviour.
Mānasa	...	...	Meditating (Mānasa).
Anāśakāyana	...	...	Leading to the Imperishable (Anāśaka).
Aranyāyana	...	...	Leading to Ara and Nya.

Thus the mental Brahmacharya is Divine Wisdom; and when Yajña, &c., are performed mentally, they must be performed in this spirit. But when Yajña, &c., are performed by deeds and speech, the mental idea should not be absent.

The Śvetaḍvīpa is the third heaven from the worldly heaven, namely, from Mera. In this Śvetaḍvīpa are these lakes, trees, places, &c. The word Airam means also consisting of Iṛā or Lakṣmī, for Iṛā is another name of Lakṣmī. The word āśvattha means the grove of āśvattha trees. Boma savana means dripping nectar.

MANTRA 4.

तद्य एवैतावरं च ययं चार्यावौ ब्रह्मलोके ब्रह्मचर्येणानुवि-
न्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो
भवति ॥ ४ ॥

इति एवमेषा खण्डः ॥ ५ ॥

Tat, there, therefore वे Ye, who एव Eva, only. एतौ Etāu, these two, अयम् Arāma, called Ara. च Cha, and. वै Vai, verily. एवम् Nyam, called Nya च Cha, and, अरण्ये Aranyau, two lakes. ब्रह्मलोके Brahmaloke, in the world of Brahman. ब्रह्मचर्येण Brahmacharyena, through Divine Wisdom. अनुविन्दन्ति Anuvindanti, they obtain तेषाम् Tesām, for them. एव Eva, only एव Esah, thus ब्रह्मलोकः Brahmalokaḥ, the world of Brahman तेषाम् Tesām, for them. सर्वेषु Sarvesu, in all लोकेषु Lokesu, in worlds कामचारः Kamacharah, freedom of movement. भवति Bhavati, becomes

4. Therefore, those who obtain through Brahmacharya these two lakes called Ara and Nya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds—549.

MADHYA S COMMENTARY

In this khanda the scripture teaches that Yajna Isam Sattram &c., are said to be Brahmacharya or Divine Wisdom. The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom.

The words Yujnam, Isam, Sattram, Mantram, Anshikshyanam, Aranyayanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom.

In the world of the Supreme Brahman, in the highest region called the Svetadvipa, there are two lakes called Arā and Nyā, these Divine lakes are full with the sweet waters of knowledge and bliss.

The description of these lakes as filled with the waters of wisdom and bliss shows that they are really made up of the essence of Laksmi. An objector says it is not proper to say that the Brahmaloka is the white Island or Svetadvipa. Because it is described in this as being the third region from this world and therefore this white Island is the Third Heaven of Indra. But the white Island is a tuxed in the Ocean of Milk. How do you reconcile this apparent conflict? Is it in the third Heaven from Meru namely is it in the Svarga of Indra or is it in the Ocean of Milk? To this the Commentator replies —

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Svetadvipa (from the world of Svarga).

The phrase Tṛtīyasyām Itah Devī means thus in the third Heaven from Svarga as the Svarga itself is third from this.

In that Svetadvipa is a tank full of wine and all sorts of eatables. And there are trees called Asavattha which constantly shower Nectar. There is the Divine city of Viṣṇu called Aparajito. There is the couch of Viṣṇu called Vimāna made to the size of the Lord (infinite), made of Divine Gold of mental matter (Chit-svarga), which is in the form of Laksmi.

Note.—Is the matter of the Heaven world the body of Laksmi? It is called Chit matter or matter made of mentality.

This Viṣṇu dwelling in the Svetadvipa is called Paryanka Brahman or the Lord God of the Couch of splendid glory.

Note.—The description of this Couch as given here and in the Kanvaṭki Upaniṣad shows that it was a Drama played in ancient India something on the lines of modern Free Masonry. The world of heaven is represented as guarded by the gatekeepers the inner and outer Guards. The soul cannot enter heaven till it answers properly the questions put by these wardens. The person who gives a right answer to the warden of the Moon (something like the junior warden is allowed to enter). The Upaniṣad says but if a man does not give the right answer then the Moon rejects him and that soul is reborn again. The question which the Moon puts is this: Who art thou? The proper answer to this is given in the Upaniṣad already mentioned in these words —

From the wise moon who orders the seasons when it is born consisting of fifteen parts, from the moon who is the home of our ancestors the seed was brought. This seed

even me, they (the Gods mentioned in the Pañcāgurvīdyā) gathered up in an active man and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons grant that I may attain immortality (knowledge of Brahman). By this my true staying by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons. Who art thou? The sage asks again 'I am thou,' he replies. Then he sets him free (to proceed onward). The Svetaśvīpa is the place where all must go in order to get their initiation from the great Master.

SIXTH KHANḌA

MĀNTRA :

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिस्तस्मिन्
शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल
एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

अथ Atha, now, या Yāh, these which एता Etāh, these हृदयस्य Hṛdayasya, of the heart. नाड्यः Nāḍyah, vessels called Piṅgalā, Nandini, Idā, Vajrikā and Susumnā. ता Tāh, those पिङ्गलस्य Piṅgalasya, of the Brown, of Sankarsana अणिम् Animāh, of the subtle, the Lord in his atomic form, dwelling within the Jiva तस्मिन् Tisthanti, exist शुक्लस्य Śuklasya, of the white, of Vāsudeva नीलस्य Nilasya of the Blue of Anuruddha पीतस्य Pitasya, of the Yellow, of Pradyumna लोहितस्य Lohitasya, of the Red, of Nārāyaṇa. इति it, thus एतौ Asau, that वै Vai, verily आदित्यः Ādityah, of the Lord in the Sun called Ādityah, because he attracts (Adana) पिङ्गलः Piṅgalah, Brown, Sankarsana, एष Esah, this शुक्लः Śuklah, White Vāsudeva एष Esah, this नीलः Nilah, Blue, Anuruddha एष Esah, this पीतः Pitah, Yellow, Pradyumna एष Esah, this लोहितः Lohitah Red, Nārāyaṇa

1 There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect —In the vessel called Piṅgalā, dwells Sankarsana having Brown colour, in Nandini, dwells Vāsudeva having White colour, in the Idā, dwells Anuruddha having Blue colour, in the Vajrikā, dwells Pradyumna having Yellow colour, in the Susumnā, dwells Nārāyaṇa having Red colour. Thus one should meditate on the Lord

There is also the sun, in these vessels, and in that sun in the heart, one should also meditate on these five forms Brown, White, Blue, Yellow, and Red —550

MANTRA 1

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैव-
मेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामु-
ष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आम्यो नाडीभ्यः
प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

तद् Tat, that यथा Yatha, as महापथ Mahapathah, a highway, आतत
Atatah, long stretching उभौ Ubhau, to both ग्रामे Grāmau villages गच्छति
Gachchhati, goes इमम् Imam, to this च Cha, and अमुम् Amum, to that च
Cha, and एवम् Evam, thus एव Eva just एता Etah, these आदित्यस्य Ādi-
tyasya, of the Sun रश्मय Rāsmayah, rays उभौ Ubhau, to both लोकौ Lokau,
worlds गच्छन्ति Gachchhanti एत इमम् Imam, this च Cha, and अमुम् Amum,
that च Cha, and अमुष्मान् Amusmāt, from that आदित्यम् Ādityāt, from the
sun, from the forms of the Lord within the sun प्रतायन्ते Pratāyante, they start.
They pervade ता Tah they आसु Āsu, in these नाडीषु Nādisu, In the
vessels सृप्ता Sṛptāh, entered गताम् Ābhyah from these nādis, from
the forms of the Lord dwelling in the Nādis नाडीभ्य Nāḍibhyah, from these
vessels प्रतायन्ते Pratāyante, they pervade, they start ते Te they the rays,
अमुष्मिन् Amusmin, in that आदित्ये Āditye in the sun सृप्ता Sṛptāh entered

2 As a highway stretches to both villages from
where it starts to where it ends, similarly these rays of the
sun go to both worlds, to this one and to the other. They
start from the various forms of the Lord in the Sun and
enter into the various forms of the Lord in these vessels of
the heart, again these rays start from these various forms of
the Lord dwelling in the vessels of the heart and enter into
the various forms of the Lord dwelling in the sun — 551

Note.—The Lord in the sun has five forms as previously described in the Madhu
vidyā. The Lord in the Heart has also the same five forms as described here. There is
constant communication between these. The rays from the Solar Logos enter into the
heart and the rays from the Cardiac Logos enter into the sun. Thus there is a constant
interchange between these two Logos of the Solar and Cardiac.

MANTRA 2

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा
नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि
तदा संपन्नो भवति ॥ ३ ॥

तद् Tat, there, thus being so यत्र Yatra, when एतद् Etat, thus Jīva. सुप्त Supta, sleeps. समस्तः Samastah, all, withdrawing himself from the senses सम्प्रसन्नः Samprasannah, quietly reposing, at perfect rest स्वप्नः Svapnam, dreams. न Na, not. विजानाति Vijnāti, perceives. आसु Āsu, in these vessels, and thereby into Viṣṇu. तदा Tadā, then नदीषु Nadiṣu, in the vessels, in Viṣṇu, within the nādis. सुप्त Supta, entered भवति Bhavati, becomes तम् Tam, him न Na, not कश्चन Kaśchana, any one. पाप्मा Pāpma, evil one स्पृष्टि Sprīṣati, touches तेजसा Tējasā, by the fire of the Lord हि Hi, verily, because तदा Tadā, then सम्प्रसन्नः Samprasannah, joined भवति Bhavati, becomes

3. This being so, when this Jīva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4

अथ यत्रैतदबलिमानं नीतो भवति तममिति आसीना आहु-
र्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो
भवति तावज्जानाति ॥ ४ ॥

अथ Atha, Now. यत्र Yatra, where, when एतद् Etat, this (knower of the Lord) अबलिमानम् Abalimānam, feels weak, on account of illness नीतो Nīta, becomes, gets भवति Bhavati, becomes तम् Tam, to him अभित् Abhitah, on all sides, आसीना Āsina, sitting. आहुः Āhuḥ, (the kinsmen) say. जानासि Jānāsi, knowest thou माम् Mām, me जानासि Jānāsi, knowest thou, माम् Mām, me इति Iti, thus स Sah, he यावत् Yāvat, so long as अस्मात् Asmat, from this. शरीरात् Śarīrat, from the body. अनुक्रान्तः Anukrānta, has not gone out. भवति Bhavati, becomes तावत् Tavat, so long. जानाति Jānāti, he knows

4. Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say "do you recognise me, do you recognise me." As long as he does not go out of the body, he knows them —553.

MANTRA 5.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यर्थैतरेव रश्मिभिरूर्ध्वमाक्रमते
स श्रोमिति बाहोद्रामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

अथ Atha, now यत्र Yatra, when एतत् Etat, this, अस्मात् Asmāt, from this. शरीरत् Sarīrat, from the body. उत्क्रामति Utkramati, goes out अथ Atha, then एतै Etaiḥ, by these एव Eva, just alone रास्मिभिः Rāsmibhiḥ, by the rays, by the solar rays existing in the vessels of the heart, which illumine the passage of these tubes. ऊर्ध्वम् Ūrdhvam, upwards. आक्रमते Ākramate, he goes. स Sah, he, the wise ओम् Om, Om इति Iti, thus वाहः Vāha, by the carrier. i.e., by the vehicle of Om, namely by Vāyu, through the grace of Vāyu उद्गमयते Udvamtyate, Attains the condition of Vama, called the Divine Consciousness. स Sah, he, namely Vāyu यावत् Yāvat, when, in order to lead him up क्षिपेत् Kṣipyet, throws off मनः Manah, mind, in order to take the man away तावत् Tavat, then आदित्यम् Ādityam, to (Vishnu dwelling in) the sun गच्छति Gacchati, goes एतत् Etat, this, Lord in the Sun वै Voi, verily खलु Khalu, verily. लोकद्वारम् Lokadvaram, the door to the world of Brahman विदुषाम् Viduṣām, by the wise, of the wise, प्रपदनम् Prapadanam, to be walked through, to be attained निरोधः Nirodhaḥ, stoppage. अविदुषाम् Aviduṣām, of the non-wise

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness. When Vāyu throws off the mind, he carries the soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.—554.

MANTRA 6

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्ध्ना-
नमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्र-
मणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः खण्डः ॥ ६ ॥

तत् Tat, on this एष Esah this श्लोकः Ślokaḥ, verse. शतम् Śatam, one hundred, च Cha, and. एका Eka one च Cha, and. हृदयस्य Hṛdayasya, of the Lord moving in the heart नाड्यम् Nāḍyam, the vessel presided over by the Lord तासां Tāsaṃ, out of them मूर्ध्नाम् Mūrdhnam crown of the head अभिः विभृता Abhivibhṛtā, penetrates एका Eka, one, namely Susumnā तया Tayā, by that, by the Susumnā ऊर्ध्वम् Ūrdhvam, upwards आयन् Āyan, going अमृतम् Amṛtat-
vam, immortality. एति Eti, goes, attains विष्वङ्मुन्या Viśvaṇanyāḥ, the others to different directions उत्क्रमणे Utkramणे, for departing. भवन्ति Bhavanti, become उत्क्रमणे Utkramणे, for departing. भवन्ति Bhavanti, become

0 About this is the following verse —One hundred and one are the arteries of the heart; out of them one penetrates the crown of the head By that vessel going upwards, it reaches the Immortal, the others lead to different worlds, if the soul passes out through them Yea to different worlds —555

MĀDHVA'S COMMENTARY

In this khanda the two tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart but of the two forms of Viṣṇu existing in the heart in His most subtle aspect.

This Viṣṇu, called Paryāṅka Brahman, dwells in five forms, in the vessels of the heart. These are the five atomic aspects of Viṣṇu dwelling in the five Nadis or vessels. In the central vessel called Sūryamā, is the form of the Lord having red colour, and called Nārāyaṇa. In the vessel called Nīdāni, is the form called Vasudeva, and it has white colour, and is situated in the front part of this vessel. In the vessel called Pīṅgalā is the form called Saṅkīrṣaṇa, and it has brown colour. In the vessel called Vajrika is the form called Pradyumna, and it has yellow colour. In the vessel called Īdā is the form called Anuruddha and it has blue colour.

In the Sun also are these five forms of the Lord. The sun is called Āditya and the Lord in the sun is also called so, because He is the Ādi or beginning, and because He pervades (tata) with His rays the whole Solar Orb. Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart, in His five forms, in the various vessels of the heart, are Solar Rays also. These Solar Rays are interwoven with the rays of the Nadis. The Jīva is in the midst of these rays and within the Jīva is the Lord Viṣṇu, regulating the Jīva through all these rays. When the Jīva is overpowered by the vibrations of the light rays (Tejas) proceeding from Viṣṇu He is said to be in deep sleep.

Viṣṇu is the vehicle of Om therefore He is called Omāṇi (Om vāh) or the carrier of Om. Through this Om Vāṇi or Vāyu the Jīva obtains release, and proceeds upwards by the pleasant path called Vāmā. The word Vāmā means the condition of the Divine consciousness (Divya Chetvāṇa Bhāva) when Vāyu desiring to save up the souls of the pious, throws away the Manas (separates the soul from Manas), then the Jīva goes to Viṣṇu called Āditya through this method of meditation. Thus it is in the Paryāṅka Upaniṣad.

Note —At the time of death the person who has been meditating on the Lord within the heart, in the method described above quits the body through the help of Vāyu the

Great Meditator, the Saviour This Vāyu takes the soul up, and makes him attain the condition of Vāma or Divine consciousness The souls of the wise only attain this consciousness, when they throw off their mental body In other cases the throwing off of the mental body is a prelude to unconsciousness The majority of souls, who do not know the mystery of Vāyu, remain in this state of unconsciousness, when their Manas or mental vehicle drops down The state of Yamatva is only for those who know the secret of Om and of Vāyu, the vehicle of Om A man must become the worshipper of Vāyu in order to get the grace of the Lord, whose beloved son is Vāyu, the meditator.

SEVENTH KHANDA.

MANTRA I

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽ-
पिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासि-
तव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मा-
नमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

य Yāh, who आत्मा Ātmā, the Lord called Ātman, the Self अपहतपाप्मा Apahatapāpmā, free from sin विजरो Vijaroh, free from decay विमृत्यु Vimrityuḥ, free from death, विशोक Visokah, free from grief विजिघत्स Vijighatasah, free from hunger अविपास Apipāsah, free from thirst सत्यकाम Satyakāmah, he whose desires are true सत्यसंकल्प Satyasaukalpah, he whose will is true स Sah, he अन्वेष्टव्य Anvestavyah, ought to be searched स Sah, he विजिज्ञासितव्य Vijjñāstavyah, ought to be known, स Sah, he सर्वां Sarvān, all य Cha, and लोकान Lokān, worlds आप्नोति Āpnoti, attains सर्वां Sarvān, all च Cha, and कामान् Kāmān, desires ॥ Yāh, who स ह I am, him आत्मानम् Ātmānam, the Self अनुविद्य Anuvīdya, knowing, having known through scriptures &c, indirectly विजानाति Vijñānati, understands by direct vision इति Iti, thus ह Ha, verily प्रजापति Prajāpatiḥ, Prajapati, the four-faced Brahma, उवाच Uvācha, said

1 Prajāpati proclaimed —“ the Ātman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood / He, who has known that Ātman indirectly and has also realised Him, attains all worlds and all desires ”—556

MANTRA 2

तद्धोमये देवासुरा अनुबुबुधिरि ते होचुर्हन्त तमात्मानमन्वि-
च्छामो यमात्मानमन्विष्य सर्वाश्च लोकानान्नोति सर्वाश्च
कामानितीन्द्रो ह्येव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ
हासंबिदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

तद् Tad, that, with anu, it becomes tadanu—"after that," after "hearing that" इ Ha, verily उभये Ubhaye, both देवासुश्च Devāsuraśch, the Devas and Asuras, अन् Anu, afterwards, should be joined with the word tad tadanu= then बुबुधिरि Bubudhirie, (knew, heard), attempted to understand ते Te, they इ Ha, verily, ऊचु उचुह, said to Indra and Virochana respectively हन्त Hanta, well तद् Iam, हन् आत्मानम् Ātmānam, the Ātman अन्विष्याम Anvishāmaḥ, we shall search, we shall realise, यम् Yam, whom आत्मानम् Ātmānam, the Self अन्विष्य Anvishya, having searched सर्वाश्च Sarvāśch, all च Cha, and लोकान् Lokān, worlds, प्राप्नोति Āpnoti, one obtains, according to his merit सर्वाश्च Sarvāśch, all, च Cha, and, कामान् Kāmān, desires इति Iti, thus इन्द्र इन्द्रा, the Lord Indra. इ Ha, verily, एव Eva, वै Vai, verily, देवानाम् Devānām, among the Devas, for the sake of teaching the Devas, अभिप्रवव्राज Abhipravavrāja, went out in order to acquire this wisdom विरोचन Virochanaḥ the Asura called Virochana, असुराणाम् Asuranām, among the Asuras, for the sake of teaching the Asuras, तौ Tau, these two इ Ha, verily, असंबिदानौ Asambidānau, without communicating with each other, without being on friendly terms, एव Eva, alone, समित्पाणी Samitanti, with sacred fuel in their hands, प्रजापतिसकाशम् Prajāpatisakāśam, to the vicinity of Prajāpati, आजग्मतुः Ajagmatuḥ, they two came,

2 Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively) "well we, wish to know the Ātman, by knowing whom one obtains all worlds and all desires" India went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras These two, without communicating with each other, approached Prajāpati, with fuel in their hands—557

MANTRA 3

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूपतुस्तौ ह प्रजापतिरु-
वाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मापहतपाप्मा

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्य-
संकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोका-
नाप्नोति सर्वाश्च कामान् यस्तमात्मानमनुविद्य विजानातीति
भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those, two इ Hī, verily. द्वाविंशत् Dvāvimśatī, thirty-two
वर्षाणि Varṣaṇi, years व्रजचर्यम् Brahmacharyam, observing the vow of celibacy.
ऊषतु Ūṣatuh, dwell तौ Tau, to those two इ Hī, verily प्रजापति Prajāpati,
Prajapati उवाच Uvācha, said किम् Kim, what इच्छन्तौ Ichchhantau, desiring.
अवास्तम् Avāstam, You two have dwelt here इति Iti, thus तौ Tau, those two
इ Hī, then ऊषतु Ūṣatuh, and व वाh, who आत्मा Ātmā, the Self
अपहतपाप्मा Apahatāpīṃ, free from sin विज्र Vijaṛah, free from old age, free
from decay विमृत्यु Vimṛtyuh, free from death विषोक Viśhokah, free from
grief अविजिघत्स Avijighatsah, free from hunger. अविपास Apipāsah, free
from thirst सत्यकाम Satyakamah, He whose desires are true सत्यसङ्कल्प
Satyasankalpah, He whose will is true स Sah, he अन्वेष्टव्य Anvestavyah,
ought to be searched स Sah, he विजिज्ञासितव्य Vijjīḡsātavyah, ought to be
known स Sah, he सर्वाह Sarvāh, all च Cha, and लोकाद् Lol in worlds
आप्नोति Āpnoti, obtains सर्वाह Sarvāh, all च Cha, and कामाद् Kāmāh, desires
व वाh, who इह Im, Him आत्माह Ātmāham the Self अनुविद्य Anuvidyā,
knowing, having known through scriptures &c., indirectly विजानाति Vijā-
nāti, understands इति Iti, thus भगवत् Bhagavatyah, Of the Lord वच Vachah
speech वेदयन्ते Vedayante, (The Devas and the Asuras) desire to know, इह Im,
that Ātman, the Lord इच्छन्तौ Ichchhantau, we two desiring (to teach
them by learning from thee) अवास्तम् Avāstam, we two have dwelt here The
proper grammatical form is atāstam The use of the third person, instead of
the first person shows the respectful fear of the Guru इति Iti, thus

ॐ The two dwelt there for thirty-two years, observing
the vow of celibacy Then Prajāpati asked them—"for
what purpose have you both dwelt here" They replied
"the Devas and the Asuras desire to know that Self about
whom you have said 'the Self who is free from sin, free
from old age, free from death, free from grief, free from
hunger, free from thirst, whose desires are true, and whose
will is true, that Ātman we must search, that Ātman we
must understand He obtains all worlds, he obtains all
desires, who having intellectually conceived this Ātman
realises him directly' Now we both have dwelt here be-
cause we wish to know that Self"—558

MANTRA 4.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योयं भगवोऽप्सु परि-
ख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु
परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two, ह Ha, verily, then, प्रजापति Prajapati, Prajapati,
उवाच Uvācha, said (in a parable, to test the intuition of the two aspirants).
य Yah, who एष Esah, this (Lord who creates the waking condition). अन्तर
Antar, within. अक्षिणी Aksini, In the eye पुरुष Puruṣa, the Puruṣa, pos-
sessing the six Divine qualities, and called Viśva दृश्यते Dṛśyate, is seen
through Divine vision. एव. Esah, this. आत्मा Ātma, the Self. इति Iti, thus,
ह Ha, verily. उवाच Uvācha, said. एतद् Etat, this. अमृतम् Amṛitam, the im-
mortal, the ever free अभयम् Abhayam, the fearless, एतद् Etat, this. ब्रह्म
Brahma, Brahman the full इति Iti, thus. Thus अथ Atha, then (Virochana
again asks) य. Yah, who. अयम् Ayam, this. भगवन् Bhagavan, Sir. अप्सु Apsu,
in the waters. परिखायते Parikhāyate, is seen. य Yah, what, च Cha, and,
अयम् Ayam, this. आदर्शे Ādarśe, in the mirror. कतम Katamaḥ, who. एष Esah,
this, इति Iti, thus. एष Esah, this, उ U, indeed, एव Eva, even, एषु Eṣu, in
these, सर्वेषु Sarveṣu, in all एतेषु Eteṣu, within परिखायते Parikhāyate is
seen. इति Iti, thus ह Ha, verily. उवाच Uvācha, said.

4 Prajapati said to them — 'The person that is seen
in the eye, that is the Self 'This is what I have said 'This
is the immortal, the fearless, this is Brahman' Virochana
said.—'Sir, he who is seen in the water, he who is seen in
a mirror, who is He?' He replied — 'He Himself indeed
is seen in all these'—559

Note—Prajapati meant by the words 'that person who is seen in the eye,' the Lord
as the Maker of the condition of waking. This aspect of the Lord is called Viśva. It is
in this condition that He gives the power of vision to all Jivas, to see external objects.
Virochana, however, takes it to mean the reflection seen in the pupil of the eye. He, there-
fore asks 'is the reflection seen in the water and in the mirror also Brahman? Indra
gives assents to the same question but in the sense, is the Lord seen in the water and
in the mirror by a sage whose interior vision is open the Lord Brahman? To this Praja-
pati replies, "the Lord is everywhere and is seen in all these. This reply is perfectly
true when taken in its highest sense, but it is misleading, if taken to mean, that the
reflection seen in the water or in the mirror is the Lord Viśva."

MADEIRA'S COMMENTARY

In the previous chapter it was taught that Brahmacharya—the Divine Wisdom is the means
of attaining release. The next question is, Does it give release to all who aspire to this

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्य-
संकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोका-
नाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति
भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those, two इ Hī, verily. अविजिघत्सु Avijighatsau, thirty-two
वर्षाणि Varsini, years ब्रह्मचर्येण Brahmacharyam, observing the vow of celibacy.
उच्यते Ūcyaṭu, dwelt तौ Tau, to those two इ Hī, verily प्रजापति Prajāpati,
Prajāpati उवाच Uvācha, said किम् Kim, what इच्छन्तौ Ichchhantau, desiring.
अवाप्तम् Avāptam, You two have dwelt here इति Iti, thus तौ Tau, those two
इ Ha, then उच्यते Ūcyaṭu, said य Yah, who आत्मा Ātmā, the Self
अपहृत्याना Apahṛityānā, free from sin विजरा Vijarā, free from old age, free
from decay विमृत्यु Vimaritū, free from death विरोग विरोग, free from
grief अविजिघत्सु Avijighatsau, free from hunger. अपिपास Apipāsau, free
from thirst सत्यकाम Satyakamā, He whose desires are true सत्यवृत्त
Satyavṛtt, He whose will is true स Sah, he अन्वेष्टव्य Anvestavya,
ought to be searched स Sah, he विजिज्ञासितव्य Vijnāstavya, ought to be
known स Sah, he सर्वांश्च Sarvān, all च Cha, and लोकांश्च Lokān worlds
आप्नोति Āpuoti, obtains सर्वांश्च Sarvān, all च Cha, and कामान् Kāmān, desires
य Yah, who इह Tam, Him आत्मानम् Ātmānam, the Self अनुविद्य Anuvidy,
knowing, having known through scriptures &c, indirectly विजानाति Vijnā-
nāti, understands इति Iti, thus भगवत् Bhagavati, Of the Lord वचो Vachā
speech वेदयन्ते Vedayante, (The Devas and the Asuras) desire to know इह
Tam, that Ātman, the Lord इच्छन्तौ Ichchhantau, we two desiring (to teach
them by learning from thee) अवाप्तम् Avāptam, we two have dwelt here The
proper grammatical form is avātsva The use of the third person, instead of
the first person shows the respectful fear of the Guru इति Iti, thus

3 The two dwelt there for thirty-two years, observing
the vow of celibacy. Then Prajāpati asked them—"for
what purpose have you both dwelt here" They replied
"the Devas and the Asuras desire to know that Self about
whom you have said 'the Self who is free from sin, free
from old age, free from death, free from grief, free from
hunger, free from thirst, whose desires are true, and whose
will is true, that Ātman we must search, that Ātman we
must understand He obtains all worlds, he obtains all
desires, who having intellectually conceived this Ātman
realises him directly' Now we both have dwelt here be-
cause we wish to know that Self"—553

EIGHTH KHANDA

MANTRA 1

उदशराव आत्मानमवेश्य यदात्मनो न विजानीथस्तन्मे
प्रवृतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve, in a vessel full of water. आत्मानम् Ātmānam, the Self. The body. अवेश्य Aveśya, having looked at यद् Yat, what, limbs, &c आत्मन Ātmanah, of the Self, of the body and its various limbs न Na, not विजानीथ Vijānīthah, you two understand सद् Sat, that, the unknown limb, &c मे Me, to me प्रवृतम् Prabṛūtam, you two say इति Iti, thus तौ Tau, those two ह Ha, then उदशरावे Udaśarāve, in the pan of water अवेक्षांचक्राते Avek sān chakrāte, looked into तौ Tau, they two, to them two ह Iti, then प्रजापति Prajāpatih, Prajapati उवाच Uvācha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti, thus तौ Tau, they two ह Ha, then उचतुः Ūchatuḥ, said सर्वम् Sarvam, all एव Eva, just इदम् Idam, this आवाम् Āvām, of us two भगव Bhagavah, Sir आत्मानम् Ātmānam, the body, the Self पश्याव Paś yāvah, we two see आलोमभ्य Ālomabhy-b, up to the hairs आनखेभ्य Anukhebh-yah, up to the nails प्रतिरूपम् Pratirūpam, picture इति Iti, thus

1 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self' They looked into the pan of water. Then Prajāpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture'—560

Note.—Prajāpati now wants to teach them that the visible reflection of the body is not Brahman, for it changes according to the change of the body. If the body is well-dressed and smart it looks well-dressed and smart. Prajāpati wanted them to draw the opposite conclusion also that if the body is badly dressed and is sloven and sluggish the reflection would appear badly dressed sloven and sluggish. Prajāpati in fact wanted them to learn the mistake of the reflection theory of Vedānta. The Prātibhūmī vāh says that soul (Jiva) is a reflection of Brahman meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or māya. This māyā or prātibhūmī vāh is the doctrine which finds favour with some natures like that of Viśvakhana. They are not materialists for Viśvakhana was not a materialist but believed in an after life and taught it to the asuras. But he did not believe in a deity separate from his self or jiva.

knowledge and try to practise it, or only to some of them who are the elect (from eternity). The brāhṇa answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets unkti, the preordained damned soul can never understand Brahmā-Vidyā, even if he hears it. Therefore the Commentator says :—

Indra and Virochana were both taught by Brahmā ; but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye ; while Virochana understood it in a contrary way.

The words "whose form is all-bliss" are an explanation of the word ātman, which literally means *adeyam mīl*.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror ? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers :—

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajāpati give the elusive reply : "He, Brahman is seen in all these." He at least ought to have spoken the truth. To this the Commentator replies :—

Prajāpati Brahmā spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu ; and his (Brahmā's) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu ? or if the words of Brahmā were not true ? To this the Commentator says :—

Because the Āsuras are non-eligible to receive wisdom ; and falsehood also should never be uttered, (therefore Prajāpati spoke words which were true, but not plain).

But if all Āsuras are non-eligible, how is it that Prahlāda got the wisdom ? To this the Commentator replies :—

Prahlāda and others temporarily got Āsuric conditions, through the curse pronounced by me (Brahmā)—their soul was not innately Āsuric. But this Virochana is verily a true Āsura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be untrue. While Indra owing to the purity of his mind (Bhāva) will certainly come back again to me for further knowledge. Thus intending, Brahmā taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked "is the reflection seen in the water and in the mirror also the Ātman ?" To that question, the Four-faced, replied "yes, that which is seen there, is verily Brahman, in the sight of the True-knower" this he said, referring to Viṣṇu ; for Brahmā thought of Viṣṇu when he said so. for the wise see Him everywhere.

EIGHTH KHANDA

MANTRA 1.

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे
प्रव्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve, in a vessel full of water आत्मानम् Ātmānam, the Self The body, अवेक्ष्य Avekṣya, having looked at यद् Yat, what, limbs, &c आत्मनः Ātmanah, of the Self, of the body and its various limbs न Na, not विजानीथ Vijānīthy, you two understand तद् Tat, that, the unknown limb, &c मे Me, to me प्रव्रूतम् Prabhrūtam, you two say इति Iti, thus तौ Tau, those two ह Ha, then उदशरावे Udaśarāve, = the pan of water अवेक्षाचक्राते Avekṣāñchakrāte, looked into तौ Tau, they two to them two ह Ha, then प्रजापतिः Prajāpatiḥ, Prajapati उवाच Uvācha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti, thus तौ Tau, they two ह Ha, then ऊचतुः Ūchatuḥ, said सर्वम् Sarvam, all एव Eva, just इदम् Idam, this आवां Avān, as us two भगवः Bhagavah, Sir आत्मानम् Ātmānam, the body, the Self पश्याव Paśyāvah, we two see आलोमभ्य Ālomabhy-ḥ, up to the hairs आनखेभ्यः Ānakhebh-yah, up to the nails प्रतिरूपम् Praturūpam, picture इति Iti, thus

1. 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self' They looked into the pan of water. Then Prajāpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture'

—560

Note.—Prajāpati now wants to teach them that the visible reflection of the body is not Brahman, for it changes according to the change of the body. If the body is well-dressed and smart it looks well dressed and smart. Prajāpati wanted them to draw the opposite conclusion also that if the body is badly dressed and is sloven and sluggish the reflection would appear badly dressed sloven and sluggish. Prajāpati in fact wanted them to learn the mistake of the reflection theory of Vedānta. The Pratamba vāda says that soul (Jīva) is a reflection of Brahman meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or māyā. This māyā or pratamba vāda is the doctrine which finds favour with asuric natures like that of Viśvānara. They are not materialists for Viśvānara was not a materialist but believed in an after life and taught it to the asuras. But he did not believe in a deity separate from his self or jīva.

MANTRA 2

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षेयामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ
 इति ॥ २ ॥

तौ Tau, to those two ह Ha, verily प्रजापति Prajapati, Prajapati उवाच
 Uvācha, said साध्वलंकृतौ Sādhwālāṅkṛitau, well-adorned सुवसनौ Suvasanaḥ,
 well-dressed परिष्कृतौ Pariskṛitau, well cleansed, well shined, without hairs
 and nails भूत्वा Bhūtvā, being उदशरावे Udaśarāve, in the pan of water
 अवेक्ष्याम् Avekṣeyāṃ, you two look अवेक्षांचक्राते Avekṣāñchakṛate, they
 looked तौ Tau, to them two ह Ha, then प्रजापति Prajapati, Prajapati
 उवाच Uvācha, said किम् Kim, what पश्यथ Paśyatha, you two see इति Iti,
 thus

2 Prajapati said to them 'adorn yourself well, dress
 yourself well and being well shaved look into the pan of
 water' They adorned themselves well, dressed themselves
 well and becoming neat and clean, looked into the pan of
 water Prajapati then asked them 'what do you see?'
 —561

Note—This also shows that the reflection depends upon its creator the original
 and is not the original. The Lord Hari creates His reflection the Jivas. But the Jivas
 are not the Lord but His creatures His shadows. Those who take the reflection for
 the Lord and deny a separate Lord are like Viśvānātha who hold that the worshipping
 the Jivātman is the highest end. Such persons always speak of humanity and never
 of divinity

MANTRA 3

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ
 स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृताचित्येप
 आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मोति तौ ह शान्तहृदयो
 प्रवव्रजतुः ॥ ३ ॥

तौ Tau, those two ह Ha, then उवाच Ūcātuh, said यथा Yathā, thus
 As एव Eva, alone इदम् Idam, this आवाम् Avām, of us two भगवः Bhagavaḥ,
 Sir. साध्वलंकृतौ Sādhwālāṅkṛitau, well adorned सुवसनौ Suvasanaḥ, well dressed
 परिष्कृतौ Pariskṛitau, well shaved स्व Svah, same, Self एवम् Evam, thus एव
 Eva, even. इमौ Imau, these two इति Iti, thus एव Esah, this आत्मा Ātmā,
 the Self इति Iti, thus, ह Ha, then उवाच Uvācha, said एवम् Etah, thus.

अमृतम् Amritam, Immortal. अभयम् Abhayaṃ, fearless. एतन् Etat, thus. ब्रह्म Brahmā, Brahman इति Iti, thus. तौ Tau, those two. इ Ha, then. शान्तहृदयो Śāntahṛdayau, with heart at peace प्रव्रजतु Pravrajatuh, went away.

3 They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily 'Sir, we find here also well-adorned, well-dressed and well-cleansed' Prajāpati said 'this is the Ātman, this is the Immortal, the Fearless, this is Brahman' Then they both went away, well-satisfied in their hearts.—562

Note—Prajāpati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water. As the reflection in the water is not the body, but a faint simulaera of it, similarly this universe is not the Lord but separate from Him. But Virochana, being not advanced enough to understand the unqualified sense of Prajāpati, understood the reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman. Had he reflected a little he would have found that the reflection in the water was not self-dependent, but changed with the change of the original and so could not be Brahman free from death and doer and sufferer.

MANTRA 4

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो
यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्य-
न्तीति सह शान्तहृदय एव विरोचनोऽसुराज्जगाम तेभ्यो हैतामु-
पनिषदं प्रोवाचात्मैवेह मह्य्य आत्मा परिचर्य आत्मानमेवेह
मह्यन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चासुं चेति ॥ ४ ॥

तौ Tau, to them two, of them two (going away under the impression that they have been fully taught) इ Ha, then, हान्वीक्ष्य Anvīksya, having looked प्रजापति Prajāpati, Prajāpati उवाच Uvācha, said (in order to show his impartiality) अनुपलभ्य Anupalabhya, not perceiving आत्मानम् Ātmanam, the Self अननुविद्य Ananuvidya, without knowing व्रजतः Vrajataḥ, they both are going away यतरे Yatare, of these two Whosoever of these two classes एतद् Etat, thus उपनिषद Upanisadah, follower of the Upanisad भविष्यन्ति Bhaviṣyanti, will be देवा Devāḥ, Devās वा Va, or, वासुरा Asurāḥ, the Asuras. वा Vā, or, ते Te, they पराभविष्यन्ति Parābhaviṣyanti, will perish. इति Iti, thus. सह Sah, he इ Ha, then शान्तहृदय Śāntahṛdayaḥ, satisfied in his heart. एव Eva, even. विरोचन Virochanaḥ, Virochana. असुरान् Asurān, to the Asuras, जगाम Jagāma, went. तेभ्य Tebhyah, to them इ Ha, then. एतम् Etam, this, उपनिषदम् Upanisadam, teaching, doctrine. प्रोवाच Provācha, said, taught आत्मा Ātmā, the Self, the Jiva एव Eva, even. इह Iha, in this world. मह्य्य Mahayyaḥ, worthy of worship. परिचर्य Paricharyaḥ, worthy of being served.

आत्मानम् Ātmanam, the Jiva एव Eva, alone. इह Iha, in this world. महान् Mahayan, worshipping. आत्मानम् Ātmanam, the Jiva. परिचरन् Paricharan, serving. उभो Ubho, both. लोको Lokau, world. आप्नोति Apnoti, one attains. एवम् Ewam, thus च Cha, and. अक्षम् Aksham, that. च Cha, and.

4. Prajâpati-looking after them said (within their hearing) 'without understanding the Ātman and without perceiving it, they are going away. Any one of these two, whether Devas or Asuras, who would follow this doctrine would become destroyed' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras; and taught them this doctrine, namely that the Jiva is to be worshipped, that the Jiva alone is to be served, and he who worships the Jiva alone and serves the Jiva alone, attains both the worlds, this and the next—563.

Note.—Thus Virochana taught the false doctrine that the Jiva was Brahman and there was no other Brahman than the Jiva. That Virochana was not a Lokyata or materialist appears from the fact that he believes in the next world; and teaches the Asuras how to get it. He believes in "both worlds"—ubho lokau—but does not believe in any God other than his own self. Even while he was going, Prajâpati cried out "without understanding the Ātman they are going away." Virochana, did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

MANTRA 5.

तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो बतेत्यसु-
राणां श्वेपोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति
सश्स्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Tasmât, therefore, because the Asuras worshipped the Jiva as Brahman. अपि Api, even, also अयं Adya, now, to-day इह Iha, here अददानम् Adadanam, one who does not give alms one who does not give charity in the name of the Lord, but only for the sake of the Jiva. अश्रद्धधानम् Ashrad-dadhanam, who has no faith in the existence of the Lord, and who believes that the Jiva is the Lord अयजमानम् Ayajamanam, who does not sacrifice to the Lord, but sacrifices to please the Jiva alone आहुः Ahuh, they say आसुर आसुराः Asurah, demoniac बत Bata, alas इति Iti, thus असुराणां Asuranâm, of the Asuras इह Iha, because एषा Esa, this, such उपनिषत् Upanisat, doctrine प्रेतस्य Pretasya, of the dead, of the Jiva who has left the body शरीरम् Saritam, body भिक्षया Bhiksaya, by begging वसनेन Vasatena, with

dress. अनङ्कुरेण Anāṅkureṇ, with ornament, इति Iti, thus. They adorn the body thinking that thereby the Jīva would be satisfied साङ्कुरन्ति Saṅskurvanti, adorn, worship एतेन Etena, with this, by worshipping the living body of the Jīva, as it is the reflection of the Jīva हि हि, verily अङ्गम् Aṅgam, that लोकेन Lokena, world, as well as this world जेष्यन्तु Jesyantau, will conquer. मन्थन्ते Manjante, think

5 Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura, for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jīva and its casket the body) they will conquer the next world (as well as this).—564.

Note.—Since the Jīva is the God of the Asuras they preserve this body, even when the Jīva has left it, because it had come in contact with God, and therefore they carefully guard it.

MADHYA'S COMMENTARY

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord. For this reflection changed with the change of the body, if the body was well-dressed, it appeared well-dressed, and so on. But Virochana could not understand this simple truth. This showed that he was one of the eternally damned souls, one of the ineligible.

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajāpati told them to look at their reflection in the water, after having adorned the body with ornaments, &c. (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c., similarly it gets all its bad qualities, when the body is bad. But Virochana, owing to the impurity of his heart, misunderstood the drift of Brahmi's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (i.e., that the Jīva was Brahman): not realising that the reflection (Jīva) had no qualities of its own but what was given to it by the Supreme Lord.

Prajāpati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction. Brahmi said this, again and again, in a loud voice, to warn the Asuras, but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall

into the error into which he had fallen. Still owing to the impurity of his heart, Vnochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jīva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MAATRA I.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं वदश यथैव खल्वयमस्मि-
ज्वरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परि-
ष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्त्रामे स्त्रामः
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेप नश्यति नाहमत्र
भोग्यं पश्यामीति ॥ १ ॥

अथ Atha then, when Vnochana had gone, इन्द्र Indra, अप्राप्य Aprāpya, without returning to, without reaching एव Eva, even देवाः Devāḥ, the devas एतद् Etat, this भयम् Bhayam, fear, difficulty, the logical analogy which led to conclusions which were simply frightening, वदश Dadarśa, saw (the mistake of Vnochana's idea of truth) यथा Yathā, thus, as एव Eva, alone खलु Khalu, verily, अयम् Ayam, this (body of reflection, i.e., this) reflection, अस्मिन् Asmin, when this (when this original namely the body), शरीरे Śarīre, when the body, in the body साध्वलंकृते Sādhvalāṅkṛte, in being well adorned, साध्वलंकृत Sādhvalāṅkṛta, well-adorned, भवति Bhavati, becomes, सुवसने Suvasane, in being well dressed सुवसन Suvasana, well-dressed, परिष्कृते Parīṣkr̥te, in being well cleansed, shaved, &c. परिष्कृत Parīṣkr̥ta, well-cleansed एवम् Evam, thus एव Eva, also अयम् Ayam, thus, अस्मिन् Asmin, in this अन्धे Andhe, being blind अन्ध Andha, blind, भवति Bhavati, becomes स्त्रामे Śrame, in becoming lame, One who has flowing discharges from his eyes and nose, उत्तारः Śrāmāḥ, lame. He whose eyes and ears are weak (Śrama—flowing), परिवृक्णे Parivṛkṇe, crippled, whose hands or legs are mutilated परिवृक्ण Parivṛkṇa, in being crippled, अस्य Asya,

of this एव Eva, even. शरीरस्य Śārīrasya, of the body नाशम् Naśam, destruction अनु Anu, after एषः Eṣah, this नश्यति Naśyati, is destroyed. न Na, not अहम् Aham, I. अत्र Atā, in this knowledge योग्यम् Bhiogyam, desirable, the release पर्याप्ति Paryāpti, I see. इति Iti, thus.

1. But Indra, before he had reached the Devās, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine.—565.

MANTRA 2

स समित्पाणिः पुनरेयाय तद् ह प्रजापतिरुवाच मध्वन्यच्छा-
न्तद्वयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति
स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्व-
लंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायम-
स्मिन्नन्धेऽन्धो भवति स्नाते स्नातः परिवृक्ष्ये परिवृक्ष्योऽस्यैव
शरीरस्य नाशमन्वेप नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स Sah, he समित्पाणिः Samitpāṇiḥ, with sacred fuel in his hand. पुनः Punah, again एयाय Eṣāya, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Mukta even) त्वम् Tam, to him. ह Ha, then प्रजापतिः Prajāpatiḥ, Prajapati उवाच Uvācha, said मध्वन् Maghavan, Maghavan, O Indra. यद् Yat, that शान्तद्वयः Śāntahḍvayḥ, satisfied in heart प्राव्राजी Pāvrajā, thou didst go away सार्धम् Sārdham, along with विरोचनेन Virochanena Virochanā किम् Kim, what इच्छन् Ichchān, desiring पुनः Punah, again आगमः Āgamaḥ thou hast come इति Iti, thus सः Sah, he. ह Ha, then उवाच Uvācha, said यथा Yathā, &c. एव Eva, even. खलु Khalu, verily अयम् Ayam this shadow मध्वः Bṛigavah an अस्मिन् Asmin, when this. शरीरे Śarīre when the body साध्वलंकृते Śādhvalāṅkṛte, in being well-adorned साध्वलंकृतः Śādhvalāṅkṛtaḥ, well-adorned भवति Bhavati, becomes सुवसने Suvasane, in being well-dressed सुवसनः Suvasanaḥ, well-dressed परिष्कृते Pariskṛte, in being well cleaned, shayed &c परिष्कृतः Pariskṛtaḥ, well cleaned एवम् Evam, thus. एव Eva, alone अयम् Ayam, thus. अस्मिन् Asmin,

into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Āsuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jīva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Āsuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA I.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
च्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परि-
ष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति क्षामे क्षामः
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेप नश्यति नाहमत्र
भोग्यं पश्यामीति ॥ १ ॥

अथ Atha, then, when Virochana had gone. इ हि, now, इन्द्र Indrah Indra. अप्राप्य Aprāpya, without returning to, without reaching एव Eva, even देवान् Devān, the devas एवम् Eṣaṁ, thus भयम् Bhayaṁ, fear, difficulty, the logical analogy which led to conclusions which were simply frightening. ददर्श Dadarśa, saw (the mistake of Virochana's idea of truth) यथा Yatha, thus; as एव Eva, alone खलु Khalu, verily, अयम् Ayam, this (body of reflection, i.e., this) reflection. अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarīre, when the body, in the body साध्वलंकृते Sādhvalāṅkṛte, in being well-adorned, साध्वलंकृत Sādhvalāṅkṛtaḥ, well-adorned. भवति Bhavati, becomes. सुवसने Suvasane, in being well dressed सुवान् Suvasanaḥ well-dressed. परिष्कृते Pariskṛte, in being well cleansed, shaved, &c. परिष्कृत Pariskṛtaḥ, well cleansed एवम् Evam, thus इव Eva, like अयम् Ayam this. अस्मिन् Asmin, in this अन्धे Andhe, being blind अन्ध. Andhaḥ, blind. भवति Bhavati, becomes क्षामे Śrāme, in becoming lame. One who has flowing discharges from his eyes and nose, catarrh. क्षाम. Śramaḥ, lame. He whose eyes and ears are weak (Śrama=flowing). परिवृक्णे Parivṛkṇe, crippled, whose hands or legs are mutilated परिवृक्णः Parivṛkṇaḥ, in being crippled. अस्य Asya,

of this एव Eva, even. शरीरस्य Śarīrasya, of the body नाशम् Nāśam, destruction अतु Ann, after एष Esah, this नश्यति Naśyati, is destroyed. न Na, not अहम् Aham, I अत्र Atta, in this knowledge. योगम् Yogyam, desirable, the release पश्यामि Paśyāmi, I see इति Iti, thus.

1 But Indra, before he had reached the Devas, saw this terrible analogy As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes Therefore I do not see the final good in this doctrine —565

MANTRA 8

स समित्पाणिः पुनरेयाय तद्दृष्ट्वा प्रजापतिरुवाच सध्वन्यच्छान्तहृदयः प्रात्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव सध्वनं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्नामे स्नामः परिवृक्ष्ये परिवृक्ष्योऽस्यैव शरीरस्य नाशमन्येप नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

■ Sah, he समित्पाणिः Samitpāṇiḥ with sacred fuel in his hand. पुनः Punah, again एषय Eṣaya, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the Dreṣṭṛ-śrīre and master of the Muktaḥ even) ह्य Ha, to him ह Ha, then प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha, and अथवा Maghavan, Maghavat, O Indra. यत् Yat, that शान्तहृदयः Śāntahṛidayah, satisfied in heart प्रात्राजीः Prātrājīḥ, thou didst go away सार्धम् Sārdham, along with विरोचनेन Virocchaneṇa, Virocchana किम् Kim, what इच्छन् Ichchhan, desiring पुनः Punah, again अगम्य Āgamyah thou hast come इति Iti, thus सः Sah, he. ह Ha, then उवाच Uvācha, and यथा Yathā ~. एव Eva, even, एतु Kintu, verily अयम् Ayam this shadow भगवः Bhagavaḥ su अस्मिन् Asmiṁ, when this. शरीरे Śarīre when the body साध्वलंकृते Śādhvalāṅkrīte, in being well-adorned साध्वलंकृतः Śādhvalāṅkrītaḥ, well-adorned भवति Bhavati, becomes सुवसने Suvasane, in being well-dressed सुवसनः Suvasanaḥ, well-dressed परिष्कृते Pariskṛte, in being well cleaned, shaved &c परिष्कृतः Pariskṛitaḥ, well cleaned इदम् Idam, thus एव Eva, alone अयम् Ayam, thus. अस्मिन् Asmiṁ,

in this अन्धे Andhe, being blind. अन्ध Andrah, blind भवति Bhavati, becomes
 शम्ने Śraṇe, in becoming lame. शम्न Śraṇah, lame, he whose eye and ears are
 weak (śraṇa-flowing). परिक्लृष्टे Parivṛkṣṭe, crippled. परिक्लृष्ट Parivṛkṣṭh,
 in being crippled अक्ष Asja, of this एव Esa, even घटीरस्य Ḡarīasya, of the
 body. नाशम् Nāśam, destruction अनु Anu, after. एष. Esah, this, नश्यति
 Naśyati, is destroyed ॥ Na, not अहम् Aham, I अत्र Atā, in this knowledge.
 मोक्षम् Bhogyaṁ, desirable, the release प्राक्ष्यामि Praśyāmi, I see इति Iti, thus.

Taking fuel in his hand he came back again. Prajā-
 pati said to him 'O glorious one, as you went away along
 with Virochana, well-satisfied in your heart, why have you
 come back, desiring what object?' He said 'as this shadow
 becomes well-adorned when the body is well-adorned, well-
 dressed, well-cleansed when the body is well-cleansed, that
 self will also be blind, if the body is blind, lame if the body
 is lame, crippled, if the body is crippled and will perish
 when the body perishes; therefore, I do not see the final
 good in this doctrine —566.

MANTRA 3.

एवमेवैव मघवन्निति होवाचेतं त्वेव ते भूयोनुव्याख्यास्यामि
 वसापराणि द्वात्रिंशतं वर्षाणीति स ह्यपराणि द्वात्रिंशतं वर्षा-
 ण्युवास तस्मै होवाच ॥ १ ॥

इति नयमः खण्डः ॥ ९ ॥

एवम् Evam, thus एव Eva, alone. एष Esah, this एषम् Eṣam, O
 glorious one इति Iti, thus इ Ha, verily, then. उवाच Uvācha, said एवम्
 Etam, thus तु Tu, but. एव Eva, even, indeed ते te, to thee भूय Bhūyaḥ,
 again, अनुव्याख्यास्यामि Anuvākhyasāmi, I shall explain, according to thy
 capacity. वस Vasa, dwell अपराणि Aparāṇi, another द्वात्रिंशत् Dvātriṁśatam,
 thirty-two. वर्षाणि Varṣāṇi, years इति Iti, thus ॥ Sā, he. इ Ha, then.
 अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṁśatam, thirty-two. वर्षाणि Varṣāṇi,
 years. उवास Uvāsa, dwell तस्मै Tasmat, to him इ Ha, then. उवाच Uvācha,
 said

3 'O glorious one, this shadow is even indeed thus
 as thou sayest; but I shall explain it to thee more fully,
 according to thy capacity. But dwell thou here for another
 thirty-two years' He lived there for another thirty-two
 years, and then Prajāpati said —567

MĀDHVA'S COMMENTARY.

Indra knowing the true doctrine, acted as if he had understood the teaching of Brahman in the same light as Virochana. Thus he did in order to delude the Āsuras. He went away, like Virochana, but he came back again, as if, he had found out the defect in the teaching. Again and again, he came back, in order to delude the Āsuras and the ignorant, so that they may think that Indra had not understood fully.

TENTH KHANḌA

MĀNTRA 1.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-
भयमेतद्ब्रह्मेति ॥ ह शान्तहृदयः प्रववाज सहाप्राप्यैव देवाने-
तद्भयं ददर्श तद्यद्यपीदं शरीरमन्यं भवत्यनन्यः स भवति यदि
स्वामस्वामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

य Yāh, who एष Esah, he, dwelling in the throat, स्वप्ने Svapne, in the dream state of the Jiva महीयमान Mahīyamānah, being glorified by the Devas of the senses, such as Prāṇa &c. चरति Charati, causes to move; makes one perceive, the objects created by him in dream such as horses &c. एष Esah, he. आत्मा Ātmā, is the Ātman. इति It, thus. ह Ha, then. ववाच Uvācha, said. एतद् Etat, this अमृतम् Amṛtam, immortal. अचक्षु Achaṣṭu, fearless. एतद् Etat, this, ब्रह्म Brahma, Brahman. इति It, thus. ॥ Sah, he, Indra ह Ha, then शान्तहृदय Śāntahṛdayah, satisfied in heart प्रववाज Pravavāja, went away. ए Sah, he, ह Ha, but अप्राप्य Aprāpya, without reaching. एव Eva, even देवान् Devān, to the Devas एतद् Etat, this- भयम् Bhayam, fear, difficulty, fearful logical analogy, ददर्श Didarśa, saw इत् इत्, that यदि Yadi, if अपि Api, though. इदम् Idam, this शरीरम् Śarīram, body अन्यम् Andham, blind भवति Bhavati, become- अन्धम् Anandham, not blind स Sth, that भवति Bhavati, becomes यदि Yadi, if शरीरम् Śarīram, lame, अस्मिन् Asmīn, not lame. न Na, not. एव Eva, alone, even एष Esah, this अस्य Asya, his दोषेण Doṣeṇa, with the fault दुष्यति Duṣyati, becomes faulty

1. Then Prajāpati said, "He who is glorified (by the Devas of the Senses) in dream, causes (the Jiva to perceive) all dream objects, (He, the Lord of dream) is the Ātman, He is Immortal, the Fearless, the Brahman." Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is

true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with faults of the physical body.

—568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्त्राम्येण स्त्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदित्तीव नाहमल भोग्यं
पश्यामीति ॥ २ ॥

न Na, not वधेन Vadhena, by being slain. अस्य Asya, of this physical body. हन्यते Hanyate, is slain. न Na, not. स्त्राम्येण Srāmyeṇ, by the becoming lame. स्त्राम Srāmāḥ, lame. घ्नन्ति Ghnanti, they kill. इव Iva, but, एव Eva, even, as if, like. एनम् Enam, thus, विच्छादयन्ति Vichchādayanti, (as if) they cut into pieces, they throw him into a pit. Another reading is Vichchādayanti "make shadow-less," i. e. kill. इव Iva, as if. अप्रियवेत्ता Aprīyaveśā, conscious of non pleasant things. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, moreover, further. रोदिति Roditi, weeps. एव Iva, like, as if. न Na, not. अहम् Aham, I. अल Ala, in this. भोग्यम् Bhogyam, good. पश्यामि Pasyāmi, I see इति Iti, thus.

2. Nor is the dream body struck when the physical body is struck; nor does it become lame, when the physical body is lame; but it appears to be struck (like the physical body), it appears to be mutilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3

समित्पाणिः पुनरेयाय तद् ह प्रजापतिरुवाच मधवन्यच्छान्त-
हृदयः प्रात्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्य-
पीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्त्राममस्त्रामो
नैवैपोऽस्य दोषेण दुष्यति ॥ ३ ॥

समित्पाणि Samitpāṇi, with fuel in his hand. पुन Punah, again. एयाय Eyāya, he came back. तद् Tam, to him. इ Ha, then. प्रजापति Prajāpatiḥ, ajāpai. उवाच Uvācha, said मधवम् Maghavam, Maghavat. O Indra, न

Yat, that. शान्तहृदयः Śāntahṛdayah, satisfied in heart. प्राजापती. Prajāpati, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगमः Āgamah, thou hast come. इति Iti, thus. सः Sah, he. ॥ Ha, then. उवाच Uvācha, said. तत् Tat, that. यदि Yadi, if. अपि Api, even, though. इदम् Idam, this. भगवः Bhagavah, Sir. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अन्धः Anndhah, not blind. सः Sah, that भवति Bhavati, becomes. यदि Yadi, if. श्रामम् Srāmam, lame. अश्रामः Aśrāmah, not lame. न Na, not. एव Eva, alone, even. एष Eṣah, this. अस्मै Asmāi, his. दोषस्य Doseṣy, with the fault. दुष्यति Dusyati, becomes faulty.

3. Taking fuel in his hands Indra went again to Prajâpati. Prajâpati said to him "Maghavat you went away satisfied in heart, with what purpose have you come back again?" He replied, "though it is true, that that dream body does not become blind, when this body becomes blind; that it does not become lame, when this body becomes lame, and that body does not become tainted with the faults of this body,"—570

MANTRA 4

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं
पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि वसाऽपराणि द्वात्रिंशतं वर्षाणीति स हाऽपराणि द्वात्रि-
ंशतं वर्षायुवांस तस्मै होवाच ॥ ४ ॥

इति वशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. स्राम्येण Srāmyeṇa, by being lame. श्रामः Srāmah, lame. घ्नन्ति Ghaṇanti, they strike you. तु Tu, but. एव Eva, as if. एतम् Etam, this body. विच्छादयन्ति Vichchhādayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyaveitā, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Attra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone. एष Eṣah, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhūyah, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity. वस Vasa, dwell.

अपरमि अपरमि, another. द्वाविंशत् Dvāvimśatam, thirty-two वर्षाणि Varsāṇi, years इति Iti, thus ॥ Sah, he ह Hi, then अपरमि अपरमि, another द्वाविंशत् Dvāvimśatam, thirty-two. वर्षाणि Varsāṇi, year- उवास Uvāsa, dwell, तस्मै Tasmai, to him ह Ha, then उवाच Uvācha, said

4 Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame, but it appears to be struck, it appears to be mutilated, it is conscious of unpleasant feeling, it appears to shed tears. Therefore I see no good in this.

Prajāpati said —“O glorious one, this is even indeed thus as thou sayest, but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.” He lived there for another thirty-two years. And then Prajāpati said —571

MADHYA'S COMMENTARY

An objector says “the underserving person Virochana had gone away while the deserving Indra had come back for the true doctrine. But to Indra also Prajāpati taught in parables, telling him that the Self seen in dream was Brahman. Why did he teach Indra in such ambiguous phrases? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine. To this objection the Commentator replies

Brahma also spoke, again and again, words capable of producing delusion in order to show to all, that Indra was a fit person to be taught, because he always held the middle of Brahman. (The whole object of Brahman was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties) Brahman, the child of Ātman, therefore, taught Indra, in ambiguous phrases, in order to show that Indra was a fit person. He told that He who shows the Jīva dreams and is worshipped by all the Devis, He is Viśva. This was the purport of Brahman's teaching. But Indra's Puruṣārta, seeing as if he was possessed of Āsuraic brain, said “the being seen in dream appears to be slain appears to be injured, therefore, this Jīva seen in dream cannot be the Supreme Haṁ.

The masters of occultism always clothe their teachings in mystic phraseology not that they love obscurantism but because their object is to develop the intuition of their disciples. They do not aim at developing intellect but they have in view the evolution of that higher faculty called Buddhi or intuition. This can only be done by ‘dark sayings’ capital of being interpreted in a two-fold sense spiritual and material. If the person has got intent on or what Madhya calls if he is a Yogi or elect then he understands these sayings in their true sense. If he is not then he puts a material garb on those teachings. Thus Brahman said —“the being glorified in dream is Brahman” which may mean

the astral body of the Jiva, seen in dream is Brahman or the producer of dream state is Brahman. Indra feels as if he understood the teaching in the first sense. But his intuition soon warns him and he comes back to Prajapati with his objections and difficulties. Whether it was a mere acting on the part of Indra as Mithya holds it or whether Indra really misunderstood Brahmin's teaching at first and came back for further explanation we leave it to our readers to judge.

ELEVENTH KHANDA

MANTRA I.

तद्यत्रैतत् सुप्तः समस्तः सप्रसन्नः स्वप्नं न विजानात्येव
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रव-
व्राज स ह्याप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव सप्रत्या-
त्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवा-
पीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

तद् Tat, that यत्र Yatra, in that state where, in whom In the Lord called
Prājña एतत् Etat, this, Jiva सुप्त Supṭh, being in dreamless sleep समस्त
Samastah, fully, reposing, all sense activity stopped सप्रसन्न Samprasannah,
at perfect rest, enjoying the happiness of one's own self स्वप्नम् Svapnam, dream
न Na not विजानाति Vijānati, perceives एव Esah, thus आत्मा Ātma, the Ātman
इति Iti, thus ह Ha, then दवाच Uvācha, Prajapati said एतत् Etat, this अप्रप्य
Aprapya, Immortal अभयम् Abhayam, fearless एतद् Etat, this ब्रह्म Brahman,
Brahman इति Iti, thus स Sah, he ह Ha, then शान्तहृदय Śāntahṛdayah,
satisfied in heart प्रवव्राज Pravavraja, went away स Sah, he ह Ha, then,
अप्राप्य Aprāpya, without reaching एव Eva, even, alone देवान् Devān, Devas
एतत् Etat, this भयम् Bhayam, fear, difficulty ददर्श Dadṛśa, saw न Na, not,
अहम् Aham, I खलु Kṣalu, verily अयम् Ayam, this एवम् Evam, thus सम्पति Sam-
pati, in this state of dreamless sleep आत्मानम् Ātmānam, the Supreme Self
जानाति Jānāti, knows अयम् Ayam, this supporter of the Jiva अहम् Aham, I,
अस्मि Asmi, am इति Iti thus नो No, not एव Eva alone इमान् Imān, these
भूतानि Bhūtāni, beings विनाशम् Vināśam, without (vina) joy (śam) the state of
joylessness एव Eva, alone अपीत Apatāh, merged into भवति Bhavati, be-
comes न Na not अहम् Aham, I अत्र Atra in this भोग्यम् Bhogyam, good
पश्यति Paśyāmi, I see इति Iti thus

1 'When in deep sleep, in perfect rest, he sees no
dreams, thus in the Self, this is the Immortal, the Fearless,
this is Brahman' thus said Prajapati

Then India went away satisfied in heart. But before he had reached the Devas, he saw this difficulty — 'In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as "this am I," nor do these creatures know the Self in dream state. If the Jīva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this —572.

MANTRA 3

स समित्पाणिः पुनरेयाय तद् ह प्रजापतिरुवाच मधवन्-
च्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति ॥ होवाच नाहं
स्वत्वयं भगव एव संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवे-
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्या-
मीति ॥ २ ॥

ह Sah, he समित्पाणिः Samitpāṇiḥ, with fuel in hand पुनः Punah, again
एयाय Eyāya, come back तद् Iam, to him ह Ha, the प्रजापति Prajāpati,
Prajāpati उवाच Uvācha, said मधवन् Madhavan, O Indra इद् Ya, what
छान्तहृदय Śāntahṛdayah, satisfied in heart प्रात्राजी Prātrājāḥ thou didst go
away किम् Kim, what इच्छन् Ichchihān desiring पुनः Punah again आगम
Āgamah, thou hast come back इति It, thus ह Sah He ह Ha, then उवाच
Uvācha, said न Na not अहम् Iam I, शत्रु Śhatru, verily अहम् Iam this
भगव Bhagavah sir एवम् Evam, thus सम्प्रति Sampṛati, in the state of dream-
less sleep आत्मानम् Ātmānam, the Supreme Self जानाति Jānati, he knows अयम्
Ayam this अहम् Iam I अस्मि Am, am इति It thus न Nah not एव
Ev, alone इमानि Imāni these भूतानि Bhūtāni being विनाशम् Vināśam,
without joy (विनाशेऽनन्तः Vināśe 'anantaḥ' joy or place) एव Iva, alone अपीत
Āpītaḥ merged into भवति Bhavati becomes न Na not अहम् Iam, I अत्र
Ati in this भोग्यम् Bhogyam good पश्यामि Paśyāmi I see इति It, thus

2 Taking fuel in his hand, he went again to Pra-
jāpati. Prajāpati said to him 'O Indra you went away satis-
fied in your heart, for what purpose have you come back?'
He said 'Sir I do not find, in this dreamless state, that Self,
as my refuge, nor does the Self reveal Himself to me as
'this am I'. Nor do these creatures know the Self, in that

state If the Jīva has entered the Lord, in this state, he has done so without the consciousness of joy "I do not see any good in this,"—573

MANTRA 3

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि नोऽवान्यत्रैतस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि
पञ्च वर्षाण्युवास तान्येकशतं संपदुरेतत्तद्यदाहुरेकशतं ह वै
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशाः अण्डः ॥ ११ ॥

एवम् *Evam*, thus एव *Eva*, alone, eve; एष *Esah*, this मघवन् *Maghavan*,
O *Indra* इति *Iti*, thus इ *Ha*, verily, then उवाच *Uvācha*, said एतन् *Etam*,
this तु *Tu*, but, एव *Eva*, even, indeed वे *lc*, to thee भूय *Bhūyah*, again
अनुव्याख्यास्यामि *Anuvyākhyāsyāmi*, I shall explain according to thy capacity,
नो *No* not एव *Eva*, alone, eve; अन्यथा *Anyathā*, anything else एतस्मात्
Etasmāt, from this वस *Vasa*, dwell अपराणि *Aparāṇi*, another, पञ्च *Pañcha*,
five वर्षाणि *Varṣāṇi*, years स *Sah*, he इ *Ha*, then अपराणि *Aparāṇi*, another,
पञ्च *Pañcha*, five वर्षाणि *Varṣāṇi*, years उवास *Uvāsa*, dwelt तानि *Tāni*, those
एकशतम् *Ekaśatam*, one hundred and one संपदुः *Sampaduḥ*, became in all
एतत् *Etat*, this तद् *Tat*, that यत् *Yat*, that आहुः *Āhuḥ*, they say, एकशतम्
Ekaśatam, one hundred and one इ *Ha*, verily, then वै *Vai*, verily वर्षाणि
Varṣāṇi, years मघवान् *Maghavaḥ*, *Indra* प्रजापतौ *Prajāpatau*, with *Praja-*
pati ब्रह्मचर्यम् *Brahmacharyam*, the vow of studentship उवास *Uvāsa* dwelt
तस्मै *Tasmāi*, to him इ *Ha*, verily उवाच *Uvācha*, said

3 "So it is indeed O *Indra*," replied *Prajāpati*, "but I shall not explain this to you, unless you have passed some further period of *Brahmacharya* Live here another five years" He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that *Indra* *Maghavan* dwelt one hundred and one years, as *Brahmachārī* with *Prajāpati* Then *Prajāpati* said to him—574

MADHYA'S COMMENTARY

Being thus addressed by *Indra* *Brahma* told him of the Lord pre-
siding over the state of deep sleep When in the Lord the Jīva enters
in deep sleep and does not know that he has so entered, that state was

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty:—‘In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as “this am I,” nor do these creatures know the Self in dream state. If the Jiva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this—572.

MANTRA 2

स समित्पाणिः पुनरेयाय तश्च ह प्रजापतिरुवाच मघवन्य-
च्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं
स्वत्वयं भगव एवञ्च संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवे-
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्या-
मीति ॥ २ ॥

स Sah, he समित्पाणिः Samitpāṇiḥ, with fuel in hand पुनः Punah, again
एयाय Eyāya, came back तश्च Iam, to him ह त्वा, then प्रजापतिः Prajāpatiḥ,
Prajapati उवाच Uvācha, said. मघवन् Maghavan, O Indra यद् Yat, what.
छान्तहृदयः Śāntahridayah, satisfied in heart प्राव्राजीः Prāvrajāḥ, thou didst go
away. किम् Kim, what इच्छन् Ichchān, desiring पुनः Punah, again आगत
Āgataḥ, thou hast come back इति It, thus स Sah, He ह त्वा, then. उवाच
Uvācha, said न Na, not. अहम् Aham I. खलु Kṣalu, verily अयम् Ayam this
भगवः Bhagavah sir एवम् Evam, thus. संप्रति Sampṛati, in the state of dream-
less sleep आत्मानम् Ātmānam, the Supreme Self जानाति Jānāti, he knows अयम्
Ayam this अहम् Aham, I. अस्मि Asmi, am इति It, thus न Na, not एव
Eva, alone इमानि Imāni, these भूतानि Bhūtāni, beings. विनाशम् Vināśam,
without joy (Vina=without, Śam=joy or place) एव Eva, alone. अपीत
Apatāḥ, merged into भवति Bhavati, becomes. न Na, not. अहम् Aham, I अत्र
Atṛ, in this श्रेयम् Śhreyam, good पश्यामि Paśyāmi, I see इति It, thus

2 Taking fuel in his hand, he went again to Pra-
jāpati. Prajāpati said to him ‘O Indra you went away satis-
fied in your heart, for what purpose have you come back?’
He said ‘Sir I do not find, in this dreamless state, that Self,
as my refuge, nor does the Self reveal Himself to me as
‘this am I’ Nor do these creatures know the Self, in that

state If the Jiva has entered the Lord, in this state, he has done so without the consciousness of joy I do not see any good in this "—573

MANTRA 3

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि नो एवान्यत्रैतस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि
पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तद्यदाहुरेकशतं ह वै
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एवम् Evam, thus एव Eva, alone, eve एव Esah, thus मघवन् Maghavan,
O Indra इति Iti, thus इ Ha, verily, then उवाच Uvācha, said एतद् Etad,
this तु Tu, but एव Eva, even, indeed हे ते, to thee भूय Bhiyān, again
अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity,
नो No, not एव Eva, alone, even अन्यथा Anyatha, anything else एतस्माद्
Etasmāt, than this वस Vasa, dwell अपराणि Aparāṇi, another पञ्च Pañcha,
five वर्षाणि Vaśāṇi, years स सह, he इ Ha, then अपराणि Aparāṇi, another,
पञ्च Pañcha, five वर्षाणि Varṣāṇi, years उवाच Uvāsa, dwelt तानि Tāni, those
एकशतम् Ekashatam, one hundred and one संपेदुः Sampeduḥ, became in all
एतद् Etad, thus तद् Tat, that यत् Yat, that आहुः Ahuḥ, they say एकशतम्
Ekashatam, one hundred and one इ Ha, verily, then वै Vai, verily वर्षाणि
Varṣāṇi, years मघवान् Maghavan, Indra प्रजापतौ Prajāpatāu, with Praja
pati ब्रह्मचर्यम् Brāhmaçharyam, the vow of studentship उवाच Uvāsa dwelt
तस्मै Tasmai, to him इ Ha, verily उवाच Uvācha, said

3 "So it is indeed O Indra," replied Prajâpati, "but I shall not explain this to you, unless you have passed some further period of Brahmacharya. Live here another five years." He lived there for five years more, thus made in all one hundred and one years, and therefore, it is said, that India Maghavan dwelt one hundred and one years, as Brahmachârî with Prajâpati. Then Prajâpati said to him—574

MADHVA'S COMMENTARY

Being thus addressed by Indra, Brahma told him of the Lord presiding over the state of deep sleep. When in the Lord, the Jiva enters in deep sleep and does not know that he has so entered, that state was

described by Brahmā. When Brahmā taught him the Lord called Prajñā, the maker of the state of deep sleep, Indra said,—"I do not know myself in this condition of deep sleep any one separate from me, I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the Jīva and tell him, "I am the Lord." Nor do the creatures see any body in this condition. If in deep sleep the Jīva entered into the Supreme Self or the Supreme Self entered into the Jīva, even then also the merging is without any perception of happiness.

Note—When Prajñatī taught Indra, that the Lord was the Maker of the condition of deep sleep also, Indra objects to it saying, "In this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the Jīva in this condition, telling to the Jīva "here I am." If it be said, that there exists no Supreme Self, the support of the Jīva in the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the Jīva and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, if that were the case, that the Jīva and the Lord, had merged into each other, then it ought to be a condition of *Vimuktam*, i.e., joylessness, (*Vim*—without, *Sam*—joy). If the Jīva had merged into the Supreme Self, then it would be as merged without any perception of joy, just as people who go to another's house do not feel comfortable there, as much as they feel in their home. The Jīva, however, perceives joy in deep sleep, for on arising he remembers "I slept very soundly and happily." This shows that there is a perception of joy in deep sleep, consequently, it is not a condition of Jīva entering into *Drashman*, in the sense of being merged into it. If on the other hand the Supreme Self be merged in the Jīva, in the condition of deep sleep, then He also would have no without joy, for the same reason that going into another's house is always a state of discomfort.

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the Jīva merges (*Āpita*) into the Lord, or the Lord merges into the Jīva. This also refutes the doctrine of the Advaitins who hold that in deep sleep, there is a dissolution of *Ahaṁkāra* and all psychic activities, and who hold that the word *Vimukta* means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never merge into a higher and still retain its own consciousness. But the Jīva retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the Jīva does not merge into the Lord. Nor does the Lord merge into the Jīva. For when a higher consciousness merges into a lower—if there could be such a thing—then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a Jīva.

TWELFTH KHANḌA.

MANTRA 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीर-
स्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरी-
रस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव शन्तं न प्रियाप्रिये
स्पृशतः ॥ १ ॥

मघवन् *Maghavan*, O *Indra* मर्त्यं *Martyaṃ*, mortal, subject to death. वै *Vai*,
verily इदं *Idam*, this शरीरं *Śarīraṃ*, body of the *Jīva* आत्तं *Āttam*, held
मृत्युना *Mṛtyunā*, by death तद् *Tad*, that, body in which the *Jīva* dwells अस्त्य
Asta, of this, अमृतस्य *Amṛtasya*, of the Immortal अशरीरस्य *Aśarīrasya*, of the
Bodyless, आत्मनः *Ātmanah*, of the Self अधिष्ठानं *Adhiṣṭhānam*, the abode
आत्तं *Āttam*, held वै *Vai*, verily. सशरीरः *Saśarīrah*, the embodied, namely the
Jīva प्रियाप्रियाभ्यां *Prīyāprīyābhyām*, by pleasure and pain. न *Na*, not वै *Vai*,
verily. सशरीरस्य *Saśarīrasya*, of the embodied, of the *Jīva*. सतः *Sataḥ*, so long
as they be. प्रियाप्रिययोः *Prīyāprīyayoh* from pleasure and pain. अपहतिः *Apa-*
hataḥ, release, freedom. अस्ति *Asi*, is. अशरीरं *Aśarīraṃ*, to the non-embodied,
to the Supreme Self. वाव *Vāva*, verily सस्त्यं *Santam*, being. न *Na*, not.
प्रियाप्रिये *Prīyāprīye*, pleasure and pain, (dependent upon another). स्पृश-
taḥ, touch

1. O *Indra*! this body of the *Jīva* is mortal and held by death. It is the abode of the Immortal, the bodyless Lord. The embodied *Jīva* is verily held by pleasure and pain. Nor is over the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain.—574.

MANTRA 2.

अशरीरो वायुरभ्रं विद्युस्तनयित्पुत्रशरीराण्येतानि तद्यथै-
तान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्येन स्येन
रूपेणामिनिप्पद्यन्ते ॥ २ ॥

अशरीर *Aśarīrah*, without body, not absolutely, but compared with their
knowledge. वायु *Vāyuḥ*, the Chief *Vāyu*. अभ्रं *Abhram*, *Brahmā*, because
He is supported (Bhor) by the Lord *Viṣṇu* (Ap= all-pervading). विद्युः *Vidyut*,
Lightning, the wife of *Vāyu*, because she is very (*Vi*) luminous, (*Dyut*) the
highly luminous. तनयित्पुत्र *Samayitpūtrah*, Thunder, the wife of *Brahmā*, because

she has all sound-. अशरीरानि Aśurīrāṇi, without body, because they have superabundance of wisdom, एतानि Etāni, these, तद् tad, that, यथा Yathā, as, एतानि Etāni, these, अमुष्माद् Amuṣmāt, from that, आकाशाद् Ākāśāt, from All-luminous, Supreme Self, through the grace of Ākāśa, समुत्थाय Samutthāya, coming out of the body, परम् Param, Supreme, ज्योति Jyotiḥ, Light, the Supreme Brahman, उपसम्पद्य Upasampadya, having approached. स्वेन Svena, in his own, रूपेण Rūpeṇa, with his form, with his proper form of joy &c. अभिनिष्पद्यते Abhinispadyate, completely attain.

2. The Chief Vāyu is without body, Brahmā, and the wife of Vāyu and the wife of Brahmā these are also without body. As these through the grace of the All-luminous come out of their body, and attain the Highest Light and remain in their own form.—575.

MANTRA 3

एवमेवैव संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्की-
डन्ममायः स्त्रीभिर्वा यनैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजन-
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवाय-
मस्मिच्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus. एव Eva, just. एव Esah, this, namely the Mukta Jiva, सम्प्रसाद Samprasādaḥ, having obtained the grace of Viṣṇu completely, अमुष्माद् Amuṣmāt, from this. अशरीरं Aśurīrāt, from the fiend body समुत्थाय Samutthāya, coming out. परम् Param, highest. ज्योति Jyotiḥ, light उपसम्पद्य Upasampadya, having attained. स्वे Svena, in his own रूपेण Rūpeṇa, form. अभिनिष्पद्यते Abhinispadyate, appears, is restored to. स Sah, he. उत्तम Uttamāḥ, the best, पुरुष Puruṣaḥ, being स Sah, he. तत्र Tatra, there, in the world of Lord. पर्येति Paryeti, moves about. जक्षन् Jaksan, eating, or laughing क्रीडन् Kṛīḍan, playing रमणाय Ramamāṇaḥ, rejoicing. स्त्रीभिः Strībhiḥ, with women. वा Va, verily, अज्ञातिभिः Ajñātibhiḥ, with non relatives, Muktas of previous Kalpas. याने Yānāḥ, with carriages. वा Va or. ज्ञानिभिः Jñānibhiḥ, relatives, namely Muktas of the same period. वा Va, or. न Na not. उपजन्तु Upajāntu, persons near them स्मरन् Smaran, remembering इदम् Idam, this. शरीरं Śarīraṁ, body. स Sah, he. यथा Yathā, as. प्रयोग्य Prāyogyā, the charioteer. आचरणे Ācharaṇe, in the carriage. युक्त Yuktāḥ engaged by his master एवम् Evam, thus एव Eva, just. अयम् Ayam, this अस्मिन् Asmin, in this. शरीरे Śarīre, in the body. प्राण Prāṇaḥ, the prāṇa, the Chief Vāyu. युक्त Yuktāḥ, appointed by the Lord Viṣṇu.

3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer, is appointed by his master, to drive the carriage, just so is this Prāṇa appointed to drive this chariot of the body.—576

MANTRA 4

अथ यत्रैतदाकाशमनुविष्णुं चक्षुः स चाक्षुसः पुरुषो
दर्शनाय चक्षुरथ यो वेदेदं जिघ्रायीति स आत्मा गन्धाय वाण-
मथ यो वेदनमभिव्याहरायीति स आत्मऽभिव्याहाराय वागथ
यो वेददं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now, यत्र Yatra, where, in विष्णुं Viṣṇuṃ, this आकाशम् Āka-
śam, Luminous of form अनुविष्णुं Anuvīṣṇuṃ has entered चक्षुः Chakṣuḥ,
eye, स Sah, that, चाक्षुसः Chakṣusaḥ being using the eye पुरुषः Puruṣaḥ,
person, दर्शनाय Darśanāya, for the sake of seeing चक्षुः Chakṣuḥ, eye अथ
Atha now य Yā, who वेद Veda, knows, thinks इदम् Idam, this जिघ्रायि
jighrāṇi, may I smell इति Iti, thus स Sah, he आत्मा Ātmā, the Self, गन्धाय
Gandhāya, for the sake of sm || वाणम् Ghṛānam, the nose, अथ Atha, now, य
Yā, who वेद Veda, knows इदम् Idam, this अभिव्याहरायि Abhivyāharāṇi, let
me speak, इति Iti, thus, स Sah, he, आत्मा Ātmā, the Self, अभिव्याहराय Abhi-
vyāharāya, for the sake of speaking, वाग् Vāg, speech, tongue, अथ Atha, now,
य Yā, who, वेद Veda, knows इदम् Idam, this शृण्वानीं Śṛṇvāni, my I hear,
इति Iti, thus, स Sah, he, आत्मा Ātmā, the Self, श्रवणाय Śṛavanāya, for hear-
ing, श्रोत्रम् Śrotṛam, ear

4. Now that, in Whom this luminous form has entered, to Him belongs the eye. That Being is the Lord of the eye, for the sake of His seeing is the eye. So He Who says let me smell this, He is the Self, the nose is the instrument of smelling. He Who says 'let me say this,' He is the Self, the

tongue is the instrument of saying. He Who says "let me hear this," He is the Self: the ear is the instrument of hearing—577. :

MANTRA 5

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स
वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

अथ Atha, now. य Yah, who. वेद Veda, knows. इदम् Idam, this, मन्वानि Manvāni, let me think. इति Iti, thus. स Sati, he. आत्मा Ātmā the Self. मन Manah, the mind. अस्य Asya, is. दैवम् Daivam, divine, illumined. चक्षु Chakṣuh, eye. स Sah, he. वै Vai, verily. एष Eṣa, this. एतेन Etena, through this दैवेन Daivena, through the Divine. चक्षुषा Chakṣuṣā through the eye. मनसा Manasā, through the mind. एतान् Etān, these कामान् Kāmān, objects of desire. पश्यन् Paśyan, seeing. रमते Ramat, he rejoices.

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices—578

Note These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c, in order to make the Jiva get experienced. The Lord is the Uttama Puruṣa of the third Mūlā, and the last two verses describe in detail His glory and Majesty. The Jiva, with Prāṇa and Senses, is supported by the Lord and exists through Him. These two verses show, that the real enjoyer of all the experiences, is the Lord, and that the Jiva enjoys secondarily after the Lord.

MANTRA 6

य यते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मा-
त्तेषां सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाश्च
लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजाना-
तीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति ब्राह्मणः खण्डः ॥ १२ ॥

य Yah, those desires एतम् Ete, these desires ब्रह्मलोक Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world. तम् Tam, him. वै Vai verily. एतम् Etam, this. देवा Devā, the Devas namely, Vāyu, Brahmā and their spouses. आत्मानम् Ātmānam, the Lord. The Supreme Self उपासते Uपासते, meditate, worship. तस्मात् Tasmāt, through the grace of that Lord obtained through meditation. तेषां Teṣān, of those Devas सर्वे Sarve, all. च Cha, and लोकान् Lokān, worlds and men. आत्मा Ātāh, are obtained सर्वे Sarve, all. च Cha,

and कामा kāmāḥ, desires सः Sah, he सर्वान् Sarvān, all च Cho, and
 लोकान् Lokān, world आप्नोति Āpnōti, obtains सर्वान् Sarvān, all च Cho, and
 कामान् kāmān, desires यः Yah, who तम् Tam, him आत्मना Ātmanā, the
 Supreme Self. अनुविद्यः Anuvīdyā, having intellectually understood विजानाति
 Vijānāti, realizes through intuition इति Iti, thus हः H, verily प्रजापति Pra-
 japatiḥ, Prajāpati उवाच Uvācha, said प्रजापति Prajāpatiḥ, Prajāpati उवाच
 Uvācha, said

6 (The Lord enjoys all holy pleasures only), which
 exist in the Brahmā world That Supreme Self is worshipped
 verily by the Devas Therefore, they obtain all worlds and
 all desires He who knows that Self and realises Him also,
 obtains all worlds and all desires Thus said Prajāpati,
 verily thus said Prajāpati —579

MADVA'S COMMENTARY

When thus addressed by Indra Brahmā told him the truth in plain
 and simple words, namely know thou that to be the Jiva who has al-
 ways connection with body, the Jiva has always some body or another.
 While He who has no connection with any body either in past, present
 or future He is called the bodiless the Supreme Vi or the Immortal, the
 Eternal Form. Though thus unembodied the Lord dwelling within this
 body, remains controlling it for the Lord is He who controls the body,
 free from old age, &c. while the Jivatma is bound with the body and
 suffers old age and death. Because it is the concept of body.

The Commentator now explains the meaning of the word Priya and Apriya.

The learned call that to be a priya which depends upon another,
 any happiness which is not self dependent is Priya or pleasure, (Pri-
 meaning another and Ya meaning to come). Similarly any pain which
 comes from another that is called Apriya the word A meaning evil.

The Jiva is always subject to Priya and Apriya to pleasure caused
 by another to pain given by another. A Jiva can never under any con-
 dition (whether Free or Mukta) be above pleasure and pain. In Mukti he
 has pleasure, given to him by God in non Mukti he has both pleasure
 and pain, according to his Karmas. But the Supreme Brahman is Ashrita
 (bodiless) therefore He has no pleasure nor pain. These can never touch
 Him. His pleasure is Self originated not like the Priya dependent upon
 another, while pain He never has.

The Commentator now explains the words Abhaya & Iyut and Stanayitva which gene-
 rally mean the cloud the lightning and the thunder. But he says that these words
 mean here Brahmi the wife of Vayu and the wife of Brahma respectively.

Brahmā is called Abhira, because he is supported (Abhira = to support) by the Supreme Lord, who pervades everything, namely, by the God Viṣṇu, who is called Ap on all pervading. Thus Abhira is a compound of two words (अप् + अ) .

Ap and Bhira means literally "supported by the all pervading."

Note — When meaning cloud Abhira is analysed as Ap = water, Bhira = carrying, water carrying, water bearing.

The wife of Viṣṇu is called Vidyut, because she causes special (Vi) enlightenment, specific giver of light. The wife of Brahman is called Śrīrāyita, because she consists of all sounds, and Śrīrāyita literally means "the maker of all sounds."

These (Viṣṇu and Brahman with their spouses) are said to be without body, not because they have absolutely no bodies but because knowledge preponderates in them, in their body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahman be affected by pleasure and pain.

How do you say that Brahman and Viṣṇu have no pleasure caused by another. Their pleasure is caused by Viṣṇu Himself and it is not self-originated so they cannot be said to be touched by pleasure. To this the Commentator replies —

The pleasure of Viṣṇu and Brahman, is caused directly by Viṣṇu, while that of their wives by the men who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not Pāpā, as above defined. Therefore they are said to be devoid of pleasure.

As these, Viṣṇu Brahman and their wives have emerged from the Supreme Ether namely Viṣṇu, and from nothing else, and as they enter back into Him and merge into Him in Mukta, and thus obtain their own happiness and bliss, so the other Mukta through the full grace of Viṣṇu, obtain their self-bliss by reaching Viṣṇu called also Kṛtā. When the Mukta reaches Viṣṇu, he rejoices there with women and eunuchs, and kinsmen. As the charioteer is proud in the carriage, so divine it so is Viṣṇu appointed by the Lord, to drive this chariot of the body. And as in the chariot is seated the Master of the chariot, so the Lord Viṣṇu sits in the body the master of the body, and as a chariot may carry other passengers also so is the Jīva a mere passenger in this body, neither the driver nor the master of it.

Refused in Him are all the senses and the sense Devas, the great Prāṇa is also refused in Him, in Him is refused even the Jīva. He the Supreme Viṣṇu knows all their workings, their feelings, their hearings, their swellings, their tastings and thinnings as well. He verily fully

knows, without any effort, all the objects of all the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jīva, enjoys all objects through the senses of the Jīva by pervading those senses with his own divine senses.

If the Lord within the Jīva, enjoys through the senses of the Jīva, then He would suffer the pain of the Jīvas and experience evils as well. To this the Commentator replies -

The Lord Viṣṇu, by pervading the Jīva and his senses and Prāṇa enjoys all the auspicious experiences of the Jīva but never any evil.

Him the Supreme Lord worship all the Devas, Vayu, and the rest, under His control, verily all the worlds subsist, all desires, and all Jīvas. Any one who knows this ancient Viṣṇu, according to his capacity, and sees Him in his true light, obtains all desires, and all worlds, according to his will. Thus it is in the Śrīmad Sūktā.

Prajāpati taught Virochana the true doctrine but the latter through his incapacity, and weakness understood as if Brāhmiṇ was teaching the theory of Māyā, namely that the Jīva is a reflection of Brāhmiṇ the reflection and the original are identical, and that therefore the Jīva and the Brāhmiṇ are the same and consequently the Jīva is to be worshipped. In fact the theory of the Māyavadīns is the theory of all the āsuras and is not the true doctrine. Indra however, understood Prajāpati rightly. He knew that the Lord is the producer of the three states of consciousness, waking, dreaming and deep sleep, that He is above all element of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Mukta, that He is the Lord of the Chariot of the body, that He is the supporter of the Jīva with his Prāṇa and senses, that He is the enjoyer of all auspicious experiences, that He is adored by Viṣṇu and others, that He alone is the Ātman. While the Jīva is just opposite of it. Thus Indra understood the teaching of Prajāpati in its true light, namely that he had taught the doctrine of duality, and not of identity and illusion. Indra taught this doctrine to the Devīs, as Virochana taught Māyavādī to the Āsuras. So we say that the doctrine taught to the Virochana, or rather was understood by him, was not Māyavādī but materialism or Lokāyatī, namely, that this body is the Ātman, there is no other soul than this body, and that this body alone ought to be worshipped. This, however is not the doctrine taught to Virochana. For Lokāyatīs are materialists and do not believe in after life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator -

The Śrīmad Sūktā says that Virochana taught to the Āsuras "he obtains both worlds, this and the next" thus shows that the Lokāyatī doctrine was not taught by Virochana, for they (the Lokāyatīs) do not believe in the existence of the next world. Virochana, however, believed in the existence of the next world and he did not misunderstand Prajāpati as teaching materialism, but as teaching Māyavādī. For Virochana,

when he went back to his Āsuras, taught them that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone, and serves the Jīva alone, attains both the worlds this and the next (Khanda VIII, Verse 4). Thus this teaching of Virochana to the Āsuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the Supremacy of the Jīva; in short the doctrine of the Māyāvāda.

But while Virochana understood the word Ātman, as meaning Jīva, Ātman, Indra understood it in its true sense, namely the Supreme Lord. He understood that Prajāpati by using the word Ātman referred to the Supreme Lord and not to the Jīva Ātman. In fact, the word Ātman is used in the subsequent passages, unmistakably for the Supreme Lord; thus as below "O Indra, this body is mortal and held by death. It is the abode of the immortal, the bodyless Ātman. The embodied is verily held by pleasure and pain. Not is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khanda XII-1).

The above texts show that a sharp difference is drawn between the Jīva and the Jīvāta, the human soul and the Lord.

But may it not be that the Jīva is also, above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jīva. In ordinary conditions, the Jīva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies:—

Except the Jīva no one else has the perception of priya (pleasure) and apriya (pain).

For if every Jīva whether Mukti or Bonded, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of any side. If the bonded soul only suffers and the released soul is above all suffering, then it is against all teachings which show that in release also the soul is bound to enjoy happiness, it cannot get rid of joy.

Even the released soul is not free from pleasure, it has the enjoyment of pleasure in that state.

Says an objector:—"If the released soul is not free from suffering (3) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies:—

The word priya or pleasure of this passage is not intended to include the joy of the Lord Viṣṇu. For we have already said above, that by priya is meant that pleasure, the attainment of which depends upon another, the joy of the Lord is not such a priya, it is self-dependent. The bliss of the released, being dependent upon the Lord, is priyam, in the true sense of the word. (As says the following text) The Jīvas

whether released or bound, can never be free from *prīya*, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all, is not called *prīya*. Because the wise say, that the *prīya* is that joy which depends upon another. But though the joy of Brahman and Vāyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called *prīya*, because it depends upon no one else than the Lord. Then joy, therefore, falls under the category of *apriya*. It is only in a secondary sense that their joy is called *apriya*, strictly speaking their joy is also *prīya* or dependent joy. This secondary use of *apriya* is like the use of the word *Śvāt* or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is the Lord alone). Or as the word *Īśvara* or Lord is applied to Rudra, or as the word *Indra* is applied to Śakra. (India or the Powerful One is the name of the Lord primarily). In the same way the word *apriya* is applied to Brahman and Vāyu then joy is not absolutely self dependent. Similarly the joy of the consorts of Brahman and Vāyu is called *apriya*, though it is dependent on the Lord and on their respective lords, just as the word *rajā* or sovereign is applied to the queen, or the *Īśvari* or Lady is applied to Umā. It is in this secondary sense only, that the word *apriya* is used in connection with Vidyut the wife of Vāyu and Sāmyantā the wife of Brahman. Thus it is written in the *Pañama Śānti*. Moreover, the very text of the *Chhāṇḍogya Upaniṣad* also shows that the joy of the released is dependent upon the grace of the Lord and is not any self produced joy. Thus in verse 3 of *Khanda 12* it is said —“Thus released soul, having obtained the full grace of the Lord, and having approached the highest light, appears in his own form.” This shows that the experiencing of the *nijānanda* or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover in the same verse the Lord is described as the Best Person *Uttama Puruṣa* or the Highest Spirit. This also differentiates the Lord from the *Jiva*.

But cannot the words *uttama puruṣa* be applied to the *Jiva* also? In the state of *Mukti*, the *Jiva* may well be called the best person, as compared with *manuṣa* matter. To this the Commentator replies —

The word *uttama puruṣa* the Highest Person always presupposes that there are other persons compared with whom, this is the highest. If the comparison was only between him and the *manuṣa* nature, then the word highest would have been enough, and not the words highest person.

The Advaita theory is that there is only one person or *Puruṣa*. The spirits are not many but one. In this view, the use of the word *uttama puruṣa* is wrong, for the word

Highest Spirit, always implies the existence of other spirits lower in grade. That there are other puruṣas is taught by the Gīta also.

"The Uttama Puruṣa is another called the Supreme Self," (Gīta XV-17). "That Supremacy and uniqueness which Brahman or Rudra cannot obtain, is Thy essential nature O Lord! Hra! thou alone art the Highest Person." So also in the Rig Veda we find that the Lord Viṣṇu is described the Highest. As the following Rik will show

परमाश्रयात्तन्वा वृधान न ते महित्वमन्वदन्वन्ति ।

उमे ते विद्म रजसी पृथिव्या विष्णो देव त्व परमस्य वित्ते ।

पर Paraḥ, beyond मातृया Matryā, all bound and measure तन्वा Trnvā, with thy body वृधान Vṛdhāna, Oh thou who growest न नः, not ते ते, thy महित्वम् Mahitvam, majesty अन्वदन्वन्ति Anvāḍṣvanti, come nigh उमे Ubhe, both ते ते, thy विद्म Vidma, we know रजसी Rajasī, the heaven पृथिव्या Pṛthivyā, beginning with the earth विष्णो Viṣṇo, O Viṣṇu देव Deva, O God त्वम् Tvam, thou परमस्य Paramasya, the highest वित्ते Vitsē, knowest

Men come not nigh Thy majesty who growest beyond all bound and measure with Thy body. Only Thy two regions the Heaven and the earth O Viṣṇu we know but Thou God knowest the highest also. (Rig Veda VII 98-1)

The same idea is expressed in the following lines of the Gīta (11)

Being refuged in this wisdom and having reached similarity with my nature.' So also in Taitt II 2—"He who knows the Supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman." So also in Taitt III 10-5, it is said "The Multajīva leaving this world, reaches the Ānandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat and taking whatever food he wishes to take, sits down singing this hymn." So also—"Whose Mayi (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Asuras. Similarly, Kṛiṣṇa is worshipped by the released souls free from delusion. Similarly Chhānd VIII 12-3 'He moves about there laughing playing and rejoicing with women with carriages with other Mukṛis of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the persons standing near him nor even his body. This also shows that the Jīva in the state of Multa, retains his separateness from the Lord and does not become identical with Brahman. In fact the word Upa meaning near, and the word Antara different found in the verse already quoted show that there are other souls near the Multa Jīva.

Similarly in that very verse we find that Mukṛa Jīva stands in the presence of the Supreme Light. All this shows that the Multa is not identical with the Lord.

The word *Antara* does not occur in the text of the Chhand VIII 12, 3 — we have got it. It must be the reading of some other recension.

Similarly in Chhand VIII 12, 6, we read, the Devas worship the Ātman. Now, if the Ātman meant the Jiva, then the verse would mean that the Devas worship the Jiva. But Devas never worship any Jiva as Jiva only.

Devas may worship a Jiva merely as a symbol, but never as the Supreme Jiva, as such, is never worshipped by any Deva. The object of the worship of the Devas is Viṣṇu alone.

Because the following text of the Rīgveda shows that the Devas worship Viṣṇu alone.

पुनर्दाय ब्रह्मजायाम् कृत्वा देवेर्निकिल्बिषम् ।

ऊर्जं पृथिव्या भक्षयापोदगायमुपासते ॥

पुनर्दाय *Punardāya*, having restored ब्रह्मजायाम् *Brahmajāyam*, the wife of the Brāhmaṇa कृत्वा *Kṛtvā*, having made her देवे *Devāḥ*, by the devas निकिल्बिषम् *Nikilbīṣam*, free from sin ऊर्जम् *Ūrjam*, fulness, food पृथिव्या *Prthivyā*, of the earth भक्षया *bhakṛtya*, in order to enjoy उदगायम् *Udagayam*, Lord Viṣṇu of the great glory. उपासते *Upāsate*, worship.

The Devas restored the Brāhmaṇa's wife having purified her from sin and worship the Lord of great glory, in order to enjoy the fulness of the earth. (A. 100 7)

Similarly the following verse of the Bhagavatā Purāṇa shows that the Uttama Puruṣa of Chhand VIII 12, 3 is Lord Viṣṇu and not any Muktā Jiva. "The Lord must be worshipped, as the Highest Person (Uttama Puruṣa) is separate from the Jiva, as possessing full knowledge, as the agent unattached by any action, &c."

Says an objector —

In the Chhand VIII 12 3 it is said "That being is the Ātman of the eye, for the sake of his seeing is the eye. So he who says let me say this. He is the Ātman; the tongue is the instrument of saying &c. This shows that the Ātman referred to here is the Jivātman and not the Lord for he does not require any sense organs to enjoy external objects. This is wrong. For though the Lord is perfect yet as a matter of sport (*Līlā*) he enjoys external objects through the senses of the Jivas. As says the following verse of the Bhagavatā Purāṇa —

Because the Lord having created these bodies with the elements Mahat &c. has entered into them, and rests in them, He is called Puruṣa (literally he who rests in Pur or body). Thus dwelling in the bodies of the Jivas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs. May that Lord beautify these words. This shows that enjoyment is stated with regard to the Lord done, through the senses.

The sixteen organs are the five senses of cognition the five organs of action the five internal organs mind and the rest and Jiva as the sixteenth. In other words there are five of feelings.

Similarly in Katha Up III 1 —“There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works both dwelling in the cavity of the heart, in the most highly splendid Param (Vayu)”. The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Biduṣyana in the Vedānta Sūtra I 2-11 —“The two (who have entered) into the cave, are indeed, both Ātman (the Lord) from this very well known characteristic, and from scripture to that effect”.

But verse 4 of Khanda 12 says that the eye is for his seeing the ear for his hearing and which are indications of the Jiva. Therefore he who enjoys the objects is the Jiva and the Supreme Lord. To this the Commentator replies that even with regard to the physical objects the Jiva does not see taste &c. the true objects but the appearances only. The real object is known only to the Lord.

Even with regard to seeing and smelling &c., when the Jiva says “I see this, I smell this” the Jiva really do not know, because they do not apprehend the things by themselves the substances underlying the sensations, only the Supreme Spirit knows them. Therefore, the words “Sa uttamaḥ paraśa” do not refer to the Jiva but to the Lord, (in verse 3 Khanda 12) Lord Biduṣyana understands it also in this sense. In the Vedānta Sūtra I 3 20, he says —“the reference in the Chhānd Upan VIII 12, 3 is to the Supreme Ātman and not to the Jiva”. Similarly in the Gītā the word Uttama Paraśa is applied to the Lord —“But the Uttama Paraśa is another called the Supreme Self (Gītā 13, 17)”.

The Mukta Jiva is not all powerful, not Omnipotent like the Lord. This fact is stated by Lord Biduṣyana himself in his Vedānta Sūtra (IV 4 17) —“The Mukta Jiva obtains all his wishes but does not possess the power of creating or destroying the world”. Therefore the being by reaching whom the Jiva is restored to its essential state is the Lord called the Uttama Paraśa or the Supreme Spirit. The verse 3, of Khanda 12, therefore should be explained thus. He by whose grace the Jiva leaving his last body and approaching the highest Light, is restored to its own form is the Highest Person the Uttama Paraśa.

The previous passages also where it is said, he moves in his glory in his dream (Khanda 10 1) and the reference to deep sleep in Khanda 11 verse 1 show that the Lord is meant there and not the Jiva. For those passages describe attributes which are not applicable to the Jiva. Thus for example the phrase *Ubhayaṁ nāśa chiraśa* shows that Jiva could not have been meant for it means he moves in his glory, namely, while he is glorified by the Devas. Now the Jiva is never glorified in his dreams (in fact he has no control over his dreams, and dreams are

sometimes very punful) the Lord alone is always glorified and returns His Majesty, even in *dharm*

The word *Prīyogya* in verse 3, Khanda 12, means the driver of the carriage, for he who is in charge of (*Prīyogya*) of the carriage is called *Prīyogya*. The *Lexicon* also gives this meaning — "The words *yantā*, *sarathā*, *ānctā*, and *prīyogya* all mean the driver in charge of the carriage."

The words *Daivam chakrah* in verse 5 Khanda 12 are ambiguous. The Commentator explains the word *daiva* thus — The *manas* is called *daivam chakrah* because it is illuminated by others.

The word *daivam* is to be taken in its *Etymological* sense here namely the eyes, &c., of the *Jiva* is illuminated by the eyes, &c. of the Lord. The Lord has His own eyes &c. but when He works through the *Jiva* He uses the eyes &c. of the *Jiva* but illumines them and makes them *daivam* or illuminated.

The words *Ye*, etc., *biai maloke* should be completed by *tesu ramate* and means he takes delight in those pleasures which exist in the *Brahma* world. In the same *mantra* (6, Khanda 12,) occur the words *anuvidya vijānāti*. The *anuvidya* means having understood through teachers and scriptures, that is, second-hand knowledge. While *vijānāti* means face to face or direct knowledge, or *aparokṣa*. As says the following verse — *vedanām* means knowledge through scriptures, while *vijānam* means seeing the Lord (*Brahmadarśana*).

THIRTEENTH KHANDA

MANTRA 1.

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽश्व इव रोमाणि
विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं
कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति प्रयोदशः खण्डः ॥ १३ ॥

श्यामान् *Syaman*, after worshipping the Lord as *Syaman* coloured शबलं *Sabalam*, the Lord having various colours and forms प्रपद्ये *Prapadye*, I worship शबलान् *Sabalāt*, after worshipping the Lord as having all forms and colours श्यामान् *Syaman*, as having the *Syama* colour or dark colour प्रपद्ये *Prapadye*, I worship, I come to अश्व *Advali* horse इव *Iva*, like रोमाणि *Romani*, hairs विधूय *Vidhūya*, shaking off पापम् *Pāpam*, sins चन्द्र *Chandrah*, moon इव *Iva*, like राहो *Rāhoh*, of *Rāhu* मुखात् *Mukhāt* from the mouth प्रमुच्य *Pramuchya*, being free धृत्वा *Dhṛtva*, having shaken शरीरम् *Śarīram*, the body अकृतम् *Akritam*, without action कृतात्मा *Kṛtātmā* having fulfilled the object of the

Self. ब्रह्मलोकम् Brahmalokam, the world of Brahman, अभिसम्भवानि Abhisambhavanī, I obtain, इति Iti, thus अभिसम्भवानि Abhisambhavanī, I obtain इति Iti, thus.

1 I take refuge with the Lord having all colours through meditation on Him as having no colour. I take refuge in the Lord having no colour by meditating on Him as having all colour. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Rāhu, shaking off the body, I obtain the uncreated realm of Brahman, having obtained the Self—580.

MADHYA'S COMMENTARY

In Khanda thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called by him. It may be violet colour or pure black. The colour of Viṣṇu as dwelling in the heart is also śābala or variegated. The commentary mentions this—

The colour of Viṣṇu as dwelling in the heart is Dark (Śyāma) as well as variegated (Śābala) or having various and manifold colours. (The Śābala is a collection of all colours.)

These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colour) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms: He may begin with Śyāma meditation and end with śābala or begin with śābala and end with śyāma. The order is immaterial.

The Lord has other colours also than these two.

The Lord as dwelling in the Jiva has also the colour of the Jiva. He is red coloured as dwelling in the Eye. Thus it is in the Viṣṇu.

The colour of the Lord varies also with the colour of the aura of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in the physical body He is red coloured—or of the colour of blood. In the Astral and mental bodies—in the Jiva par excellence—He has the colour of the aura of the Jiva. In the heart—in the Gāyatrī Vidyā is Jiva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this Khanda—*Āra īva Romāni Vadhāya Papam Chandra Iva Rāhor Mitakat Pramuchya, Dhruvī Sararom Akṣitam Kṛtīmī* Brahmalokam Abhisambhavanī—'Shaking off all my non-prarabdha sins as the horse shakes off dust from his hairs, and being freed from all prarabdha sins as the horse for a short time the effects of those Karas) as the moon is freed from the mouth of Rāhu, abandoning my dense and subtle bodies but manifesting my own essential nature (by functioning in my Svārūpa body), may I reach the eternal world of Brahman.

Now an objector says—the prayer is put in the mouth of the author of the Upaniṣad—who is no other than the Lord Himself. Or if the secondary author is taken then Itamī is the Reverberator of it to mankind. In the case of both these, the above prayer is inappropriate. The Goddess Rāmā param Eternally Free and can never stand in need of such a prayer. To this the Commentator replies—

Ram saw (heard?) the words that came out from the mouth of the Lord Hayagrīva, those very words saw Brahmā, then even did see Nārada. (In this Upaniṣad) words which are inappropriate in the case of Viṣṇu (such as) prayers and the rest must be understood to be the words uttered by those next to Him (such as Nārada and the rest). The Lord Hari taught these (prayers, &c.) for the future beings. Thus also spoke Ramī, thus also spoke Brahmī—and this is the Chhīndogya Upaniṣad. Thus it is in the Sama Samhitā.

Thus the prayer "asva ita romaṇi, &c.," was uttered in the past Kalpa by Nārada and others. The future generations will also utter these prayers. Thus this is not the prayer uttered either by Ramī or Brahmī—they merely passed on the words as they heard it from the Lord Hari. They simply transmitted the words of the Lord of the wisdom—
Pace the Hya grīva.

FOURTEENTH KHANḌA.

MANTRA 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्वद्वा
तदमृतꣳ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्वेतमदत्कमदत्कꣳ श्वेतं लिन्दुमाभिगां लिन्दुमा-
भिगाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाशः Ākāśah, the all-luminous, वै Vai, verily, नाम Nāma, Named
नामरूपयोः Nāmarūpayoh, of the name and form, निर्वहिता Nirvahanā, creator,
revealer, ते te, they, the name and form, यद् Yā, what, अन्तरा Antarā, within
तद् Tat, that, ब्रह्म Brahman, Brahman, तत् Tat, that, अमृतम् Amṛtam, Immortal,
स Sah, he, आत्मा Ātma, the Ātman, प्रजापतेः Prajāpateḥ, Of the Lord Viṣṇu,
सभां Sabhām, meeting, वेश्मे Vēśmā, hall, प्रपद्ये Prapadye, may I obtain, यश
Yāśah, glory, यद् Yāham, I भवामि Bhavāmi, may I become, ब्राह्मणानां Brah-
maṇyanām, among the Brahmans, यश Yāśah, glory, राज्ञां Rājāṇām, among
the princes and Kṣatriyas, यश Yāśah, glory, विशां Viśāṇām, of Vaiśya-
या Yāśah, glory, यद् Yāham, I अनुप्रापत्सि Anuprāpatsi, obtain, स Sah, he, इ
Ita, verily, यद् Yāham, I यशसां Yāśasām, of the glorious यश Yāśah,
glory, श्वेतम् Śvetam, mover in breath, existing in breath अदत्कम् Adatkam,
eater of joy, the Supreme Brahman who is all bliss अदत्कम् Adatkam, eater of
joy, श्वेतम् Śvetam, mover in breath लिन्दुम् Lindum, the giver of joy, आ Ā,
always, अभिगाम् Abhigam, I have obtained, may I obtain always (A) लिन्दुम्
Lindum, the giver of joy आ Ā, always अभिगाम् Abhigām, may I obtain.

1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known) He is creator of those also, He who is without name and form. He is Brahman, He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures. May I become glorious among Brahmans, glorious among Kṣatriyas, glorious among Vaiśyas. May I obtain him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys—581.

NADIVAT COMMENTARY.

This Khanda teaches another method of worshipping Brahman called *Ākṣa* dwelling in the Lotus of the Heart. The Commentator explains this Khanda by quoting an authority:—

He is called *akṣi*, because He is all prakāśa—or All-luminous. He exists without name and form. He who is called Brahman is the Lord Viṣṇu. May I obtain His palace.

The phrase *to yad antari* of the text mean "above name and form." *antari* means without, and *to* refers to *nāma rūpa*. *Prajāpati* *veśam* means the palace of the Lord Viṣṇu; *Prajāpati* here does not mean Brahman but Viṣṇu.

May I become famous among all castes: let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called *Śveta*, because this word literally means He who moves in the Breath (or dwells in *Vāyu*). He is called *adātka* because He is the Eater (*adati*) of joy (*Kāma*)—He who constantly experiences the bliss of His own Self-realisation. He is called *Indu* because He gives joy to others (*Indu* = *ind* = *anti* = joy: *ś* and *r* are interchangeable). May I always obtain this Lord (called *Śveta*, *adātka*, and *Indu*).

FIFTEENTH KHANDA.

MANTRA 1

तद्धेतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य
 आचार्यकुलाद्देदमधीत्य यथाविधानं गुरोः कर्मातिशेपेणाभिसमा-

वृत्त्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि
सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिः सन्त सर्वभूतान्यन्यत्र तीर्थेभ्यः स
खल्वेवं वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते
न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं प्राप्यायन्तु ममाङ्गानि धाम्नायश्चक्षुः श्रोत्रमयो बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यो मामा ब्रह्म निराकरोदनिराकरणमेष्टयनिराकरणं
मेष्टु तदात्मनि निरस्ते य उपनिषस्तु धर्मोस्ते मयि सन्तु ते मयि सन्तु ॥ ओ शान्तिः शान्तिः
शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णो ॥ ९ ॥

एत इत, that Brahman described above. इ Ha, verily एत इत, this.
ब्रह्म Brahma, Brahman namely Vishnu. ब्रजपतये Prajāpataye, Prajāpati. To
Prajāpati i.e., to the four-faced, उवाच Uvācha, said. ब्रजपति Prajāpati, Prajā-
pati मनेष Manave, to Svayambhuva, Manu, बहु Manuh, Manuh. ब्रजभ्य
Prajābhiyah, to people आचार्यकुलम् Āchāryakulat, from the home of the tea-
cher. वेदम् Vedam, Veda अधीत्य Adhitya, having learnt. यथाविधानम् Yathā-
vidhānam, according to the rules गुरो गुरु, of the teacher. कर्म Karma,
duties such as service of the Guru giving him Dakṣiṇā. अतिशयेन Atiśeṣena,
without leaving anything behind. अभिसमावृत्य Abhisamavṛitya, having returned
home कुटुम्बे Kutumbe, become a householder शुचौ Śuchau, in sacred देशे
Deśe, in the land, in a spot स्वाध्यायम् Svādhyāyam, sacred study. अधीयान्
Adhityānaḥ, reading. धार्मिकान् Dhārmikaḥ, sacred duties विदधत् Vidadhat,
performing. आत्मनि Ātmani, on the Supreme Lord सर्वेन्द्रियाणि Sarvendriyāni,
all senses. संप्रतिष्ठप्याः Sampṛatiṣṭhāpya, having centered, having placed.
अहिंसन् Ahinsan, not injuring, not giving pain. सर्वभूतानि Sarvabhūtāni, any
creature. अन्यत्र Anyatra, except. तीर्थेषु Tirthebhyaḥ, in sacred places,
sacrifices सः Sah, he. खलु Khalu, verily एवम् Evam, thus. वर्तयन् Vartayan,
behaving. यावद् Yavad, so long as आयुषम् Āyusam, life. ब्रह्मलोकम् Brahma-
loham, to the world of Brahman अभिसम्पद्यते Abhisampadyate, reaches, attains.
न Na, not. च Cha, and पुन Punah, again. आवर्तते Āvartate, returns. न Na,
not च Cha, and पुन Punah, again. आवर्तते Āvartate, returns

1. Verily this doctrine Vishnu taught to the four-faced
Brahmā, Brahmā taught to Svayambhuva Manu, Manu to
his people One should learn the Veda in the family of
his teachers and making presents to his Guru according to
law and doing his works fully one should return home and

enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom.—582.

NADHVA'S COMMENTARY.

This Upaniṣad must be respected as an authoritative work. To prove its authority the Vedā Puruṣa mentions the various persons who promulgated it, and shows the utility of it. The phrase in the last Khay, a "may I be famous among all beings" is ambiguous. It is not apparent, who is the speaker of those words. It cannot apply to every worshipper for any body and every body cannot become supremely famous. Who is then the speaker of this prayer? The Commentator answers this:—

"The four-faced Brahmā being thus taught by the Supreme, cried out: "may I become famous, &c." Brahmā taught to Manu this Vidya, and Manu taught it to mankind; Therefore, concentrating all senses in the Lord the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place at all.

The God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the store-house of every auspicious quality. He is a joy in ever to His knowers and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedā, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vāyu or Christ.

In the verses of the Vedā there are described three Divine forms (incarnations) of Vāyu (see Rigveda I 141 1, 2, 3,) the third of those forms has composed this commentary explaining it as describing Hari. The archetypal form of Vāyu of which these are the various avatāras consists of power and wisdom. By the command of God these qualities appear fully in the avatāra-forms of Vāyu the mighty, the supporter and mover in the universe. His first form or avatāra is as Hanumat who carried the message of Rāma (to Sītā) or who ever obeys the words of Rāma. The second form is that of the warrior Bhīma who destroyed the army of the Kurus. His third form is that of Ānandatīrtha called also Madhva who has composed this commentary.

These three forms of Vāyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of

hope to the desponding soul (Sītā) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vāyu takes place. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Ravana or Duryodhana, that the second manifestation of Vāyu takes place. The Christ comes now not as a messenger of God, but as the warrior of the Lord the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his best and the sweetest form as Madhva, the sweet wisdom as Anandakīrti, the life giving saviour, as Puruṣaprajña the perfect wisdom. In this aspect, the Vāyu teaches the soul the mysteries of God head and ultimately leads her to the presence of her Lord. In fact, the evokeric forms given in the sacred books also conceal this allegory. The first form is that of Hanumat or a big simi human ape, docile but ferocious, the second is that of a man as warrior, Bhīma the destroyer of the army of the Kurus. The third is that of Pārnaprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the Rigveda and shows how they refer to the three forms of Vāyu. Generally these verses are taken to mean three forms of Agni—the celestial fire as manifested in the sun, aerial fire as seen in the lightning and the terrestrial fire as we find it on the altar and hearth. These verses as explained by Mithuna hardly give any sensible meaning. We give Griffith's translation below—

Yes, verily, the fair effulgence of the God for glory was established, since He springs from strength. When He inclines thereto successful is the hymn the songs of sacrifice have brought Him as they flow.

Wonderful, rich in nourishment, He dwells in food, next in the seven auspicious Mothers in His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep from the steers a wondrous form, the chiefs who had the power produced him with their strength when Matsarivan rubbed forth him who lay concealed in a mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva are given below—

यदितया तदुपैषायि दर्शतम् देवस्य मार्गः सहस्रो यतोऽसिनि ।
यदीमुपहृते सायते मतिर्ऋतस्य धेना अनयन्त सधृतः ॥

Of the powerful God Vāyu, the root form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hannumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the Truth to (Sattā or to mankind)

Note —The first function of Vāyu or Christ is that of Hannumat or wisdom. It is the angel that brings the message of hope to the despairing soul as Hannumat carried the words of Rāmā to Sattā

पृथो वपुः पितुमाग्नित्व आशये द्वितीयमासप्तशिवामु मातृपु ।
द्वतीयमस्य वृषमस्य दोहसे दशममर्ति जनयन्तयोपयः ॥

पृथ Prikash, the destroyer of the hostile army. (pri army, pritana, kash, destroyer ksaya kashakah) वपु Vapuh, body incarnation पितुमा Pritumān, rich in nourishment नित्य Nityah, always, आशये Āśaye, dwelling, sleeping, in the home, who ponders over constantly द्वितीय Dvityam, the second form. पृथ P, always सप्तशिवामु Saptsāśivām, in the seven auspicious. मातृपु Mātrīpū, in the measurers, द्वितीय Dvityam, the form अशय Aśya, of him of Vāyu. वृषमस्य Vṛṣamasya, of the bull of the best of the strong one दाहसे Dohase, for the sake of milking out wisdom दशममर्ति Dāśhamamartī, ten wisdom, infinite wisdom called पृथपञ्च Pṛthapancham जनयन्त जनयन्त, produced दोहय Yosanah, women, virgins.

His incarnation as the destroyer of the hostile is his second form, rich with food thus eternal one sleeps in the home of the seven measurers

The third form of this powerful Vāyu is assumed in order to give the milk of wisdom to mankind, this is the ten measured form called the Dāśhamamartī, which the virgins immaculately conceive

Note —The second Avatar of Vāyu is Bhūma the Terrible, the Destroyer of the army of the Satanic host. In this form he governs the Seven Worlds called the seven Measurers. Dwelling in the seven worlds, He fights incessantly with all the evils thereof and keeps it fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world soul. The third aspect of Vāyu or Christ is that which is called Madhya or Purnaprajna or Ānanda (truth). This is the human aspect or incarnation of Christ born of women parvatis joyanah. This incarnation is called dāśhamamartī or Ten measured or full measured, for it is the perfect manifestation for ten is the perfect number. This incarnation is called the Vṛṣabha or the Bull of God, as the Christians call the Christ the Lamb of God

निर्यदो बुधमहिपस्य वर्षस ईशानासः शयसा क्रन्तसूरयः ।
यदीमनुप्रदिवो मध्व आशये गुहासन्त मातरिद्या मथायति ॥

नि Nih (a particle to be joined with the verb kṛanta) बन् Yat, because ईम Im, alone, even बुधम् Budhāt, from the wisdom महिपस्य Mahīpasya, of the mighty Lord possessed of the six attributes वर्षस Varpaśah, the attributes of adorableness (var varanīya) protectiveness (pa palaka) ईशानास Kṛanta, or kṛanta, knew शयसा Śayasa, with ease, with joy क्रन्त Im alone अनु Anu, after मादय Pradivah, of great indulgence मध्व Madhvah,

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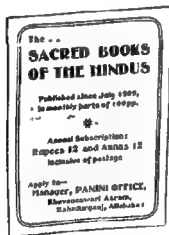
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Vol. I.

Humanity *and* Hindu Literature

OUR OBJECTS are wholly non-sectarian and non-political. We publish only such papers as are calculated to promote an interest in the study of Hindu Literature and Life, and prepare the way for Comparative Philosophy and Sociology.



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The Propagation of Hindu Literature*

By MAJOR D. N. BASU, I.M.S. (RETIRED)

IT was during the Governor Generalship of Mr. Warren Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of 'Sir Charles Wilkins' translation, Mr. Warren Hastings wrote —

"Every accumulation of knowledge and especially such as is obtained by social communion with people over whom we exercise a dominion, founded on the right of conquest is useful to the State. It is the gain of humanity, in the specific instance which I have stated, it attracts and consolidates distant affections. It lessens the weight of the chain by which the natives are held in subjection, and implants in the heart of our own countrymen the sense and the obligation of benevolence."

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India. A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time.

Mr. Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian officers. Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society "the treasure of Sanskrit we may now hope to see unlocked."

But unfortunately for India, Lord Macaulay's diatribe against the languages of the East turned the minds of Anglo-Indian officers as a class from the study of Sanskrit. Macaulay in his well known Minute on Education wrote —

"The whole question seems to me to be which language is the best worth knowing; I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite willing to take the oriental learning at the

* Read at a meeting of the Darjeeling Branch of the Society for the propagation of Hindu Literature held in the Lewis Jubilee Sanitarium Hall on 13th June 1911, under the chairmanship of the Hon. Mr. Rai Bahadur Kishore Lal Goswami, M.A., B.L., Member of the Executive Council, Bengal.

HUMANITY AND HINDU LITERATURE

valuation of orientalisists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations * * * *"

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same - (i.e., the superiority of the Europeans is 'absolutely immeasurable')."

Macaulay, who did not know a word of any of the classical languages of the East, declared in a flippant manner, in a State document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia."

He tolled the death-bell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence.

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the sciences of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its borders."

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence cannot come into existence.

Fortunately for the progress of the world, Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West. Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts. If to-day comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany.

The philosophical basis of comparative philology was laid by the publication in 1808 A.C., of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy. That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above —

"I must therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature and the rich hidden treasures which will reward our diligent study of it, to kindle in Germany a love for, or at least a prepossession in favour of that study, and to lay a firm foundation, on which our structure may at some future period be raised with greater security and certainty."

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such pre-eminence that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that re-awakened knowledge. I venture to predict that the Indian study, if embraced with equal energy, will prove no less grand and universal in its operation and have an less influence on the sphere of European intelligence."

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said —

"The old Indian language Sanskrit that is the fonder or the perfect, * * * * has the greatest affinity with Greek and Latin as well as the Persian and German languages. This resemblance of affinity does not exist only in the numerous roots, which it

has in common with both these nations, but extends also to the Grammar and internal structure, nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages. It is an essential element, clearly indicating commonity of origin. It is further proved by comparison that the Indus is the most ancient and the source from whence others of later origin are derived.

"The great importance of the comparative study of language in elucidating the historical origin and progress of nations, and their early migration and wanderings will afford a rich subject for investigation * * *

"Of all the existing languages there is none so perfect in itself, or in which interred connexion of the roots may be so clearly traced as in the Indian

"The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction"

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel. That country has no political interest in India, so the scholars of the German Fatherland have taken to the study of Sanskrit from quite disinterested motives.

Frederick Von Schlegel has observed —

"An attachment to foreigners and a desire to visit distant countries seems like an innate and almost instinctive impulse implanted in the German character

"Their inquiring spirit consequently extends itself in a restless yearning activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations and reproduce them in new vigour and animation, as incorporated elements of their native literature. If German perseverance in the course they have hitherto adopted all the literary treasures of other lands will or long be associated with their own

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Müller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said —

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them which well deserve the attention of those who have studied Plato and Kant I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the correction which is most wanted to make our inner life more perfect, more comprehensive, more universal in fact, more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India.

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy to India. Regarding the Upanishads he said —

"They have been the solace of my life and they will be the solace of my death."

Professor Deussen, a living German Sanskritist, says regarding the Vedanta —

"The Gospel fits quite correctly as the highest law of morality — love your neighbour as yourself. But why would I do so, since by the order of nature I feel pain and pleasure only in myself not in my neighbour? The answer is not in the Bible (this venerable book being, as it yet quite free of S. mate's slavery), but it is in the Vedā. It is the great formula. Tat tvamasi which gives in three words metaphysics and morals together. You shall love your neighbour as you love thee. You are your neighbour, and more blessed makes you believe that your neighbour is something different from yourselves. And so the Vedānta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death—Indians keep to it!"

HUMANITY AND HINDU LITERATURE.

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well-known Anglo-Indian member of the Viceroy's Council that in fifty years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organization interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS throughout the length and breadth of this country. Lovers of Sanskrit literature cannot feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast literature has been yet printed and thus made available to the public. No organised attempt has yet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS are critically edited and printed.

Under the Mahomedans, Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Aryans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediæval ages hail from the South. The commentator of the Rig Veda—Sayana, Vaishnava reformers like Ramananda and Vallabhaçharya and many others were the products of this "forgotten Empire." To the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS. in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS in the South. But these treasure houses have not yet been ransacked for the publication of critical editions of Sanskrit texts.

India gave the religion of Buddha to one-third of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to

India In this way, the literature of ancient India found its way to China, Tibet and Siam. Translations of many Sanskrit works are to be found in those countries but the original works are not in India. Recovery of these works will help us in elucidating many points in the history of ancient India. I am sorry to say that hardly any attempt has yet been made in this direction.

There is hardly any part of the English speaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants. That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness. It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English speaking countries at present enjoy their sacred literature has played the most important part. No nation can be called great no people can be called civilised who are ignorant of their sacred literature. Righteousness uplifteth a nation. To know what is righteousness and how to practise it are enjoined in the sacred literature of every religion. To attain the very summit of civilised existence moral and religious training is absolutely necessary. Much of the evils which are at present visible in the character of the present generation of the English educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature. Why do the educated Hindus show this indifference to their sacred books? The answer is not far to seek. The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means. To make them conscious of what glorious legacy they inherit to incite them to still more glorious works it is necessary to bring within their reach their past literature. Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings of the Vedānta the Upanishad and the Bhagavat Gītā. The Society for the Propagation of Hindu Literature is established with these objects in view. That there is need for such an institution is evident from what the *Times of India* of Bombay, 'the leading paper of Asia' wrote —

'We welcome the idea of establishing a Society for the Propagation of Hindu Literature which has been started in Allahabad. The literature referred to is the ancient sacred literature of the Hindus. All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future. Every system has to learn something from others as it has to in part something to others. The ambition to contribute one's best to the common stock of human civilisation is a noble ambition. That the sacred literature of the Hindus contains some valuable spiritual truths is being generally recognised thanks to the all interested labours of European and American scholars. It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics. The Faculty of Allahabad has undertaken the issue in a cheaper form than the Sacred Books of the East series of the Hindu scriptures with an English translation by competent Indian gentlemen. The proposed Society for the Propagation of Hindu Literature will be associated with the project.'

The Society cannot accomplish its objects unless it is supported by persons of light and leading in this country. I am confident that the objects of the Society will appeal to the sympathies of all well wishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations.

The Society for the Propagation of Hindu Literature.

IT is an acknowledged fact that the Vedanta has influenced the thoughts of Western Philosophers and thinkers and is destined to influence them more and more in future. The Hindus have the choice before them to be the religious teachers of humanity. To fit themselves for that task it is necessary that every educated Hindu should understand the religion and philosophy of his country. But the times are changed, and the struggle for existence does not give much leisure to busy men to study their books in original; to meet this want, the Pāṇini office has undertaken to publish the Sacred Books of the Hindus with Sanskrit text and word meaning. It is truly "a gigantic task," as says a Reviewer, and can be properly done not by an individual, but by an association. Therefore, "the Society for the propagation of Hindu Literature" has been formed with its Headquarters at Allahabad. It is in contemplation to establish a Museum in connection with this society. So the co-operation of all persons interested in this attempt is cordially invited.

The following are the provisional rules of this Society :—

Rules.

(1) Every Hindu is entitled to become a member of this Society provided he is in sympathy with its aims and objects.

(2) Every member will have to pay Rs 10 as Entrance fee and an annual subscription of Rs 12. The Entrance fee will go to form the nucleus of a permanent fund for the publication of the Sacred Books of the Hindus, of which every member will get a copy free as it is published month after month by the Pāṇini Office.

(3) The Executive Committee of the Society will consist of a President, a Vice-President, a Secretary and seven members.

(4) The meetings of the members will be held, from time to time, to read papers on subjects of Indian religion, science and philosophy.

(5) The society will not attack any religion or enter into any controversy regarding religious matters with any sect of Hindus or non-Hindus.

(6) All the funds of the Association will be deposited in a Bank approved by the members.

(7) Any one paying Rs 500 or more as donation will be a life member, and will have to pay nothing monthly, and in all meetings of the Society will possess *privilegium honoris*, however small, will be thankfully received.

(8) Non-Hindus, who are sympathisers with the movement, can become Associate members on the same conditions as ordinary members. They will have the right to attend the meetings but will have no votes.

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